



ROCK OF AGES
Other foundation can
no man lay—
A RANSOM FOR ALL

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

VOL. L SEMI-MONTHLY No. 1

January 1, 1929

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

C.W.B.E.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

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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 Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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

BOOKLET CAMPAIGN

January 1 to 20, inclusive, is set aside for a special campaign of the booklet, *The Peoples Friend*. It is thought best to put out the booklet in this way and that, immediately following, everybody will specially stress the sale of bound volumes and combinations. The same territory canvassed for the booklets will be fertile for the books.

1929 CALENDAR

We are printing a calendar for the coming year which we feel sure will please all the friends. It is in four separate parts, one for each season of the year. On each part appears the Year Text for 1929, and a beautiful pastoral scene in four colors appropriate to that particular season. In lots of fifty or more, to one address, 25c each; single copies, 30c each.

NEW RADIO SERVICE

Readers of *The Watch Tower* will be pleased to know that on Sunday morning, November 18, a regular chain broadcast was begun over a network of twelve stations. The WATCHTOWER program originates with WBBR and is transmitted by wire to the other stations. The program is put on from 10 to 11 (Eastern Standard time) each Sunday morning. It is hoped that within the near future a number of other stations will be added to the chain.

In the Lord's providence this will furnish a better means of giving the witness to the Truth than we have heretofore enjoyed. It will enable the brethren in a goodly portion of the eastern part of the United States to have this program every Sunday morning. Each local class should call the attention of the people to these programs and ask them to tune in. The stations are:

WBBR	New York	Kc	1300	230.6	1000
WVO	New York		1130	265.3	1000
WCSH	Portland, Me.		940	319.	500
WLSI	Providence, R. I.		1210	247.8	100
WOKO	Poughkeepsie, N. Y.		1440	208.2	500
WFBL	Syracuse, N. Y.		900	333.1	750
WODA	Faterson, N. J.		1250	239.9	1000
WGBI	Scranton, Pa.		880	340.7	250
KQV	Pittsburgh, Pa.		1380	217.3	500
WHK	Cleveland, Ohio		1390	215.7	1000
WMAL	Washington, D. C.		630	475.9	500
WOL	Washington, D. C.		1270	236.1	150
WTAR	Norfolk, Va.		780	384.4	500
WBT	Charlotte, N. C.		1080	277.6	5000

This method of broadcasting the Truth is quite expensive, but we have full confidence that the Lord will provide the ways and means.

It would be well for the classes to distribute the Society's new "Radio Slip" while canvassing. We can print these for any class at \$1.50 per thousand. This slip, similar to our question slip, lists the chain stations and at the same time invites all to listen in and read the books. These are not charged to class accounts.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

JANUARY 1, 1929

No. 1

I WILL PRAISE MY GOD

"I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."—Psalm 104:33.

JEHOVAH is the only true and Almighty God. There is none other. Every creature has his god, but only a few men know the true God. Jehovah is worthy of praise sung by every thing that has breath. The time will come when every thing will joyfully praise his name. None other will enjoy everlasting existence.

²The chief opponent of Jehovah is Satan. Although the honored son of the Most High, Lucifer sought praise of others rather than the approval of his Maker. Ambition to be like the Most High was the inducing cause for his rebellion, resulting in his debasement which is indicated by his names, Dragon, Serpent, Satan and Devil. Unhindered in his ambitious and wrongful course, he became the invisible ruler of the evil world. His example, influence and power have led countless numbers into the way of pride, which way leads them on to destruction.

³The chief objective of Satan has been to receive praise and worship from men. To accomplish his end he has promulgated and carried into action many seductive and fraudulent schemes. Prominent among those schemes has been the one inducing men hypocritically to call themselves by the name of the true God. The course of action of such has brought the name of the true God into bad repute. By the practice of fraud, deceit and hypocrisy Satan has caused multitudes to turn away from Jehovah. True, the Almighty God could have prevented Satan's fraudulent schemes from being carried out, but his perfect wisdom caused the Almighty God to refrain from interfering until the proper time.

⁴The Most High has permitted man to follow his own devices, and most men have followed those things which are not convenient for them. Their course of action has been in the way of degradation and not in the way of righteousness. Experience is the best teacher. To be sure, the Most High knew that from the beginning. He has permitted man to have a long experience. By experience men will in due time learn the much needed lesson; and only those who learn and heed will receive everlasting

life. As to those who do not learn, their end will be destruction.

⁵Many men worship inanimate objects. Others worship men, money or power; while many others directly worship the Devil. The only true worship is the worship of Jehovah God and his beloved Son, Christ Jesus. All other worship is devilish. Being unable to induce all men to worship himself Satan has caused great numbers to worship anything that would turn them away from the true God. This he has accomplished chiefly by blinding men to and concerning the truth. (2 Cor. 4:3, 4) The principal class used to accomplish that wicked end has been and is the clergy. Posing before the people as representatives of the true God, the clergymen have easily led millions into the way of worshiping the Devil.

⁶Satan's purpose in inducing the worship of false gods by those who have called themselves by the name of the true God has been and is to bring reproach upon Jehovah God's name. That practice he began in the early days of man. (Gen. 4:26) He has kept up that practice, and in this day hypocrisy has reached a climax. No other class of men on earth have brought so much reproach upon the name of Jehovah God as the clergymen of the various religious systems.

⁷God sent his prophets into the world to bear witness of his goodness and to warn the people concerning the calamities that would result to them by reason of their practising evil. Because those faithful men bore witness to the name of the true God they suffered all manner of persecution at the hands of Satan's agents. They were scourged, imprisoned, stoned, sawn asunder, and slain with the sword. Amidst all such persecution they remained true and faithful to Jehovah. The world was not worthy of those men and they were no part of Satan's evil world. They were martyrs to the cause of righteousness.

⁸Then Jehovah sent his beloved Son into the world to bear witness concerning the truth and to turn the minds of the people to the true God. (John 18:37)

A few of the common people heard him gladly for a time, but even then many of such turned away from Jesus, the great Ambassador of the true God, because of the influence exercised by the clergy of that time. He was subjected to all manner of persecution, being charged with almost every crime known to the calendar; yet he was pure, holy, harmless and without sin. The reproaches that had fallen upon Jehovah now fell upon his beloved Son. (Ps. 69:9) Satan, the false god, induced his sons, the clergy, to spill the blood of the righteous One. (John 8:42-45) They obeyed the order of their father the Devil, and Jesus died the most ignominious death.

⁹ Jesus emphasized the fact that Jehovah would in his due time establish a righteous government among men and that he would destroy the rule of Satan and all false gods. Many years must elapse before that due time would arrive. When Jesus ascended into heaven God said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) He must wait until God's due time would come. In the interim, however, Jehovah has caused the good news of redemption by the blood of Jesus Christ and of the establishment of his government of righteousness to be preached to the world. Manifestly God's purpose has been to afford an opportunity to those willingly obedient to his Word to prove themselves as his faithful representatives in the world. These faithful ones have been no part of the world, even as Jesus was not of the world, but they have been in the world and have borne testimony to the name of the true God. To the faithful ones God has offered the opportunity to be made conformable to the death of Jesus Christ and also to partake of his glorious resurrection.—Col. 1:24; Phil. 3:8-11.

¹⁰ The honor and glory of these faithful ones is not essential to God's plan, but it is a great favor conferred upon them and an acknowledgment of their faithfulness. (Rev. 2:10) The real purpose in taking them out from the world and making of them a separate and peculiar and holy people is, as stated by the apostle, that "ye should show forth the praises of him who hath called you out of darkness into his marvellous light". (1 Pet. 2:9) They could not show forth his praises unless they would in truth and from the heart perform that which is spoken by the psalmist in the text first above mentioned.

¹¹ During the period of the selection of the church of God, Satan has organized a false and fraudulent system of religion and caused the various branches thereof to take the name of Jesus and Jehovah God. In these institutions he has installed false teachers who have substituted Satan's lie for God's Word of truth. The false teachers have caused the people to draw near unto God with their mouths in a formalistic worship, while their heart's devotion is and has been far from him. (Isa. 29:13) In these systems there have been many, both of the teachers and of the

followers, who have been deceived by the enemy; but now in this present day the teachers have openly repudiated Jehovah God and his Word and are entirely blind to the truth. The Lord even speaks of them as blind and as dumb dogs. (Isa. 56:10, 11) Filled with pride, lovers of self, those among them who have made a covenant with God have broken it. They are traitors to God and to his kingdom of heaven, even as their father Satan is a traitor. They have a form of godliness but deny the power thereof. As the sorcerers and philosophers of Egypt resisted Moses, even so their counterpart, the clergy of the present day, resist the truth. Concerning them the Lord's Word says: "But they shall proceed no further: for their folly shall be manifest unto all men." —2 Tim. 3:1-9.

CRISIS

¹² When the words of the apostle last above quoted are fulfilled it means a time of great crisis. That time has now approached. Jehovah has been long-suffering, and now his time to act is due. The great issue that is now before the peoples of earth is, Who is God, who shall rule the world? That issue will be decided in favor of Jehovah God because he is the great King of eternity.—Jer. 10:10, margin.

¹³ The Scriptures show that some will take the side of Jehovah amidst great opposition while Satan the false god will gather his own unto himself for the final decision. Already the company of God's anointed in convention assembled has thrown down the gauntlet to the Devil and to his adherents by declaring against the Devil and for Jehovah. It is a declaration of war from which God's anointed will not retreat. Foreknowing that this time of crisis would come, Jehovah caused to be written for the anointed these words: "I will sing praise to my God while I have my being."

¹⁴ This is the text for the year 1929, and it is an appropriate one. Each one of the anointed and faithful will take delight in it. These will meditate upon the text and give diligence in seeking to conform themselves thereto. They will be glad, as it is written: "My meditation of him shall be sweet: I will be glad in the Lord."—Ps. 104:34.

REASONS

¹⁵ As the anointed have sweet meditations concerning their God they will call to mind some of the reasons why they should sing his praises. It might be well here to set down a few such reasons. The reasons are too numerous to name them all. It is God's will that we should not forget them all. "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) Jehovah is the great Benefactor of man, and that is especially true as to the anointed. Long centuries ago Jehovah purposed to have a company taken from amongst men and to

form it into the body of Christ. He then made the rule that such company should be holy and without blame before him in love. (Eph. 1:4) That divine rule does not say that the new creature, while on earth, must be perfect in mind or organism, or perfect in words and acts, or even in thoughts. The rule requires perfection in love, which means the unselfish and unalloyed devotion unto God. Being thus perfect, such are blameless before God.

¹⁶ The imperfections of the anointed are made up by the Lord Jesus Christ. Their imperfections are covered. To the end that this favored company might be selected, God provided redemption for them through the blood of Jesus Christ. Extending his grace toward such, he drew them unto himself by and through Christ Jesus, gave them some knowledge of his plan and purposes, justified them, and then brought them forth as new creatures in Christ. He anointed them and commissioned them to carry out certain parts of his work which he has prescribed in his Word for them to do. For the benefit of such he sets down in his Word that which will be for their aid and comfort and strengthening of their hope.—Rom. 15:4.

¹⁷ To them he has said: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8) The anointed ones appreciate the great favor bestowed upon them and respond in the words of the psalmist: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73:24) There is no other way for the Christian to be guided than by the Word of God. His Word is food that is convenient for the anointed, which means that his Word builds up the anointed into Christ. (Prov. 30:8; Eph. 5:1, 7) The building up into Christ means growing in the likeness of the Lord Jesus, that is to say, in a full and complete devotion to Jehovah God.

WHAT HE IS

¹⁸ God's children praise him for what he is. It is from his Word that they learn of and concerning God. They know that he is the Supreme One. He is the Creator of heaven and earth and the Giver of life to all. (Isa. 42:5) There is no other god like unto him. (Ps. 45:5, 7) As a creature covers himself with garments, so the great Creator covers himself with light. "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain."—Ps. 104:2.

¹⁹ He is the Almighty God and his power knows no limitation. (Gen. 17:1) He is the Almighty God of Abraham, Isaac, Jacob, and of the holy prophets. He is the God and Father of our Lord and Savior Jesus Christ. He is the Father of mercies and the God of all comfort. When his indignation is expressed against the god of evil, nothing can successfully resist him. It is his declared purpose to destroy the

evil one and his organization. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Isa. 13:13) Even now he has shaken the heavens and has ousted Satan the false god therefrom. His forces are gathering for the great and final shaking of the earth. When he thus exercises his irresistible power nothing shall stand before him. There is no god like unto him.

²⁰ He is the Almighty God of hosts, which means that all opposition must fall before his advancing army. When he goes into action even the head of the enemy organization and all parts thereof shall be broken. (Ps. 110:6) "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name." (Amos 4:13) His greatness and his majesty can not be compared with that of any creature.

²¹ He is the great Jehovah who knew and formulated his purposes from the beginning. In perfect wisdom he made his plan, and there can be no successful hindrances to carrying out his purposes. One of his great purposes is to establish a government of righteousness on the earth. After affording his creatures ample opportunity to feel the iron hand of the cruel oppressor and to mark the oft-repeated hypocritical plans for reform and relief, then he will reveal to all his government which shall dash to pieces all wickedness. In his government there shall be no vacillating or uncertain policies. There will be no oppressors, fraudulent politicians, or hypocritical teachers. His government must be righteous, equitable, and true, and will claim and have the absolute confidence of all honest creatures. His zeal will accomplish his purposes.—Isa. 9:7.

²² He is the Most High God. (Ps. 91:1) To those who give their unqualified allegiance to him he is complete and absolute security. He is a sanctuary for those whom he has taken into a covenant with him. "Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Ps. 77:13) In his due time all governments, powers and principalities must be subject to him. He will exercise his unlimited power, not for selfishness, but for the good of those who obey him.

RELATIONSHIP TO HIS ANOINTED

²³ It is Jehovah God's anointed ones that will now sing his praises. Such have every reason for so doing. Because of their relationship the anointed will praise God. He has adopted the anointed ones into his family and made them members of Christ. (Rom. 8:15) He has given to them his spirit and upon condition of continued faithfulness under affliction he will make them joint-heirs with his beloved One. As he revealed his purposes to Moses so now he reveals

to his anointed, his purposes of and concerning them. There exists between him and his anointed that beautiful relationship of a loving father who always unselfishly cares for his own, and that of the son whose privilege and duty it is to always be loyal and obedient and faithful to his father. That confidence and love for the Father leads the son to always proclaim the praises of his great Benefactor and Life-giver.

²⁴ The child of God well knows that in this day he is in constant danger of the enemy and that without the protection furnished he could not stand. He fully realizes that the agents of the enemy Satan are seeking the destruction of the anointed. With confidence the anointed look up to their Father and say: "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." (Ps. 3:3) They realize that Jehovah God is their Protector. They have complete confidence that God will vindicate his own name in his own due time and will deliver those that love him. Being unselfishly devoted to the great God, they can not keep back the song of praise to him. Therefore the anointed say: "O give thanks unto the Lord; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever."—Ps. 118:1-3.

²⁵ The Israelites were instructed by the prophet to pray to God: "Take away all iniquity, and receive us graciously; so will we render the calves of our lips." (Hos. 14:2) The child of God now realizes that he must watch his way and walk circumspectly that he may do that which is lawful and right in the sight of his God. He prays that he may not be found lawless but that he may be found loyal and true and faithful. Then with confidence he can ask that God will graciously receive him. That relationship truly existing, he will render unto his God the calves of his lips. It is with the lips that we give praise. Strength is in the calves of the legs. Therefore the calves of the lips represent the strength of the lips. This means that if the child of God has his Father's approval he is under the robe of righteousness, has on the wedding garments, has entered into the joy of the Lord, and is therefore giving the strength of his song of praise unto his God.

²⁶ For some time the Israelites, because of their unfaithfulness and disobedience, were without a vision or understanding of God's will concerning them. So it has been with Israel after the spirit. Those who have not been diligent in obeying God's commandments have not seen the will of God as he has been pleased to reveal it. For this reason they are not graciously received by Jehovah. Having no vision or understanding, they are going into darkness. It is written: "Where there is no vision, the people perish." (Prov. 29:18) No child of God now has any good reason for being in darkness. The disobedient, however, will not have a vision of the truth. Those

who decline to see the truth as God gives it to his people must of necessity fall. Jehovah is causing his lightnings to flash from the temple to those of the temple class. The faithful are privileged to have a vision of his purposes. It is no mirage that they now see. They see the truth as God reveals it, and understand it and rejoice in increasing light and give to God all the glory therefor.

²⁷ On an occasion the Israelites were in the wilderness without water. They were in distress. God caused Moses to smite the flint with his rod, and water gushed forth abundantly; thus God manifested his presence. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters." (Ps. 114:7, 8) God is now manifesting his presence in the wilderness of the world where there is great thirst for truth. God has caused his truth to gush forth for the benefit of those who are devoted to him. Seeing the manifestation of his presence and his loving provision, the anointed sing forth his praises.

²⁸ Some who claim to have given themselves to the Lord God reproach their brethren for speaking in strong terms against the hypocritical clergy. The Scriptures make it clear that those men are the children of the Devil, who is God's enemy. The clergy therefore are the enemies of God because they bring reproach upon his name. God's enemies must be made the enemies of his children. The true child of God regards his Father's enemy as his own enemy. Being wholly on the Lord's side, the true children of God hate iniquity and the workers of iniquity and those that speak against God. "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?" (Ps. 139:21) We could not consistently sing the praises of our God and at the same time even passively show favor or honor to the enemy. Any reproach upon the name of our Father is a dart of poison shot against us.

²⁹ Concerning rebellion and favoring the enemy it is written: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Sam. 15:23) Witchcraft is here mentioned that the church might profit. Witchcraft means going to the enemy for counsel; while rebellion means taking a course of action against the will of God. Stubbornness in accepting Jehovah's will is as reprehensible as idolatry because it is selfishly holding out against the will of God. God is gracious to those who try to serve him. He is now making the way plain to those who desire to glorify his name. Such are not expecting or desiring the approval of any of God's enemies. They have taken their stand on the Lord's side and they sing his praises. Any attempt therefore to make peace with the clergy, who are the sons of Satan,

means to consort with the enemy and to practise witchcraft and rebellion. That means unfaithfulness to our God.

³⁰ The wise man will diligently seek to know God's will concerning his people. Knowing it he will do God's will to the best of his ability regardless of what others might say or even think. It will be the wise man that will see the way of the Lord and understand his loving-kindness. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." (Ps. 107:43) The wise man will not only see the truth as the lightnings of God flash, but with joy he will delight to do as he is directed by the truth, be God's witness and sing forth his praises.

³¹ Jehovah gave Israel commandments at the hand of Moses. Then he said: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deut. 6:25) Righteousness means more than merely keeping the law. True righteousness is having the approval of God which results to those who do the will of God out of a pure heart. The Christian is not righteous merely because he has been brought into the family of God through Christ Jesus. He must prove his devotion to God and obey his commandments out of a pure heart and by so doing receive the approval of the Lord. If he is found diligent in thus doing he will be found singing unto his God.

³² For the guidance of the church it is written: "I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." (Ps. 101:1, 2) All men, including the members of the church, need mercy at the hands of the great God. The mercy and judgment of Jehovah are causes for praise. His children now see his judgment against those who have organized in opposition to his will. They see also his judgment against those who repudiate his name after once being enlightened. They experience the mercy he has shown to his anointed. They see that he will show mercy to the wicked and to the oppressed. Knowing of his greatness and loving-kindness toward all, his sons of the temple class now delight to sing forth the praises to their God.

POWER AND GLORY

³³ The anointed appreciate more than others the great amount of oppression that has been put upon the peoples of earth by the false god Satan and his agencies. By faith they now see that the time is at hand when God will break the oppressor, destroy the oppression, and set the people free. They see also that shortly God's righteous government will come down out of heaven, adorned with beauty and glory, and take full control of earth's affairs.

³⁴ The release and blessing of the people must be preceded by the expressing of God's wrath. Now the day of Jehovah is at hand. It is to be a fierce and terrible day. Before peace settles down for ever on the earth and righteousness has full sway there is a strange work to be made manifest which is not yet disclosed. Concerning that day it is written: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28:21.

³⁵ The "strange work" mentioned by the prophet must be something that God did not reveal to his prophets. Manifestly it is God's work, and therefore from heaven, and not a work that man will do. We are warranted in assuming that the "strange work" of Jehovah is foreshadowed by what came to pass at Mount Perazim and in the valley of Gibeon, because the prophet refers thereto. The important city of Gibeon had made peace with Joshua. Because thereof the kings of five other cities united their forces to make battle against the city of Gibeon. Joshua went to the rescue of Gibeon and fought the enemy with success. As he pursued them "the Lord cast down great stones from heaven upon them" and slew the enemy. It was at that battle that Joshua prayed to God that the sun and the moon might stand still. God heard and literally complied with that request. It is written: "And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. 10:14.

³⁶ Jehovah God gave the victory to Joshua. We may therefore conclude that the battle of Armageddon is foreshadowed by the experiences of Joshua at Gibeon. Joshua wanted the sun and the moon to stand still that he might see how to pursue the enemy and fight them. Joshua represents the Lord's anointed. This suggests that it might not be out of place for the remnant to pray the Lord to continue to enlighten them by his flashes of lightning and open the way for them to continue the fight until God's due time to finish the enemy.

³⁷ At the battle of Gibeon the Israelites slew some of the enemy by the sword, but God slew by far the greater number with the hailstones or chunks of ice which he threw down from heaven. (Josh. 10:11) The occasion was a phenomenal one. It was a manifestation of divine power. It was local, to be sure, but that in no wise interferes with its being typical or foreshadowing a manifestation of God's power world wide. His "strange work" therefore seems to be some exhibition by him of great and phenomenal power in the destruction of the enemy at the battle of Armageddon.

³⁸ At Mount Perazim David had defeated the Philistines and burned up their images. The Philistines returned and spread themselves in the valley

for another fight. David was anxious to attack the enemy, but God determined otherwise. Jehovah told David to "fetch a compass behind them" and to come up from the rear. He told David to wait for the attack until he heard a "sound of a going in the tops of the mulberry trees" and that then he should bestir himself. The Lord added: "For then shall the Lord go out before thee, to smite the host of the Philistines." (2 Sam. 5: 20-25) David did as he was commanded. It was the victory of Jehovah.

³⁹ The "strange work" mentioned by the Prophet Isaiah therefore seems to have reference to the exhibition of divine power against the enemy at Armageddon. This act will seem strange to all the peoples of earth and to every one except those who are in harmony with the Lord. Then adds the Prophet Isaiah: "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech."—Isa. 28: 22, 23.

⁴⁰ The remnant will put forth its utmost effort to give the witness to the enemy of the Lord and many may scoff and call them foolish. Many of the scoffers may include those who claim to be children of God. The true and faithful children of God will hear and heed and stand firm on Jehovah's side. Never would it be possible for the anointed Christians on earth to bind the Devil and overthrow his organization. Jehovah God must and will do that. But the remnant must and will sing to the glory of the Lord, and they will do it joyfully while God brings to pass his "strange act".

⁴¹ With the power of the enemy broken, the shackles will fall away from the arms of billions of earth's oppressed and they will go free and have an opportunity to hear and obey the true God. They will then become aware of the truth that Jehovah is God and that his righteous government, with Christ upon the throne, is that for which they have so long waited. Concerning them it is written: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 9.

⁴² The anointed of God by faith now see that these blessed things must shortly come to pass. They know it is their God and Father that will accomplish this great work. They see the stigma for ever removed from his holy name, and their hearts respond with gladness and in song unto him. The people shall see the majesty and glory of God and will rejoice. The saints now see it and can not keep back the song of praise.

⁴³ Christ Jesus has always been the delight of his Father. He has always rejoiced in the love of the great God. But since Lucifer cast great reproach and ignominy upon the great and good name of his

Father there has been a longing in the mind and heart of his beloved Son to accomplish some specific work. That he might see his Father's name magnified Jesus left the courts of heaven, became a man and died an ignominious death. God raised him out of death and exalted him above all others in heaven and clothed him with great honor, glory and power. Yet there was something that Jesus longed to see accomplished, and that was the destruction of the enemy and his organization and his Father's name placed in the proper position before all his creatures. His Father said to him: 'Sit thou at my right hand and await my due time, until I make thine enemies dust under thy feet.' God's due time for action against the enemy came; then he said to his beloved Son: 'Go forth out of Zion with the rod of authority and rule in the midst of thine enemies.'—Ps. 110: 1, 2.

⁴⁴ There the battle began and the enemy Satan was expelled from heaven. Then Jesus came to his own to receive them and take them into the temple condition. The examination of the anointed began, and to those whom he found faithfully caring for the interest of the great and righteous government that had been committed into their hands he said: "Enter thou into the joy of thy lord." (Matt. 25: 21) The joy of the Lord is the vindication of his Father's name. Such has been the longing desire of Christ Jesus. He has begun that work as his Father's executive officer. He will finish it gloriously and to the glory of his Father. He joyfully sings the praises of his Father and he calls upon every member of the temple class to do likewise.—Ps. 29: 9.

⁴⁵ Those who have entered into the joy of the Lord are wholly and completely on his side. He is their God, and they sing unto him and to none other. They refuse to sing any song that would be pleasing to the enemy or any part of the Babylonish organization. The example was set by the Israelites, and God caused the fact to be recorded that it might serve as a guide to his anointed now. The Israelites were in Babylon. The Babylonians called upon them to sing a song of Zion. In substance they said to the Israelites: 'Forget your past and come and be one of us and let us be at peace. Sing your songs for us.' The Israelites replied: 'No, we will not sing our songs for you.' "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. 137: 5, 6.

⁴⁶ Even so now the Babylonish systems attempt to hinder the work of the Lord by various means, and one method is to invite God's people to be at peace with them and to sing their songs for them. Some who were once favored by being anointed by the Lord, and who apparently have lost that anointing,

speak in this manner to the anointed who are persistent in singing God's praises: 'Why not be more considerate with the clergy of Babylon? Go easy with them. You might help them. Why not be at peace with them and sing your songs for them?' 'No,' responds the faithful anointed class, 'I will sing praise to my God. If I do not continue faithful to my God, and sing his praises only, then let my tongue cleave to the roof of my mouth.'

⁴⁷ The faithful remnant class knows no such thing as compromise with the enemy. With a face of flint they are set on Jehovah's side. In him they trust and are at rest and peace. (Isa. 26:3) Songs of contentment and joy and praise flow from their lips. On all occasions they bear witness to his holy name. They know they are safe from all evil, because they hear the Lord saying to them: "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore." —Ps. 121:7, 8.

⁴⁸ Let the year 1929, in harmony with the year text, be one of constant song arising from the lips of the anointed to their God. Let it be a year of the strongest witness yet given to his glory and to his name. Let no one of the anointed slack his hand. Continuing in harmony with Jehovah they will be at peace with each other, they will see eye to eye, and together they will lift up their voices in song of joyful praise.

QUESTIONS FOR BEREAN STUDY

What is meant by the expression, "Every creature has his god"? Who is Jehovah? How important is it to know the true God? ¶ 1.

Identify "the god of this world". How did he become ruler? What has been his purpose, and what means has he employed to accomplish it? To what have his influence and power led, and why has this been permitted? ¶ 2-4.

Distinguish between true worship and false. Account for the diversity and the extent of false worship in the world. How are the clergy connected therewith, and to what degree are they blameworthy? ¶ 5, 6.

For what purpose did God use his prophets? How were the witnesses and their testimony received, and why? ¶ 7.

On what mission did Jehovah send his Son into the world?

How was Jehovah's great Witness received, and why? ¶ 8. What witness has been given throughout the Christian era? For what purpose has the opportunity of testimony been afforded? Describe Satan's activities during the same period. ¶ 9-11.

State the great issue now before the peoples of earth. We see what two classes in formation as a result of the issue? What is the part of the remnant in this connection? ¶ 12-14.

Mention some of the great "benefits" Jehovah has bestowed on the anointed, as reasons why they should sing his praises. ¶ 15-17.

Show that Jehovah's children have reason to praise him (a) for what he is, (b) for his power to keep them that are his and ultimately to remove all opposition to his holy will, (c) for his wisdom manifested in the permission of evil and in his purposes with respect to all the obedient. ¶ 18-22.

Describe the relationship of Jehovah to his anointed, and the blessings enjoyed by those who continue to show their appreciation of that relationship. ¶ 23, 24.

Apply Hosea 14:2, comparing the position of the Israelites with that of spiritual Israel to show the only condition on which the child of God may continue to enjoy his Father's approval. ¶ 25-27.

Justify the remnant's rebuking the clergy at this time. The wise will take what stand with reference to the opinion of others? ¶ 28-30.

What is true righteousness, and on what condition may it be enjoyed? How do mercy and judgment come into consideration as inviting praise to Jehovah? ¶ 31, 32.

What is the vision of mankind's deliverance now seen by God's anointed? ¶ 33, 34.

Show how the present situation was pictured in (a) the events that led to the battle of Gibeon; (b) Joshua's circumstances in the valley of Gibeon, and his prayer; (c) David's experiences at Mount Perazim. Describe God's acts of deliverance there. What seems to be the "strange work" Jehovah will do in the near future, and the reason for his not having revealed the nature thereof? What lesson for the remnant is found in these pictures? ¶ 35-40.

What will be accomplished in Armageddon? How should this vision affect those who now see it? ¶ 41, 42.

Describe Jesus' invariable devotion to his Father, and his Father's response thereto. What lesson lies therein as to the privilege and the hope of the anointed now on earth? ¶ 43, 44.

Explain why 'the Babylonians' should ask that 'a song of Zion be sung unto them'. Where will the remnant stand with respect to the systems of Babylon? ¶ 45-47.

Quote our text for 1929. Seeing the present situation, and the position of favor therein enjoyed by the anointed, how will the faithful enter upon the new year of privilege and blessing? ¶ 48.

GOD'S RULE IN THE KINGDOM OF MEN

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4:32.

IT was once popular to have human kings, that is, kings who wore crowns and diadems and the royal purple and who wielded the scepter over the nation and retained in their family the right of succession to the throne. Such kings came into vogue with the establishment of Babylon not very long after the great flood of Noah's day. To use the word in an accommodated meaning, Jehovah God is the great invisible King over his true people according to the Scriptures. The poet-prophet says in the

Psalms (74:12; 10:16): "For God is my King of old, working salvation in the midst of the earth." "The Lord is King for ever and ever: the heathen are perished out of his land."

Jehovah, the great King, chose the children of Israel, they "to be a special people unto himself, above all people that are upon the face of the earth", and he to be their lofty Monarch. (Deut. 7:6) He organized them into a nation when he made a covenant and gave them his laws through Moses at Mount

Sinai; but consistent with his own relationship with them he placed no human ruler over them or in charge of them. In course of time the Israelites became sadly tainted with "the pride of life" and desired to be conformed to "this world". In their very thoughts they rejected God as being king over them, thinking that they could be happier, more contented and successful if they had a visible king over them. (1 Sam. 8:7) The record is that "in those days there was no king in Israel, but every man did that which was right in his own eyes". (Judg. 17:6) Hence they came to God's prophet Samuel and said: "Set a king over us." The Lord God yielded to their wilful request, and gave them a king and a corresponding form of government. The king, because of his anointing through God's prophet or priest, was called "the anointed of the Lord", he was said to sit on "the throne of the Lord" as his representative, and the government and the nation were called "the kingdom of the Lord over Israel".—Lam. 4:20; 1 Chron. 29:23; 28:5.

In a number of cases the Lord used this kingdom arrangement over Israel as a shadow or prophetic picture of the glorious government that he proposes to establish over mankind under his anointed King, Christ Jesus, "the Prince of Peace." Solomon's reign, during the years of his faithfulness to the Lord, was especially made a picture of this. Thereafter the kingdom began to decline and, after several rallies to recover in the days of such kings as Josiah and Hezekiah, the iniquity of the nation became such that the Lord God saw good to overturn the government of his chosen people six hundred years before the birth of the great King that was to come, Christ Jesus.—Ezek. 21:24-27.

The Lord permitted the Jewish kingdom to run to its logical limit. This he did to show both Jews and all mankind that not even a *religious* type of kingdom with mere human beings in the throne and in the priesthood could succeed in bringing everlasting life, liberty and happiness to the people. The 2520 years of the "times of the Gentiles" began with the overturning of Jewish national independence and expired in 1914 A. D. These long years have undeniably proven that the Gentile governments of the Devil's world organization are cruel, selfish, unsuccessful and unreformable, and that none of them will do as a permanent arrangement here on earth. However, neither the popes of Rome, who have always attempted to lord it over mankind as temporal rulers, nor the Protestant preachers, who are meddling in politics, seem to have learned these lessons taught by the experience of Israel's kingdom and the kingdoms of the Gentile nations.

Ham, Shem and Japheth were the three sons of Noah, who started replenishing the earth after the flood. Each of the three great branches of the

human family as descending from these three sons has had opportunity to exercise world power. Each has signally failed of establishing and running a satisfactory government over man. Note: The successive world powers that the Devil has raised up on earth are symbolically pictured in the book of Revelation (12:3) as the seven crowned heads of the great red dragon which has always opposed the establishment of the kingdom of God.

The first world power, or crowned head of the Devil's dragonish organization, was Egypt. It was called "the land of Ham". (Ps. 78:51; 105:23,27) Assyria was the second world power, and Babylonia was the next. The founder of Assyria and Babylonia was Nimrod, and he was a grandson of Ham. (Gen. 10:10,11) Hence the world dominions of Egypt, Assyria and Babylonia represented attempts at world rulership on the part of the *Hamitic* branch of the human race.

Israel, as a kingdom, was not a part of Satan's world organization as pictured by the great red dragon; but it once exercised great power, especially in the days of David and Solomon, and its influence was felt even in Satan's world. It extended its territory out to the limits that God had ordained for it, namely, from the River of Egypt to the great River Euphrates, and it commanded the attention and respect of the heathen nations outside of its domain. It represented an attempt at earthly rulership by the *Shemitic* branch of mankind, because Israel descended from Shem. It is also claimed that the Assyrians were likewise of Shemitic descent.—Gen. 10:22.

The racial descent of the Persians is doubtful, but it is said to be Aryan or Indo-European, in which case the Persian empire would represent Noah's son Japheth. The succeeding three world powers, namely, Greece, Rome, and Britannia, were of Aryan stock, and consequently descended from Japheth. They all would stand for attempts at world dominion by the *Japhetic* division of the human family. British-Israelites, or Anglo-Israelites, claim with some measure of proof that the British are really descendants of the so-called ten lost tribes of Israel and are therefore of Shemitic origin.

In our day we have not alone the British empire, but also a new and more comprehensive arrangement known as the League of Nations, with a membership of over fifty nations. The descendants of Japheth predominate in this League, which is the last and supreme attempt of Satan's earthly organization to rule the earth. The sacred Scriptures positively set forth that this "confederacy" of nations would fail and be broken to pieces, and it is already apparent that the League is a failure. (Isa. 8:9-12) Since the three great divisions of the human race have already failed, as far as properly ruling the earth is concerned, we must understand this League to be plainly

a defiant gesture on the Devil's part to show that he proposes to hold onto earthly power anyhow, even if he has been cast out of his heavenly position since 1914 A. D. But binding together the three great failures, the Hamitic, Shemitic, and Japhetic, will not result in a success.

Although Jehovah God permitted his miniature kingdom over the Jews to be overthrown, still the promises of the Messianic kingdom that he had made through his prophets were not overthrown nor in any wise weakened but were as sure of fulfilment as ever. His plans for blessing mankind through that government of his anointed Son were successfully moving forward. This was manifest in the dream that he sent to Nebuchadnezzar, emperor of Babylon, and the visions he gave to the Prophet Daniel. These revelations of the divine will showed clearly that the Most High God had made allowance for the course of the Gentile nations from the time of the fall of Jerusalem in 606 B. C. down to the time of the establishment of the blessed kingdom of the Messiah, the Christ. Though the Gentile kingdoms would persist through the many centuries down to that momentous time, and though they might even increase in strength and political wisdom, they would in no wise delay or interfere with the successful setting up of the Lord's kingdom, but the Lord would begin his invisible rule in the midst of his enemies and would thresh the kingdoms of this world with the flail of destruction.—Ps. 110:1, 2.

During the seventy years of the desolation of Jerusalem and also after the return of the Jews from Babylon to Palestine the Lord raised up a number of prophets to speak in his name. The highest theme of all of them was God's coming government. The Prophet Ezekiel (chapter 37) told of the resurrection of the dead and of the return of the Jews to the land of Palestine at the present time, preparatory to their coming under the rule of the Messiah; and how David, that is, God's *beloved* One, the Christ, would be king over them, and they would have one shepherd. The Prophet Obadiah spoke of the coming destruction of Satan's empire, pictured by the mount of Edom, and of how upon God's organization, pictured by Mount Zion, there would be deliverance for mankind and saviors would emerge from that organization and the kingdom over mankind should become the Lord God's. Haggai, as God's mouthpiece, gave warning of how God would shake the wicked heavenly and earthly parts of Satan's organization to destruction and would bring in instead thereof the desire of all nations.—Hag. 2:6, 7, 21, 22.

Nehemiah and Ezra were great and godly statesmen in Israel and their works are recorded in the books bearing their names. Their reconstructive work after the captivity of the Jews in Babylon foreshadowed a restoration work among God's true

people, which should be done in recent years preparatory to the exercise of Messiah's rule. The fortunes of God's ancient people during the reign of Xerxes the Persian are described in the book of Esther, and in them is pictured the triumph of God's devoted and faithful people in the kingdom of the Lord. Zechariah, one of the last of the prophets, foretold the final conflict between God's organization and the Devil's organization, and how the Lord God would gain the victory and Jehovah should be king over all the earth.—Chapter 14.

The prophecy of Malachi closed the canon of the Old Testament writings. He predicted the kingdom preparations which would be made on earth and that God's anointed King, the Messenger or Executor of the covenant for mankind's blessing, would suddenly come to God's temple, God's true church. Then the wrath of God would smite Satan's hardened earthly organization and it would be destroyed in a consuming trouble likened unto fire. After this the Christ, the symbolic Sun of righteousness, would arise in glory and power and would beam benignly upon the people with blessings and healing for all who turn to the Lord God in reverential fear.

The historic record shows that Babylon's emperors were very boastful, but the Lord forcefully made them to realize that the Most High God ruleth in the affairs of men. (Dan. 4:25, 32) He has ever exercised a control over the trend of man's governments, not because he established these governments, or they represented him, but because he purposed to make human affairs work out in line with his own good plans for the reign of Christ Jesus. For the time being God allowed the Babylonish empire unlimited power in its efforts at world government. In this aspect it was higher than the two preceding world powers, Egypt and Assyria. Speaking to its first emperor, Nebuchadnezzar, the Lord used Daniel to say this: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler of them all." Truly, then, Babylon had a golden opportunity. The Prophet Isaiah shows that in that day Babylon was called "the glory of kingdoms" and "the lady of kingdoms". (Isa. 13:19; 47:5) But her ruling factors were wicked and unmerciful to the masses of the people over whom they ruled; they refused to break off their sins by righteousness, and their iniquities by showing mercy to the poor. (Dan. 4:27) In due time, when their days which God had numbered had expired, they were overthrown by the Medo-Persians.

Although Babylon was the beginning of earthly kingdoms (Gen. 10:10), God evidently delayed its rise to world power as a universal empire until the

star of Assyria had set. It seems significant that not only was Babylon the first of Satan's earthly kingdoms but when it rose to become a world power Satan became "the god of this world". (2 Cor. 4:4) With Satan as the power behind the thrones of Gentile dominion there could not be other than a steady deterioration in the quality of the successive Gentile world powers down to today. This was pictured in Nebuchadnezzar's dream by the great image which had a golden head but which had feet and toes of iron mixed with clay. As God numbered the days of the Babylonian empire (Dan. 5:26), so also he numbered the days of Gentile supremacy in the earth, "the times of the Gentiles," as Christ Jesus called them. For this reason God in his prophecies made the overthrow of ancient Babylon to be a picture of the overthrow of Satan's world empire in the battle of Armageddon now near at hand.

By its conquest of Babylon, Medo-Persia became the next world power and universal empire. God therefore uses it to picture the kingdom of Christ, the great symbolical Stone, which dashes the Babylonish Gentile powers to pieces and which becomes like a great majestic mountain and fills the whole earth. Cyrus, the first Persian emperor and who took the leading part in Babylon's overthrow, is also used as a picture of some one greater than he. (Isa. 45:1-6) His name means "sun", the great orb of earthly light. It clearly refers to the Christ, whom the Prophet Malachi calls "the sun of righteousness . . . with healing in his wings". It was very fitting,

therefore, that in the first year of Cyrus' reign he should announce: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." (Ezra 1:2) These circumstances foreshadow in very definite outline that the greater than Cyrus, namely, the Christ, is to reign over the whole earth as "King of kings and Lord of lords". He shall ask of Jehovah God, and the Lord God will give unto him the nations for his inheritance and the uttermost parts of the earth for his possession, and many crowns shall be upon his head. (Ps. 2:8; Rev. 19:12) He, as Head of God's royal household of sons, will build, not an earthly temple, but the true "house of the Lord", which house shall be "an house of prayer for all people". Through it all the willing and obedient of mankind, no matter of what nation, may seek reconciliation with God through Christ and receive eternal blessings.—Isa. 56:7.

In the light of the foregoing it may be plainly seen that the course of the centuries of imperfect and unsuccessful human governments can be understood only as we understand the purposes and the methods of God. Thus it can also be appreciated that God has all along made the wrath of man to praise him (Ps. 76:10), and has used it to furnish pictures of the unspeakable arrangements and blessings which he has in store for the eternal good of all mankind, the living and the dead members thereof. Whatever by his permission may betide, he ever reigns supreme as King over all.

ORGANIZED RELIGION

THIS term is now in common use among those who discuss the value, real or supposed, of the many phases of the professed Christian religion. It is used by supporters of the churches and by those who have no use for them or for that which they represent. It is, of course, not descriptive. No particular church is intended; neither dogma nor church order or labor is singled out. It is merely a term convenient to use as a name for the churches as a whole as they appear to the present generation. The term, however, is frequently used as intended to carry a measure of reproach or even contempt.

We ask the question, Is it a term rightly used as reproach, or in any case is there any good reason known why the churches ought not to be organized?

The experience of men is that in union is strength. If the cause is right the union of any number of men for the common good may be taken to be good in itself. And if the object be good, the proper organization of the energies of those men in union may be considered as being eminently proper. Energy in com-

bination and rightly placed must ever be effective and a gain on loose and disjointed endeavor. Team work is always more effective than the sum of individual efforts.

If, then, the churches are right in the fact of their existence, and if their objects be good, it must be granted that organization for the accomplishment of their objects must be a gain and be good for all concerned. Except to those who oppose themselves to Christianity, any question of the right of the churches to live must come as a measure of surprise. Nothing in Western civilization has been presumed with greater assurance than the churches' assumption of their right to live and to interfere in men's affairs, and nothing has been accepted by the community with greater confidence. The churches have taken it for granted that they have a better right to live than the individual born into the world, and their claim has been accepted without any question.

The churches can have no right to live except as they can show they are composed of the true and

faithful followers of Jesus Christ. Therefore, of necessity, in questioning the matter of church organization there arises their standing.

Jesus himself said very little about the church. Only on two occasions is he recorded as having used the word; one, when he made a direct reference to its establishment, when he said in reference to Peter's confession, "Upon this rock [namely, the declaration made that he was the Son of the living God] I will build my church" (Matt. 16:18); the other, when he directed how offences were to be dealt with, that the church was to decide whether or not an offender was to remain a member of the church.—See Matthew 18:17.

It follows that Jesus did very little outwardly to prepare for building his church. He neither proceeded to build it then, nor did he give his disciples instruction how to proceed to build it. It was in the days of the apostles, and specially by the Apostle Paul, that the knowledge of the place of the church was gained by the disciples.

The word "church" has several uses. It was applied by the apostles to the whole number of brethren, as when it is said, "The Lord added to the church daily such as should be saved." (Acts 2:47) It is also applied to the little companies which met in the various cities and towns, as it is said to Philemon by Paul in his letter, "The church in thy house." (Philem. 2) It is also used of the whole church as seen in completion, as when Paul speaks of "the church, which is his body, the fulness of him that filleth all in all".—Eph. 1:22, 23.

The word "church" really means selected company, or body, the elect. It is another name for the spiritual Israel of which the Apostle Paul and the Apostle Peter speak. It may be said that the New Testament never visualizes the church as an organization such as is seen in the "church" of Rome, or the Greek or Anglican churches, or in many of the lesser organizations. There is no central government or authority visible in operation. The unseen Lord Jesus was the controller, through the holy spirit. Paul says, "There are differences of administrations, but the same Lord." (1 Cor. 12:5) It was he who appointed the apostles and the prophets and the other helpers of the church.—See Ephesians 4:11, 12.

The central government is in heaven where the Lord is. Thus while there was no visible organization, it would be wrong to say there was no organization. The difference between the churches organized by men and that founded by Jesus is that the many false systems have an earthly government while the true ever finds its government in heaven.

No one knew more about the church than its great teacher Paul. It may be said that no man ever exercised so much authority in the church as he. But there is no evidence to show that he ever sought a

unity of organization which would bring all the little companies founded by him under one control, nor that he himself claimed to have any authority amongst them, save that which his special endowments by the Lord through the holy spirit gave to him. He had authority to teach and he had authority to deal with those who were harmful to the church. But his authority was limited by the measure of agreement to that which he might say or do.

He wrote to the Corinthian church saying he would set some things in order when he came amongst them, a word which tells of authority. But he also wrote saying he would go to them, not as having dominion over their faith, but as helper of their joy. (1 Cor. 11:34; 2 Cor. 1:24) There is nothing in his writings to show that Paul would go to Corinth or to any other church as having the right of entry and authority to determine any or all matters relative to doctrine or conduct.

His authority in the churches was that which came from the evident marks of his endowment as an apostle of Jesus Christ through the holy spirit. And it was to this he made his appeal. The Corinthians rated him less than others, and Paul was compelled to argue for himself as against false teachers. The whole of his second epistle to the Corinthian church is one sustained argument in claim of his position as an apostle of Jesus Christ, and in demonstration of the proofs of his work amongst them as such.—See 2 Corinthians 12:12.

Paul's authority rested upon the acceptance of those who were believers in Jesus Christ. All such, quickened by the holy spirit, were able to discern his right. Paul ministered chiefly amongst the Gentiles. It was to them that he was sent. The Apostle Peter also traveled, but he served amongst the Jews scattered about who had believed concerning Jesus Christ. Peter would have been acceptable to any church of the Gentiles; but his Master did not send him amongst them. On the other hand, it seems clear that Paul was never quite acceptable to the Jerusalem church. These things show that neither one nor the other sought or exercised such authority in the whole church or in any part of it as has been claimed by those who say they are in the "apostolic succession" of privilege and authority. The apostles were messengers, as the name apostle implies; they were under the guidance of the Lord, who directed all the affairs of his church.

Nor did the apostles ever sit in council to set laws over the churches. They had no authority to do so, and they never presumed. Nor after the death of Paul did Timothy and Titus exercise authority save as in a measure they continued the work of Paul as a helper of the brethren. The early church knew nothing of bishoprics in the sense in which that word is used to authorize the great offices of the churches.

After those early days the true relationship of the churches one to another diminished in clearness. Partly without ill intent, but partly by reason of the schemes of men who saw possibilities of getting places of power; also because error was creeping into the church through false teachings; and above all, because Satan was ever seeking to corrupt the church that he might destroy it, there came about the encroachment of some who made themselves leaders in the churches. A ministerial class arose. That which in later days is known as the clergy class came into evidence. And the people, ill taught, did not perceive that they were far misled, and they allowed this; and so the great church system began.

By the time that the pagan phase of Rome's empire was ready to die through weakness, the master of the counterfeit system, Satan, was ready; and Papacy, his greatest scheme, raised its head high over all the world, claiming the right to rule it on behalf of God and of Christ. Through the centuries that organization strengthened its position and succeeded so well that despite the buffetings, growing infidelity and increased light on its false claims, it remains in this day of crumbling human institutions probably the strongest of them all.

The churches which protested against its claims tried to copy it in authority over those who supported them, and they produced a clergy class who have had the same domineering manner and spirit as their mother church.

In the process of the centuries the Bishop of Rome, who had no Biblical authority for his name and office, claimed to be in the true apostolic succession of authority. Another presumption; for the New Testament knows nothing of such apostolic succession. Naturally it was also claimed that the church over which the bishop ruled was the true church.

Thus the whole position was shifted. From the church of the New Testament, the company of true believers, consecrated to God, the church was now composed of those who placed themselves under the rule and authority of the bishop of Rome. This became a great hierarchy, a great system of priestly government, a great system of organized religion. It had no right to the use of the word church; it is wholly a false claim.

The forms of organization in the various dissenting "churches" differ much. The Anglican, Lutheran, Presbyterian, differ from Rome and from each other; and the lesser organizations which dissent from these Protestant churches differ in the same way. But, as with Rome, their assumption of the name of church is an unholy presumption. The name is sacred to the company which is the body of Christ.

All these very different organizations, which often have been very bitter opponents of others, have the effrontery to claim before the world that they are the

visible church of Jesus Christ. Rome will not allow the claim of the others; and all the others when faced with opposition to their general interests are found willing to be tolerant of each other, and are even willing to count Rome as their mother church. They say, "We are not divided; all one body we; one in faith, and one in hope, and one in charity." Probably there has been no untruth more boldly declared than this, none with greater effrontery; for in no sense is it true. This is organized religion.

If these institutions called churches are not the church of Christ, neither singularly, as the individual churches of the Congregationalists; nor the cooperate associations, as the Methodist church; nor the Anglican, nor Rome, nor any other church which through a central office or other arrangement governs the congregations, where is the church of Jesus Christ to be found? Is it existent? Did error crowd it out for ever as a visible thing, even as error crowded out the truth of the gospel of Jesus?

The answer is, The unity of the bond of a common faith and hope disappeared as soon as the apostles died. From then till the days of the return of Jesus to service in the church at the end of the age, there has been no church visible. But from the time that Jesus began to give attention to the things connected with the establishment of his kingdom, the consecrated disciples have been provided with a common meeting-ground. The faithful sheep heard the voice of the shepherd, and they responded to his call to come to him. The witness of the establishment of the kingdom has gathered a people who, in faith, are the true descendants of the first disciples. These are found gathered round the fact that the time is come for the establishment of the kingdom; that Jehovah has now set his King upon his holy hill of Zion. The work of witnessing these truths has resulted in cementing these faithful disciples into a company.

To those who know this work of the Lord there is little question as to its meaning. It is nothing other than that the church or body of the Lord is again visible in the earth. It can be entered, even as at the first the church could be entered or left. Entrance into membership of any of the church organizations of Christendom gives no advantage to any one in the sight of God. Nor does leaving such an organization give any one any disadvantage in his sight. The church organizations do not represent him any more than the fellowship or charitable institutions, such as the Odd Fellows or Masons.

The church of God is found to have one faith and hope, as at the first. But it has no creed as set by men, nor are the various companies, small or large, as the case may be, held under central government.

To all who will free themselves from the bondage of "church Christianity", that is, of organized religion, and who will listen to the message of the king-

dom now being proclaimed, there is to be seen a work of Jehovah God in the gathering of a people who are of one heart and mind to serve him through Jesus: a unity of faith and hope and love such as existed in the earliest days when the churches founded by the apostles were united in the common faith and hope.

Such also will see that Jehovah has gathered his people with the purpose to give his last witness to the world as Jesus gave it to the Jews before that nation perished. The body of Christ, the church of God, is again in visible operation in the earth, working as one unit under the guidance which God has provided for it.

INTERESTING LETTERS

REJOICING ON THE LORD'S SIDE

DEAR BROTHER RUTHERFORD:

The friends of middle Germany, assembled at convention in Berlin, wish not to let that occasion pass without having sent you their heartiest love.

We are rejoicing in the light of Jehovah's lightnings and in the blessings which are poured out over his people by great rainfall, and in being a part of the class seen by Ezekiel in his vision. The points of your address, delivered by you at the Detroit Convention, have been a wonderful encouragement to us on repeating them; and as to the inquiry of the Lord, "Whom shall I send?" all the friends freely and joyfully gave answer, "Lord, send me."

We are determined as a whole to remain faithfully on the side of the Lord and of his work and to fight together, being a little part of his wonderful organization, and so we shall be, trusting in his grace, unto death.

May the Lord further richly bless you in your privileged service for his people and in his work. All the friends assembled at the Berlin convention joined in that wish, and so manifested by rising from their seats.

Upon order, P. BALZEREIT.

"THE JOY OF JEHOVAH"

DEAR BELOVED BROTHER RUTHERFORD:

Much love in the Lord and greetings in the Master's name.

I wanted to assure you of my continued love and prayers and of continued loyalty and faithfulness and of my ever-increasing appreciation of *The Watch Tower* and the service of the Society.

I can not take your time to tell you all I would like to, but one thing especially I must mention and that is the light we have now on the doings of Satan, as made clear through *The Watch Tower* of late.

About twenty-five years ago when in great need I went to God's Word for help; and noting carefully Paul's admonitions, I was forcibly struck by his statement in 2 Corinthians 2:11, where he says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

I realized Satan had the advantage of me, or, rather, I thought he had at that time; and at once I keenly felt my ignorance of his devices. I sought more earnestly for help in *The Watch Tower* and the volumes, and finally wrote to Brother Russell. Shortly I received one of those grand good letters. He comforted my heart and gave me good advice, which I followed; but to my surprise he did not give me much light on Satan's devices. However, he did say that the key to the understanding of this as well as other things was in an intimate acquaintance with Jehovah. Also he expressed the confidence that in due time the Lord would make these matters clear to us "through the columns of *The Watch Tower*". He admonished me to press on, which I did.

The thing that impresses me now is that "through the columns of *The Watch Tower*" (evidently in "due" time) the Lord has brought us to a more intimate acquaintance with Jehovah and then a flood of light is thrown on all these matters, and how happy am I to find myself not so "ignorant of his devices".

A long step was made in overcoming this "ignorance" when it was made clear that the four titles or names, Dragon, Satan, that old Serpent, and the Devil compre-

hended the four attributes of Satan and that he is found to operate under one or another or all of these heads.

I am especially rejoicing in the light of recent *Watch Tower* articles along this line as well as other lines.

Another thing was that years ago, as I looked forward to the time when the Lord's people would "declare the day of vengeance" and "execute the judgments written", etc., I thought it would be a *hard* thing to do; but when the time came, "through the columns of *The Watch Tower*," the Lord had the whole thing set to music and now we are to sing this message. In a recent study of the story of Gideon I find that Judges 7:16-23 is in fullest harmony with this thought; for, according to Leeseer, instead of delivering the message by the harsher tones of the trumpet we are to use the mellow tones of the cornet.

A little experience has proven that "the joy of the Lord" is our strength.

May the joy of the Lord continue to be your strength and your song.

Your brother by the grace of God,
GEO. M. REA.—*Texas*.

FROM A LAWYER

DEAR BRETHREN:

I have received the copy of the new book *Reconciliation*. So far as I have read in it, the words seem to be blazoned in gold. The cause for gratitude which the Lord's people have in this wonderful book is beyond expression. This book alone should be sufficient reason for any one who loves the Lord to enter the field as a full-time colporteur. Brethren! I must get out of the Devil's business and I don't know how.

Your brother happy in the Lord,
C. DENYSSSEN.—*S. Africa*.

'SMOOTH STONES FROM A SHEPHERD'S BAG'

DEAR BROTHER RUTHERFORD:

Since the Detroit Convention I have been making a special use of your suggested canvass as far as I could remember it. I should be glad could I have gotten it verbatim. I remember it as follows:

"We are engaged in a work of preaching the gospel. We do not ask you to go somewhere and contribute; but we are bringing it to your door in a nicely-bound book form. We are not asking a large amount for the books, but merely a nominal sum to cover cost of printing and handling, etc."

In using this introduction on Sundays we have yet to meet with the first objection to Sunday canvassing. We are using this introduction in canvassing public officials, tax collectors, judges, etc., and have met with no objection to our selling the books out of hand to them; and we are having good success with the public officials.

With these five "smooth stones [fresh] out of the brook, and put in a shepherd's [colporteur's] bag", we can draw near to the "Philistines"; and they draw near to us.—1 Sam. 17:40.

After canvassing Judge Berger, he remarked about the financial condition of the country; and to my remark that some seemed to have plenty of money, he said, "Well, you know the lowest places dry up last."

With much Christian love from us both, in his service,
GROVER C. POWELL.—*Colporteur*.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Troy, N. Y.Jan.	6	Frostburg, Md.Jan.	16, 17
Oneonta, N. Y.	7, 8	Lonaconing, Md.	18, 20
Binghamton, N. Y.	9	Oakland, Md.	21, 22
Sunbury, Pa.	10, 11	Philippi, W. Va.	23, 24
Hagerstown, Md.	13	Morgantown, W. Va.	25, 27
Cumberland, Md.	14, 15	Fairmont, W. Va.	28, 29

C. W. CUTFORTH

N. Battleford, Sask. Jan.	3	Malahat, B. C.Jan.	21
Edmonton, Alta.	4-6	Ladysmith, B. C.	22
Wetaskiwin, Alta.	7, 8	Nanaimo, B. C.	23
Innisfail, Alta.	10	Courtenay, B. C.	24
Calgary, Alta.	11-13	Qualicum B'ch, B. C.	25
Illkillewaet, B. C.	14	Victoria, B. C.	26, 27
Kamloops, B. C.	15, 16	Chilliwack, B. C.	29
Pt. Coquitlam, B. C.	17	Matsqui, B. C.	30
Vancouver, B. C.	18-20	Langley Prairie, B. C.	31

F. H. DOUGHERTY

Notasulga, Ala.Jan.	3-5	Waynesboro, Miss.Jan.	17-19
Montgomery, Ala.	6-8	Vosburg, Miss.	20-22
Dothan, Ala.	10-12	Hattiesburg, Miss.	24-26
Opp, Ala.	13-15	Jackson, Miss.	27-29

G. H. DRAPER

Winchester, Va.Jan.	3-5	Coeburn, Va.Jan.	17-19
Clifton Forge, Va.	6-8	Winston-Salem, N. C.	20-22
Roanoke, Va.	10-12	Greensboro, N. C.	24-26
Honaker, Va.	13-15	High Point, N. C.	27-29

H. E. HAZLETT

Piedmont, Ala.Jan.	3-5	Memphis, Tenn.Jan.	17-19
Anniston, Ala.	6-8	Helena, Ark.	20-22
Birmingham, Ala.	10-12	Jonesboro, Ark.	24-26
Boaz, Ala.	13-15	Thayer, Mo.	27-29

M. L. HERR

Tamaha, Okla.Jan.	3-5	McAlester, Okla.Jan.	17-19
Muskogee, Okla.	6-8	Atoka, Okla.	20-22
Okmulgee, Okla.	10-12	Ada, Okla.	24-26
Henryetta, Okla.	13-15	Ardmore, Okla.	27-29

W. M. HERSEE

Saskatoon, Sask.Jan.	1	Malahat, B. C.Jan.	21
N. Battleford, Sask.	2	Ladysmith, B. C.	22
Edmonton, Alta.	4-6	S. Gabriola Is., B. C.	24
Pr. George, B. C.	8-10	Nanaimo, B. C.	25
Pr. Rupert, B. C.	11-13	Qualicum B'ch, B. C.	27, 28
Ocean Falls, B. C.	14-17	Courtenay, B. C.	28, 30
Victoria, B. C.	20	Victoria, B. C.Feb.	1

H. S. MURRAY

Fitzgerald, Ga.Jan.	3-5	Albany, Ga.Jan.	17-19
Eastman, Ga.	6-8	Columbus, Ga.	20-22
Waycross, Ga.	10-12	Atlanta, Ga.	24-29
Thomasville, Ga.	13-15	Rockmart, Ga.Jan.	31-Feb. 2

E. D. ORRELL

Jacksonville, Fla.Jan.	3-5	Galveston, Tex.Jan.	13-15
Marianna, Fla.	6-8	Houston, Tex.	17-22
Bay Minette, Ala.	10-12	Los Angeles, Calif.Jan.	24-Feb. 19

J. C. RAINBOW

Mobile, Ala.Jan.	3-5	San Antonio, Tex.Jan.	17-22
New Orleans, La.	6-8	El Paso, Tex.	24-26
Baton Rouge, La.	10-12	Phoenix, Ariz.	27-29
Beaumont, Tex.	13-15	Yuma, Ariz.Jan.	31-Feb. 2

V. C. RICE

Enid, Okla.Jan.	1, 2	Cruce, Okla.Jan.	15, 16
Ames, Okla.	3, 4	Duncan, Okla.	17, 18
Ringwood, Okla.	6	Comanche, Okla.	20, 21
Watonga, Okla.	7, 8	Walters, Okla.	22, 23
El Reno, Okla.	9, 10	Frederick, Okla.	27, 28
Chickasha, Okla.	13, 14	Willow, Okla.	29, 30

E. B. SHEFFIELD

Hearne, Tex.Jan.	3-5	Grand Saline, Tex.Jan.	17-19
Palestine, Tex.	6-8	Winnboro, Tex.	20-22
Tyler, Tex.	10-12	Greenville, Tex.	24-26
Big Sandy, Tex.	13-15	McKinney, Tex.	27-29

H. L. STEWART

Wilkie, Sask.Jan.	3	Vancouver, B. C.Jan.	19, 20
Edmonton, Alta.	4-6	Victoria, B. C.	22, 23
Calmar, Alta.	7	N. Westminster, B. C.	24
Buford, Alta.	8	Vancouver, B. C.	25-27
Pr. George, B. C.	10-12	Kamloops, B. C.	28, 29
Pr. Rupert, B. C.	13-15	Penticton, B. C.	31

W. J. THORN

Devers, Tex.Jan.	3-5	Sealy, Tex.Jan.	17-19
Crosby, Tex.	6-8	Corpus Christi, Tex.	20-22
Dickinson, Tex.	10-12	Driscoll, Tex.	24-26
Waller, Tex.	13-15	Kingsville, Tex.	27-29

J. C. WATT

Savannah, Ga.Jan.	3-5	Athens, Ga.Jan.	17-19
Waynesboro, Ga.	6-8	Charleston, S. C.	20-22
Augusta, Ga.	10-12	Wilmington, N. C.	24-26
Dearing, Ga.	13-15	Hayne, N. C.	27-29

SERVICE CONVENTIONS

We list below a series of two- and three-day SERVICE CONVENTIONS, at which Brother A. H. Macmillan will serve as the representative of the Society. The daytime should be devoted to canvassing, and the evenings to SERVICE lectures or testimony meetings. On Sundays, canvassing can be arranged for the hours between 9.00 a.m. and 1.00 p.m. and an afternoon and an evening meeting held.

Oakland, California, Sunday to Tuesday, Dec. 23-25.
 Los Angeles, California, Sunday to Tuesday, Dec. 30-Jan. 1.
 San Diego, California, Sunday, Jan. 6.
 El Paso, Texas, Saturday and Sunday, Jan. 12, 13.
 Dallas, Texas, Saturday and Sunday, Jan. 19, 20.
 San Antonio, Texas, Saturday and Sunday, Jan. 26, 27.
 Houston, Texas, Friday to Sunday, Feb. 1-3.
 New Orleans, Louisiana, Friday to Sunday, Feb. 8-10.
 Jacksonville, Florida, Saturday and Sunday, Feb. 16, 17.
 Miami, Florida, Friday to Sunday, Feb. 22-24.
 Nassau, Bahamas, B. W. I., Friday to Sunday, Mar. 8-10.
 Tampa, Florida, Saturday and Sunday, Mar. 16, 17.
 Atlanta, Georgia, Friday to Sunday, Mar. 22-24.
 Louisville, Kentucky, Friday to Sunday, Mar. 29-31.