



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. XLIX SEMI-MONTHLY No. 11

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

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts 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.

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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.

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ERROR

A letter was recently sent out from the Service Department of the Society under date of January 28, the last part of which contains an erroneous statement. It is found that the copy of this letter was written some five years ago and that inadvertently one of the office force got hold of it and, thinking it was a more recent composition, used it. The brethren everywhere will please ignore any statement in letters or anything else fixing dates as to when the Lord will perform some part of his great work. All our times are in the Lord's hands. The efforts of the consecrated should be devoted to doing with their might what their hands find to do and not be concerned about just when the Lord is going to finish his work.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The New Covenant"

Issue of May 1, 1928

Week of July 1 ¶ 1-17

Week of July 8 ¶ 18-37

"The New Covenant"

Issue of May 15, 1928

Week of July 15 ¶ 1-14

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Week of July 29 ¶ 30-45

OPPORTUNITY FOR SERVICE

As the work increases there is a greater opportunity at Brooklyn headquarters for competent men fully consecrated to the Lord to have part in the work. Many who have filed questionnaires have changed their address, and conditions have changed with many of them. We therefore request all fully consecrated brethren between the ages of twenty and forty-five years who desire to engage in the service at headquarters, Brooklyn, to write this office immediately for a questionnaire; or, if you have a blank, send it in.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

JUNE 1, 1928

No. 11

HIS NAME EXALTED

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isaiah 12: 4.

JEHOVAH'S name is exalted. Through his prophet he fixes the point from which time forward his name is exalted. Isaiah was commissioned to tell Israel of the devastation coming upon her. His prophecy foreshadowed what must come upon the professed people of God centuries thereafter. The prophet represented the true church, which is The Servant of God. His prophecy puts words into the mouth of the Servant class. Understanding the prophecy the Servant class is enabled to see what must be done now to the glory of God.

² In the sixth chapter the Prophet Isaiah begins a series of prophecies and in the twelfth chapter that series is concluded. There is a close relationship between the beginning and the ending of this series of prophecies. The speaker in the above basic text is The Servant of Jehovah and is otherwise designated the "temple" class. The speaker is not an individual but a company of anointed ones upon whom God has put his spirit and whom he has made his witnesses in the earth.

³ The prophecy is a song or psalm addressed to Jehovah. No company of the Lord's people could well speak the words of praise set forth in this prophecy until God's due time arrives for them so to do. Then those guided by his spirit will speak or sing it forth. Those who have not the spirit of the Lord will not join in the song. The song does not describe individual experiences. It is not the message of a number of individuals. It is a song of praise sung by those whom the prophet in another place describes as "the feet of him that bringeth good tidings of good". It is the class the members of which see eye to eye and together lift up the voice and sing.—Isaiah 52: 7, 8.

⁴ "In that day" it is sung. The time "in that day" always refers to the time when God enters upon his great work of establishing his kingdom. It is also the time of God's wrath against the enemy's organization. It is the day of his blessing bestowed upon his anointed ones remaining on the earth. When God was bringing discomfort upon the Egyptians he was at the same time

manifesting his protection and love toward Israel. Even so now, when God is beginning to express his wrath against Satan's organization, he is giving assurance and comfort to his people to enable them to have a better understanding of him and his plan. This increased light from the Lord thrills the heart of the Servant class and calls forth the song.

⁵ The name "Jehovah" appears prominently in the song prophecy. The Eternal One revealed himself by the name Father with the coming of his beloved Son. The Son taught his followers to address Jehovah as Father, and this they have done. In these last days God has made known to his people the significance of his name Jehovah, even as he caused it to be made known to Moses and later to Israel. The name Jehovah signifies his purposes toward his people. Now he is saying to his anointed ones on earth: 'I will be all I purpose to be.' The time has come when he makes clear to his people what they shall do and gives assurance to them that they are identified with his beloved One, who is the Head of the Servant class. The understanding of the meaning of his name and his purposes toward them enables the members of the Servant class to have full assurance of faith and to press forward in the work that has been committed to them. In this song prophecy there are three outstanding points, to wit:

⁶ (1) It tells of the comfort and joy of the Servant class "in that day" and of the privilege of the members of that class to make known their joy and comfort to each other for the encouragement of one another; (2) it gives assurance that The Servant has received the garments of salvation and that God is manifesting his approval as evidenced by the robe of righteousness which he has furnished; and (3) it shows the Servant class a clearer vision of God's purposes disclosing that there is a great responsibility resting upon that class and a great work to be done in the name of Jehovah. It is a stimulus to greater zeal and activity in the Lord's service. Now to the Servant class the work is a joy which words can not adequately express.

COMFORT AND JOY

⁷ The song opens with the words: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isaiah 12: 1) The Servant class, realizing the great favor bestowed upon it, breaks forth in song of praise. Jehovah had foreordained and commanded that it should be thus. There is a time of doubt and perplexity and distress experienced by the anointed of the Lord. Then he causes his light to shine into the minds of The Servant, and The Servant begins to realize that he is "in that day" foretold by the prophet and a song of gladness will no longer wait.

⁸ The Servant says: "Though thou wast angry with me." Can it be said that God was angry with those whom he had begotten and anointed? If the Lord was angry with his anointed ones, why was he angry? What caused the Lord's favor to then be so marvelously manifested toward The Servant, and why does The Servant sing? At the beginning of this series of prophecies Isaiah describes a vision which he had. He is represented as worshiping the Lord in the temple. He beheld there the seraphim and he heard one of them singing to another: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." When Isaiah in this vision beheld the King on his throne and heard "the bright shining ones" proclaiming the praises of Jehovah he realized his impurity and cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isaiah 6: 5) He recognized that he should also be singing the praises of Jehovah even as the seraphim were singing. He also thought that he had incurred the displeasure of the Lord by reason of something that he had failed to do in reference to proclaiming his praises. There Isaiah pictured the anointed people of God particularly at the time the Lord came to his temple.

⁹ In the year 1918 the Lord came to his temple for judgment. (Malachi 3: 1) He there began to make clear the truth and to measure his servants by the degree of faithfulness manifested by them. It was a time of fiery testing. Some fell while others stood firm. Because of the great trial and tribulation members of the temple class concluded the Lord must be angry with them. For nearly a year there was little or nothing done in connection with the proclamation of the message of the Lord's truth. In that time there was a great sifting and many who had claimed to follow Christ fell away. The cry of the true and faithful ones is represented in the words of the prophet: "Wherefore hidest thou thy face, and forgettest our affliction and our oppression? . . . Arise for our help, and redeem us for thy mercies' sake." —Psalm 44: 24, 26.

¹⁰ Then the Lord began to reveal to his people that they had not been busy with the kingdom interests committed to them because of fear of further affliction. It

was in the latter part of 1919 that his people saw that they must busy themselves quickly with the work which the Lord had committed into their hands. The Lord heard the cry of his people. This was pictured in the prophecy by the seraphim cleansing the lips of the prophet, who represented the Servant class. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah 6: 6-8) Though the Lord was angry with his Servant, now he brings The Servant comfort. Those of his people truly devoted to the Lord aroused themselves and went forth to do the work that the Lord had given them to do. Others slunk away and became opposers. That marks the beginning of the division point and marks the beginning of the song set forth in the prophecy.

¹¹ The prophecy fixes the time in another way. It was "in the year that King Uzziah died". (Isaiah 6: 1) Uzziah seems clearly to represent the professed Christian church. In time past Uzziah had done some good as the king of Israel. He became impressed with his own importance and did not wait upon the Lord. Without authority he went into the temple and offered incense, and was immediately stricken with leprosy and died. The nominal church system had done some good in the name of the Lord prior to 1919. In that year its leaders became impressed with their importance, declared an alliance between the ecclesiastical systems and the Devil's organization by announcing the League of Nations to be the political expression of God's kingdom on earth. It declared the intention of the system to set up the kingdom without waiting on the Lord to tell them what to do. That was an attempt to do what God alone can do. That system was stricken with leprosy and is now dead.

¹² When the temple class saw in 1919 and later that the Lord loves the faithful and had much for the faithful to do, the members of the temple class were greatly comforted, and the class is represented as saying: "Thine anger is turned away [from me], and thou comfortedst me." The faithful began to realize and appreciate the privileges that the Lord had given to them. The one whom God had made the leader among his people on earth had died. Others who had been prominent among the brethren became ambitious for leadership, fought amongst themselves, and caused divisions. Many who had been leaning upon men and trusting in men fell entirely away. But those who trusted God and his beloved Son now began to realize that the anointed of the Lord had an obligation to perform and that the salvation of his people is from God and not from any other. Being comforted in heart the faithful began to sing: "Behold, God is my salvation; I will trust, and not be afraid: for

the Lord Jehovah is my strength and my song; he also is become my salvation."—Isaiah 12:2.

¹³ Here is an expression of full assurance that the Lord Jehovah is he who saves and gives strength to his people. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." (Psalm 118:8,9) Regardless of how faithful and true to the Lord a man is, and no matter whether he is an elder or a leader amongst the Lord's people, he is imperfect. Even though he were perfect and never made any mistakes, still it would be better for the anointed not to put their trust in an arm of flesh. It is God who saves. It is an indisputable fact that those who really love the Lord trust in him. No matter how faithful or unfaithful another might be, no matter what good may or may not be said of and concerning a brother, the truly anointed will not be influenced thereby but will realize that their strength is in the Lord and that he is the one that gives salvation. Trusting implicitly in the Lord they declare his praises and exalt his name. Such are really joyful in the Lord because they are strong in him and in the power of his might. The reason the prophet expresses the joy of such is because God is become the salvation of his people. It is not something that is to be hoped for but is a realization of a fact that has already occurred. God has made known his power to his people. He supplies the garments of salvation by which they identify themselves as his and that they are saved and in the condition of salvation. Trusting in him they say: "I will . . . not be afraid; for Jehovah is my strength."

¹⁴ By this the anointed are not to understand that they have passed through all their trials. The attack of the enemy doubtless will be even more severe because this is the time in which he is attempting to destroy the remnant. Those, however, who appreciate the fact that Almighty God is their strength will have full confidence that he will bring them through and give them the victory. This is really the attitude of the anointed remnant, the Servant class, at this time.

¹⁵ Furthermore the temple class rejoices because of Jehovah's presence. The members thereof realize that the Lord God has placed his beloved King upon his throne and has caused him to come to his temple and receive unto himself those that are faithful. The true saints realize that the time has come for the kingdom and that from now on there can be no more dominion of the evil power. God is now fulfilling his promises to his people. They see that Satan's organization has come to an end and must fall, and this is another reason for their joy.

¹⁶ It is sometimes remarked by one Christian concerning another: 'He is fearless and brave.' Every one of the anointed should be fearless and brave. No one can be fearless and brave, however, if he is trusting in man; but if his trust is wholly and completely in the Lord Jehovah why should he fear anything that man can do

unto him? Therefore the prophet represents The Servant as saying: "I will trust and not be afraid." Why should not one be afraid and tremble, seeing that the enemy and his representatives are strong? The prophet answers: "For the Lord Jehovah is my strength." Those of the temple class realize and appreciate the fact that Jehovah God loves his own and preserves the faithful and that when the Lord is for them no one can prevail against them. Because of this faith and confidence and because Jehovah is the strength of the anointed, the prophet says:

¹⁷ "Therefore with joy shall ye draw water out of the wells of salvation." (Isaiah 12:3) Water is a symbol of truth, but the knowledge of the truth alone does not bring salvation. It is the truth known and used according to God's will which brings his approval and the salvation of the faithful. A well is a fountain of water or source of water. Drawing water from the wells of salvation would therefore symbolize the taking from the fountain of truth the great truths which God provides for his people, and using these truths according to the commandments of the Lord. Those who do not receive the truth and hold it in the love of the truth and obey the commands thereof do not draw water from the wells of salvation. They draw from their own wells. This is shown by the words of God's prophet to Israel: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jeremiah 2:13.

¹⁸ The facts show that the prophet here expressed exactly what many who consecrated themselves to the Lord have done. They have forsaken the source of truth as God provided it for them and have used what knowledge of truth they had in a selfish manner and according to their own wisdom and have fallen away from the Lord. When one becomes anxious to use the truth that he may shine in the eyes of others, then he is making cisterns of his own and loses sight of the fact that the waters of truth and of salvation come from the Lord and that no one can run ahead of the Lord. Those who love the Lord God have great joy in not only knowing the truth but using it as the Lord has commanded it shall be used. Since the Lord has come to his temple to these faithful ones the waters of truth have been made much clearer than ever before. The faithful are refreshed by the waters of truth which they continue to draw from the wells of salvation. This they do with joy.

¹⁹ To draw water from the wells requires some work. Such work is either irksome and laborious or is a joy to the drawer. The faithful ones find no laborious efforts required for them to draw the water. With great joy they reach down into the fountains of truth and are delighted to behold its beauty and life-giving qualities. As the light shines from the temple of the Lord and is unfolded to the members of the temple class day after day they appreciate that Jehovah God is the great foun-

tain of truth and they delight to sing forth the praises of his name.

²⁰ He who receives from the Lord must give if he would grow. He who receives the truth and continues to hold it must serve it. If he receives it and makes use of it for selfish purposes he makes no progress and has no real joy. The faithful receive the truth with joy and with greater joy give it out to others. He delights thereby to honor the name of the great Giver. It was Jesus who said: "It is more blessed to give than to receive." To receive the truth brings gladness of heart; but to tell it out to the praise of Jehovah brings even greater joy. The sacrifice of the anointed ones is "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name". Then adds the apostle: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Hebrews 13:15, 16.

²¹ The prophet therefore tells of the joy of service unto the Lord. If one who is in the temple class would continue to abide there and continue to receive the blessings of the anointed he must continue to offer his sacrifice of joy by singing forth the praises of Jehovah's name. (Psalm 27:6) Some whom the Lord has favored with the knowledge of the truth oppose the service of carrying the message of truth to others as the Lord has commanded. Mark such, and it will be found without an exception that such have no real joy. They will be found murmuring and finding fault with some one or some part of the Lord's work. Let those who have some privilege of service, and have found so much joy therein, see to it that they are not turned away from the service by the opposition of those who have ceased to joyfully draw waters out of God's fountain of truth. From this time forward no one can possibly stand unless he continues with joy to draw water out of the wells of salvation. God continues to unfold the beauties of his truth to his people for their strength and encouragement. One failing or refusing to use the truth as unfolded in the manner that God has commanded shows a lack of love for the truth and therefore will be unable to hold it.

PROCLAIM HIS NAME

²² Then the Lord through his prophet commands what shall be done "in that day" when the Lord is establishing his kingdom. "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isaiah 12:4.

²³ Bear in mind that "ye", as used in this text, does not mean an individual or some little company of persons. It means God's anointed people who compose The Servant and upon whom he has put his spirit. (Isaiah 42:1) Since the Lord has come to his temple there are flashes of light from the temple. (Revelation 11:19) The Chief Stone has been laid before Joshua and upon that Stone (God's anointed King) is shining the complete light of the divine plan.—Zechariah 3:9.

²⁴ The Lord reveals to the temple class from time to time such light as they can bear. As the temple class receives the light their hearts respond with praises to God. Not only do the members thereof praise him but they call upon each other to praise his name. This is the people whom the Lord God has taken out from the nations as a people for his name. (Acts 15:14) They are a people for a purpose. They must now show forth the praises of him who has called them out of darkness. These are servants of the Most High.

²⁵ The marginal reading of verse four of the above prophecy is: "Proclaim his name," tell the people of his doings, that his name is exalted. It is a clear command that the proclamation must be made that the name of Jehovah is exalted. The name of Jehovah is exalted in Zion as never before. If one is found who opposes the service of singing forth the praises of Jehovah, that is strong evidence that such a one is not of the temple class. It is written: "In his temple doth every one speak of his glory."—Psalm 29:9.

²⁶ There is a special work now for those of the temple class to do because to them Jehovah says: "Ye are my witnesses, that I am God." (Isaiah 43:12) These are called upon to explain the meaning of the great name of God not only to one another but unto all who have an ear to hear. The Servant class must now declare unto the people the doings of the Lord. No one on the earth can proclaim the name of Jehovah and tell of his great work who is not up to date in the truth. To be up to date means to know and appreciate the light that the Lord God is giving to his people at this time. Experience proves that none will declare his doings and his great name save those who have entered into the joy of the Lord. It seems quite certain that the numbers will grow less, but the zeal of the true temple class will increase and they will exalt the name of Jehovah.

²⁷ To proclaim the name of Jehovah God means to tell the meaning of his names as he has revealed them to his people. God demonstrated the meaning of his names to Israel but Israel did not understand. The fact is that those things were written aforetime by the prophets for the benefit of the church at this time. (Romans 15:4) It is only since the Lord came to his temple that the Servant class has had a clear understanding of the meaning of the names whereby the Eternal One reveals himself. When this understanding comes to God's people there is an obligation laid upon each one of them to tell others concerning the same and to tell it to all who have a hearing ear. God's anointed Servant is gathered into a oneness in order to tell harmoniously concerning his doings. There could not be several ways of proclaiming the message of truth.

²⁸ Those composing the Servant class see eye to eye; and each member thereof, together with the others, lifts up the voice, as the prophet declares. This does not mean merely telling to people the plan of God as it pertains to the past, present and future but it means to tell to the people what Jehovah God is doing at the

present time. Many marvelous things are now happening in the earth and it is the duty and obligation of The Servant to tell the meaning thereof to every one who will hear.

²⁹ This is the time when the enemy through his agents is reproaching the name of Jehovah by turning the minds of the people away from him. Now his witnesses must proclaim to the people that the time is come when the name of Jehovah is to receive the honor due it. The great issue is, Who is God? The Servant must tell the people that Jehovah is the only true God and that they must accept him as the only One from whom their blessings can come. The people must be told that a knowledge of him and obedience to his will is the way and the only way that leads to life.

³⁰ This is an obligation laid upon the anointed ones of the Lord. The Lord has provided the means for giving this message to the people and those who are of the anointed can not escape from the responsibility of giving it to the people. Some elders and would-be leaders will be found opposing the service work of proclaiming the message of truth to the people and some will be following the opposers because they are not trusting in the Lord. All taking this course and continuing therein are certain to fail to be of the kingdom and many will fail in obtaining life. God has promised to preserve in this day only those who love him and who prove this love by being his faithful servants.

FOR A WITNESS

³¹ The prophet shows that The Servant must not be content with singing the song for a while and then ceasing but he must continue. "Sing unto the Lord; for he hath done excellent things: this is known in all the earth." (Isaiah 12:5) This is done in order to give a witness in the earth. The witness must be given because it is God's expressed will that it shall be given. The anointed ones have received a knowledge of the outworking of God's purposes and it is their duty now to tell it out to others as a witness.

³² Many things are hard for the people to understand and the enemy has used these things to turn the minds of men away from God. Among the things hard to understand are the devastation by the great Flood, the destruction of the Egyptians, the World War, and such things that have caused so great destruction in the earth. God had a great purpose of good in all of these doings and the Servant class now knows the purpose thereof. The name of Jehovah now is exalted by knowing of his good purposes in these great events. Any one can be told that Jesus foretold the World War, but the reason why must now be told to the people. It was one of the evidences of the end of Satan's organization and the beginning of God's kingdom. Jesus declared that this good news must be told to the nations of the earth as a witness and that it must be done before the final end. (Matthew 24:14) It must be told by the anointed ones. There is none other to tell it. God has selected the

temple class for that purpose and all of the temple class will tell it.

³³ The Revised Version shows these words of the prophet: "Let this be known in all the earth." Mark that this is a positive command. It lays upon the anointed ones of the Lord an obligation of telling the peoples of the earth the meaning of God's doings at this time and the blessings to the human family that shall follow. It is the time in which the people must be told the meaning of the Flood, the meaning of the destruction of the Egyptians, and why the battle of Armageddon is just ahead.

³⁴ The Lord has provided the radio to open the way. He has provided books with the message of present truth therein that the people may learn. Who then shall engage in the work of the Lord in obedience to his command? Isaiah, representing the anointed of the Lord, answers the question after the seraph had touched his lips with a coal of fire and taken away his iniquity. Then says the prophet: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."—Isaiah 6:8, 9.

³⁵ The prophet indicates that many will hear the words but will not heed. The purpose is not to convert the world but to serve notice upon the peoples of the world what God purposes to do. This command is so clear and the response so plain that it must be seen that every one who is of the temple class will have some part in the service from henceforth. The aged or decrepit or afflicted should not be discouraged because their opportunities are small, but let each one with joy not only draw waters out of the wells of salvation but obey the command to tell the message to others as the opportunity comes. It is not so much what one does as it is the faithfulness in doing it. If one has opportunities the responsibility on him is in proportion thereto.

³⁶ Recently several men between seventy and ninety years of age have notified the Society's office of their intention of entering the colporteur work immediately. These men are old in years but they are young in the Lord. They are not dreamers. They are young men. They are the younger brethren of the Lord Jesus and their hearts are responding with gladness to know that Jehovah has given them something to do and they delight in doing it. How different are these from some would-be leaders and elders who oppose the proclamation of the message of the kingdom at this time!

³⁷ If the Lord's anointed Servant class finds amongst them some who are opposing and causing divisions, "mark them . . . and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) It will be found that these are saying to the brethren words to this effect: 'Why should we say anything about the Devil's organization? Why make so much noise and bring

down indignation of others upon our heads? Let us content ourselves by talking amongst ourselves about the development of love for the brethren that we may prepare to go to heaven.' Just as the apostle says, by good words and fair speech they deceive the hearts of the simple. Do not have a fight with such, do not enter into a controversy, but follow the apostle's admonition, mark them and avoid them. Let them alone. Their reasoning is false because contrary to the plain command of the Lord at this time.

MAKE PROCLAMATION

³⁸ In the commission given to the anointed the Lord commands that such shall declare "the day of vengeance of our God". Vengeance against what? Against the enemy and his organization that has so long defamed God's holy name, brought reproach upon it, and oppressed mankind. How could the vengeance of our God be declared unless the people be told of the enemy that has defamed his name?

³⁹ Vengeance really means vindication. The time is come for the vindication of God's great name. His name is now exalted in Zion and must be exalted in the earth. Jehovah is the great life-giver and the people must know that fact and must be told what will result from yielding to the enemy and his agents. Can any Christian obey that part of his commission to declare God's vengeance by quietly meeting together with others and talking amongst themselves in soft phrase about loving the brethren? Such thing they should have done long before the day of vengeance. If one really wants to love his brother he will look out for his brother's welfare by calling upon him to do what the Lord has commanded to be done. The time has now come to act and to declare to the people the truth. How shall it be done? The prophet answers:

⁴⁰ "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12:6) Here the positive command to Zion is to cry out and shout. Jehovah has made Zion his dwelling place and now he tells every one of Zion to boldly and fearlessly shout forth that the name of Jehovah is exalted and that the time for his kingdom to be established is here and that Satan's organization must fall. It is no time for compromise. It is no time for temporizing with those who claim to be in the truth and yet oppose the proclamation of the message to the peoples of earth.

⁴¹ If there are those who do not wish to engage in the service, but wish to put in their time expressing their own wisdom before a few brethren, let them take those who want to hear them and draw aside and do as they like. But let not those who are of the temple, who really love the Lord and are devoted to him, yield to such by reason of fear or by reason of soft speech of such, and slack their hand now.

⁴² God gives full assurance to his people that he is with them and will carry out his purposes concerning

them. The Almighty power is a complete guarantee that his purposes will succeed. This is the greatest stimulus of encouragement to the anointed at this time. Therefore they go to their duty with joy and with good courage. They know that the fight is on and it will continue to be severe. They see their numbers growing less and they also see the zeal of the remnant greater than ever and that the smaller number is accomplishing more than ever before.

⁴³ The remnant will continue with joy to draw water out of the wells of salvation and to rejoice. They know that the victory is certain to them if they remain faithful to the Lord, because he has said to them: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28:5, 6.

⁴⁴ The name of Jehovah is exalted. The song of his praise has begun and the power thereof will increase and the witness to his name and his purposes will be accomplished in the earth even as he has commanded it. Let all the faithful take courage, rejoice and press on.

QUESTIONS FOR BEREAN STUDY

What name may appropriately be given to Isaiah 6-12, inclusive? Whom does the prophet represent in this prophecy? To whom is the song addressed? What is its theme? What blessing does the singer receive from it? ¶ 1-3.

When is this song to be sung? What double work is going on during its singing? What is the meaning of the name by which our God reveals himself at this time? What are the three outstanding points in this Song Prophecy? ¶ 4-6.

Why had The Servant incurred Jehovah's displeasure? What later caused Jehovah's favor to abound toward him? Relate Isaiah's vision (chapter 6) and show its application to The Servant at this time. What effect has this knowledge had upon various members of The Servant class? What division has it caused? ¶ 7-10.

Show that King Uzziah's presumptuous sin pictured nominal Christendom's rejection of Jehovah's King in 1919. What punishment has Jehovah visited upon that system? At the same time what great light came to The Servant? What song did he then begin to sing? ¶ 11-12.

What important lesson have the experiences of the past ten years taught The Servant? Why have these experiences brought joy to him? Does this joy guarantee The Servant that his trials are now over? Then what does it mean? Show that this is pictured in Isaiah 12:3 and Jeremiah 2:13. ¶ 13-18.

Point out the relation between service and the joy of the Lord. Upon what does growth in grace depend? What sacrifice does The Servant continually offer? What becomes of all that fail to use their opportunities of service? Why? ¶ 19-21.

What great privilege now is presented to God's people? Explain Isaiah 12:4 in this connection. Why is Jehovah's name now exalted in Zion? What is meant by Zion? Of what is opposition to service an indication? ¶ 22-25.

What special work is now set for The Servant to perform? What qualification is necessary for proper performance of this work? Explain what is meant by this special work at this time. ¶ 26, 27.

In what sense do the members of the Servant class see eye to eye? What is the message which they must declare? What is the great issue of our day? From what class does opposition to this message come? Why? ¶ 28-30.

How long must the singing of the song continue? Name some of the things which people find hard to understand, and tell why the enemy has emphasized these things. How will the truth concerning these be made known? ¶ 31-33.

In what two ways has the Lord made special provision for this work? Who will respond joyfully? What age limit is set for those who participate? What trap has the adversary set to prevent the accomplishment of the work? ¶ 34-37.

What part of the church's commission (Isaiah 61:1-3) applies especially to our day? What is meant by this declaration? Why can not those who fail to take part in the service perform this commission? In this connection explain Isaiah 12:6. ¶ 38-41.

What guarantee has The Servant that he will successfully perform his mission? What effect has this assurance on the "remnant"? In what sense is the name of Jehovah exalted? How may we know this? ¶ 42-44.

THE DAY OF WRATH

THE Bible foretells a day of wrath when God's anger will be revealed against all unrighteousness and when he will bring the world into judgment. This fact, though perverted in its stating, has been preached by every section of Christendom as one of the sure things revealed by the Bible. It is probably true to say that this day of wrath and judgment has been spoken about more than anything else in the matter of God's relation to men. God's love for man, as shown by the coming of Jesus to be the Savior of the world, has been declared by hosts of those who have believed that God gave Jesus to be the Savior of men. But a far greater number have preached the terror of God's wrath in the day of judgment than have proclaimed his love; these have considered that they were bound to emphasize the terrible consequences of refusing to listen to their declaration of the love of God.

The gospel which, of course, means the good news of the salvation of God, has been made the carrier wave of the evilly conceived dogma of eternal torment. One of the oldest of the hymns of Christendom, considered by some to be its outstanding hymn, is that known as "Dies Irae", or Day of Wrath. It may be said to express the reason which the churches give for their existence; they consider themselves as established in order to bring men to a knowledge of the way by which they may escape the day of wrath.

We note here some of the scriptures which speak of a day of wrath. Job says, "The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath." (Job 21:30) The wise man said, "Riches profit not in the day of wrath; but righteousness delivereth from death." (Proverbs 11:4) The Prophet Zephaniah (1:15) says of a certain time, "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." The Apostle Paul, writing of those who judge others, says, "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." (Romans 2:5) And John, seeing in vision certain things happening in the earth, says, "For the great day of his wrath is come."—Revelation 6:17.

The hymn "Dies Irae" aforementioned both voices this teaching of the churches and has been a constant means of leading men to think that in the day of wrath

the earth and all that is in it is to be burned up, "Heaven and earth in ashes ending." The ecclesiastics of Christendom have constantly taught that on a day determined by God the Lord Jesus would be revealed to mankind in flames of fire; that at once the heavens and earth would burst into flames and be consumed; that then all men, including the dead, who would be brought bodily out of their graves for the purpose, would in some way escape the flames, and would be made to stand before God's judgment seat. Those who had already called upon God for mercy would be saved from that great burning; but all others, no matter what the circumstances of their life, or the measure of sin, willingly or unwillingly committed, would be cast into another kind of flames, the flames of hell, to be by them tormented everlastingly but never to be consumed. It is monstrous to think that the Scriptures, the Word of God, should teach such awful things.

It may confidently be said that no human brain, nor any company of men of themselves, ever devised such diabolical things. There can really be no question that these things were originated by that great evil spirit, the Devil, supported by those evil spirits who with him conspired against Jehovah. Perverting some statements in the Bible, wresting and twisting them, these have persuaded men who were not taught in the Word and who declined to search into the Word of God for truth; and it has come about that devout men have received these doctrines inherited by their fathers, and have believed that they must speak them in the name of Jehovah. No good man, however misled, ever of himself ascribed such devilish things to the great and gracious Creator of mankind. But if we say that these doctrines are not of God, and are abhorrent interpretations of certain passages of Scripture wrested from their context and brought into an untrue relationship with one another, it is necessary for us to show the intent of these passages. We can not discuss here and now the dogma of eternal torment, but will say that all the passages in the Bible which mention hell are dealt with in a booklet called *Hell*, published by the International Bible Students Association, Brooklyn, New York.

Besides revealing that there will be a day of wrath, the Scriptures speak of the wrath of God as already revealed against all ungodliness. Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the

truth in unrighteousness." Sometimes this has been considered as if the apostle referred to the death sentence which was passed upon the first sinners in the garden of Eden. But evidently it refers to the wrath manifested upon those men who, having put the truth of God away from them, became subjects of God's righteous retribution. Paul says, "They are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, . . . wherefore God also gave them up to uncleanness, . . . to dishonour."—Romans 1:18-24.

From this passage it is clear that the degradation which has been seen in the human family at certain times and places, degradation which has brought man into disgrace through indulgence of his passions, and which has reduced him to a place lower than that of the beasts, and has brought him down to the level of the creeping things of the earth, inasmuch as sometimes he has worshiped these as the images of his God, is a mark of the wrath of God. Civilization in its pride looks down upon the lower races of the earth, and flatters itself that by it man has raised himself to the higher reaches of human capacity. But civilization has never lifted man into moral heights; and it knows that in its own it has dark places which are a discredit and even a disgrace to humanity. None of the beasts of the field indulge in such orgies of debauch as are every now and again disclosed in the great centers of civilization.

In another place the Apostle Paul, speaking of the trouble which had come upon his own people Israel because of their unfaithfulness to their covenant, says, "The wrath is come upon them to the uttermost." The Jews had not only crucified Jesus Christ, even though he carried to them full evidences of his mission as God's messenger to them, but they did all that they could to stop that message of God from being preached to the Gentiles. Paul says that by this they filled up the measure of their sins.—1 Thessalonians 2:16.

What is this "uttermost" of which Paul speaks? Certainly not eternal torment, for Paul never preached that awful doctrine. The "uttermost" was that which God had spoken through Moses and the prophets of what should happen to the Jews if they rejected his covenant. Paul showed that the Jews were then heading to that trouble which was the natural consequence of their rejection of the favor of God. The Jews lost their sense of proportion: rebellious against the Romans they thought they could withstand the power of the Roman empire. Their mad course brought upon them, particularly upon Jerusalem, their representative city, such awful suffering and destruction, the like of which the world has never seen elsewhere.

But that wrath of God, thus brought upon them, had no relation to a future life in the resurrection. It affected their immediate and continued future, namely, the measure of time between their then being cut off from the favor of God to the time when they should again be brought back into favor, when they should re-

ceive the blessings of the new covenant and be everlastingly united to the goodness of God. Thus neither the wrath of God manifested upon the race as a punishment for thus degrading itself nor the wrath which God sent upon the Jews for their sins against light refers to a future day of wrath: rather, they are present punishments wrought out in long periods of human history.

Correspondingly, in the passage already quoted from the Prophet Zephaniah in which the day of wrath is foretold, it is to be noted that the prophet speaks of national trouble and distress, and not at all of individual trouble in any day of wrath at a sudden winding up of human affairs, or of trouble for the many in a resurrection after this present life had ended.

What, then, is the day of wrath, and trouble, and darkness, and gloominess? It is that time of trouble which is to come upon all the earth, the day of which the Prophet Daniel spoke when he said that at a certain time in the earth's history there would come a time of trouble such as the earth had never seen. Daniel said, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." (Daniel 12:1) Thus the standing up of Michael precipitates the time of trouble. Jesus associated it with his presence, for in his last talk with his disciples he referred to that prophecy and said it would have its fulfilment at the time of his return, thus showing that he is Michael, the prince.

The trouble of the day of wrath is a trouble which comes upon all the nations. It is the day of God's wrath upon the nations. But it is important to note that this wrath has no special relationship to the individuals of the nations: they are involved only as each individual is affected by that which affects the nation as a whole.

What, then, is the prophet's meaning? It is this, that the nations, especially those which form Christendom, are held in responsibility before God even as the nation of Israel was responsible before him. True, God has never accepted them as in covenant relationship as he did Israel, but the great nations, Great Britain, Germany, Russia, Austria, Spain, and until recently France and Italy, have all professedly been Christian nations, supporters of the Christian religion. Their kings have claimed to rule by divine right, and each has supported a system of religion, and as an integral part of the kingdom. Yet not one of these kingdoms has done other than make profession: in their policies all have entirely ignored the teachings of Christ, and the will of God as revealed in his Word. Their relationship with "organized Christianity" has been purely a matter of policy.

These nations have taken God's name upon themselves; he never gave it to them. Having done so, they are responsible before God. Their attitude has affected the whole world; hence he brings the nations into judgment. Accordingly through his Prophet Zephaniah he says, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination

is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zephaniah 3:8.

This day of wrath upon the nations will surely bring them to an end; for they will be unable to stand the fiery judgments that that day will bring. To use the vivid language of the Bible, the heavens and the earth (for so the present world organization is described) will be burnt up. (See 2 Peter 3:7, 10.) The absolute breakdown of all forms of government by which God will mark his displeasure upon them, will of necessity entail terrible sufferings upon all humanity. With the

almost entire absence of means of communication, famines and pestilences must inevitably continue the work of destruction begun by the last great strife.

But Jesus assures us that that time of trouble which would carry men from the face of the earth will be brought under the control of the kingdom of heaven. Further he assures us that there will never again be such a time of trouble, for the world will have learned its lesson. Then after the darkness of that time there will break the dawn of the new age carrying all the blessings which God has in store for his long banished human family, now to be brought back to their home, the earth made glorious for them.

ORDER IN THE CHURCH

IN *The Watch Tower* of January 1, 1928, page 13, is a question and answer with reference to the proper order in conducting the business of the ecclesia. Some have been confused and have not understood the answer as the writer intended. Others have construed it in an exceedingly technical way and thereby worked a hardship on the class. It becomes necessary therefore to make an attempt to clarify the matter.

The truly consecrated child of the Lord should at all times have uppermost in mind the general welfare of the Lord's cause and his people. Where one is hunting for technicalities to take advantage of his brethren he can not be strictly honest. The conditions which brought about the question and answer above referred to arose in a large congregation which had more than fifty elders. In that congregation sisters took an active part in making the motions and discussing them at length and even indulged in heated arguments. Such seems to be entirely contrary to the spirit of the Lord and the proper course of procedure as outlined by the apostle. In that same congregation were some young men who were deacons, and some not deacons, who seemed more interested in disturbing the congregation than in bringing about a proper condition.

The one writing the answer to the question, having this in mind, said:

The congregation is presumed to elect men to the office of elder who are sober-minded and who have an honest and sincere desire to look after the welfare of the congregation. Since the Lord has laid the obligation upon these to advise the congregation, then they should do it; and any one else attempting to do it is assuming authority that the Lord has not given. This does not authorize the elders to act in an arbitrary manner and to lord it over the congregation; but they should regard their position as that of a fiduciary or confidential relationship toward the congregation, and to earnestly seek the mind of the Lord and advise the church accordingly. This does not mean that any elder should tell the congregation that it must vote in any particular way. What the Scriptures undoubtedly mean is that the congregation should be fully advised as to the subject-matter under consideration, and that then each one, without restraint or coercion, be permitted to express himself or herself by stretching forth of the hand. Every one in the assembly is entitled to vote who is a consecrated Christian.

This could not be construed to mean that any brother of the congregation could not make a motion, except an elder. The point stressed is that the advice to the congregation should be given by the elder brethren, because the holy spirit has placed them in the position of counselors. The congregation is not bound to take the advice of the elder, however, because it might not be good advice. But where an elder has the spirit of the Lord, then his advice should be given careful consideration.

In that same article above referred to it is stated: "The elder presenting the motion should state to the congregation any good reason why the motion should be carried." This means that the argument on the motion should be made by an elder, giving the reason why.

The question is then propounded: Is it proper for a deacon of the congregation or any other brother in the congregation to make a motion in a business meeting? The answer to this question must be in the affirmative. Of course a deacon has a right to make a motion, and any brother in the congregation has the right to make a motion. Even a sister could arise and put a formal motion before a congregation but *the discussion of that motion, which is in the nature of advice and teaching, should be done by the elders*, and the reason therefor is that the elders are the teachers of the class.

Quite often it is unnecessary to discuss a motion at any length; but if the motion involves the interests of the class, then certainly it would be better to have the elders, and not the sisters, discuss it. It would be entirely proper for the congregation, if it so desires, to ask some brother *who is not an elder or even a deacon*, to express his views upon the motion before the vote is taken. The congregation would certainly have the right to authorize such a one to speak.

The brethren should not attempt to construe language so technically as to make it impossible for any brother except an elder to place a motion before a congregation. It never was the intention of *The Watch Tower* to express, and it never did express, that a motion could not be brought forward or made by any brother.

When the language is used, "the elder presenting the motion should state to the congregation any good reason why the motion should be carried," it is intended to mean, and does mean, only that the argument upon the motion should be made by the elder brethren.

QUESTION

Suppose a brother in the congregation is not an elder but is the service director, is it proper for him to put before the congregation a motion concerning business matters?

ANSWER

Yes, to be sure. It is not only proper, but it is his duty. Frequently matters relating to the service are in the mind of the director more clearly than in anybody else's, and surely the service director should at all times be free to place before the congregation whatsoever things are necessary pertaining to the service work. The service director is appointed by the Society, and it becomes his duty under his instructions to advise the congregation about anything pertaining to service.

QUESTION

Suppose a sister in the congregation has in mind a motion that should be made and put before the congregation, what shall she do?

ANSWER

Her proper course would be to state her motion to some brother and let him present it, or if this is not done the motion may be written out, and then read by the secretary. It is manifestly the purpose of the Lord, as expressed through the Apostle Paul, that proper decorum and order in the church precludes a sister from arguing on motions, and with the same force it precludes her from preaching to the congregation.

Again emphasis is given that this does not apply to Berean studies. In a Berean study the sisters frequently propound questions. They ask questions for the purpose of learning, and in these Berean studies it would be proper for them to give their own answer. But when it comes to a heated argument, the sisters should entirely refrain from such; in fact there should be no heated arguments. Sometimes such conditions arise, and then the sober-minded brethren whom the congregation have elected as their advisers should clearly state the situation in order that all may intelligently vote. No one would have authority to restrict the sisters in their full liberties. That is not the purpose of *The Watch Tower* in publishing this matter. The purpose is to call attention to what the Apostle Paul said, and believing he was writing as the special representative of the Lord for the benefit of the church, his advice should be taken.

It is the duty of the elders to look carefully after the interests of the class, not to lord it over God's heritage. They should attend the class meetings and seek diligently to ascertain what is for the best interests of the class and its work.

Again some elders have misconstrued what *The Watch Tower* has said in reference to elders' meetings. The elders in some classes have gone so far as to exclude the deacons from their meetings. This is entirely wrong. What *The Watch Tower* has stated, and what it repeats, is that at elders' meetings the elders alone have a vote upon what action they expect to take. It would be entirely proper for the deacons to be present. How else could the deacons learn the duties of eldership so well as by being present? It would be entirely proper for the deacons at such meetings to propound questions for information, or to ask permission of the chairman to bring certain information to the attention of the elders. There is no reason why the elders' meeting should be private, and there is no reason why the deacons should be excluded from that meeting. The mere fact that the elders are made the overseers of the ecclesia does not put them in a position to hold secret meetings and to exclude others from their meetings. An overseer is one who looks after the interests of the one he is overseeing. It is for the welfare of the deacons that they be present at the elders' meetings, that they may gather such information as might be for the welfare of the church.

Some of the elders have gotten entirely the wrong idea from *The Watch Tower* as to what was meant by the statement, "presenting the motion to the congregation." A concrete case is here stated. The elders have a meeting and some important question comes up for consideration that should properly go before the congregation. After careful consideration of it and a majority of the elders agreeing upon a certain course, then it is proper for the elders to select one of their number to bring the motion before the congregation. That does not mean that somebody else could not make a motion about another matter at a different time or even about the matter under consideration. If the brethren would avoid so much technicality and always be broad-minded and anxious to help the brethren, there would be no misunderstanding and no difficulty about matters of this kind.

QUESTION

Who may nominate the service director, assistant director, stockkeeper and other servants of the church? Must this be limited to the elders?

ANSWER

Certainly not; it is a matter for the congregation entirely; and while it would be right for the elders to make such nominations, the congregation is not bound to have the elders make a motion. As stated above, a motion or nomination might be made by any one, whether brother or sister; but the argument or discussion of that motion should be limited to those whom the congregation has selected to be the advisers. If the congregation desires the expression of opinion or advice by a brother present who is not an elder or a deacon, it would be entirely proper for the congregation to request such a brother to present his views upon a

motion before it is voted upon. Let it be borne in mind that the purpose of this whole matter is to preserve order and proper decorum in the house of the Lord.

QUESTION

Is it proper then for elders to preside at the service meeting and take charge of the service work?

ANSWER

If an elder is in full harmony with the service work and is asked by the congregation or the service workers to preside, it is well and good. Those present at the meeting may select any one they may desire to preside. If the congregation elects a brother as chairman for that meeting alone, the authority is conferred upon him to act with the same force and authority as if he were a regular elder.

QUESTION

Suppose an elder assigned to address the congregation preaches an erroneous doctrine, is it proper for any one to call his attention to his error?

ANSWER

It is entirely proper. The elder should first be waited upon by some of the brethren and his attention called to his error, and if he concedes it he will certainly be willing to correct it himself. If he persists in presenting an erroneous doctrine before the congregation, the congregation should pass a motion asking him to resign.

Who then could make this motion?

Any one of the consecrated.

Who could present the argument upon it?

Any brother of the congregation whom the congregation might ask to discuss the matter, whether he be an elder or not.

It is passing strange that, after all the years of instruction the Lord's people have received by the apostles and the Lord Jesus and in working together with each other, the elders will still insist on causing trouble in the classes. Usually it is because they take themselves too seriously and do not unselfishly look after the welfare of the class. This is the time above all times in which the Lord's people who are really devoted to him should stand shoulder to shoulder looking wholly to the interests of the Lord's people and his kingdom, trying always to help one another and never to hinder any one in doing right. Doubtless many make mistakes and intend to do better. Let each one then manifest the spirit of the Lord in all he does, especially in connection with the congregation.

The elders must not have in mind that all matters must be brought before them prior to being brought before the ecclesia. What *The Watch Tower* meant to express was this: that where a matter for consideration comes before the elders they should thrash it out there and settle their own difficulties and then present the matter squarely before the congregation. This in no wise could be properly construed to mean that all matters

must first come before the elders, nor could it in any wise mean that the congregation could not take up matters entirely independent of the elders. The elders are the servants of the ecclesia, not the bosses. The primary purpose of the elders' considering a matter that comes before them is to avoid controversy among the elders in the presence of the congregation. If there is a wide diversity of opinion amongst the elders the subject should be discussed in their own meeting. But let this not be construed to mean that the congregation is precluded from taking up any matter it wants to at any time it may wish.

QUESTION

What are the duties of an elder? and does an elder, by virtue of the fact that he is an elder, have any more authority than anybody else concerning service?

ANSWER

The apostle lays down clearly the duties of an elder. Briefly summed up, they are these: He should teach such classes or Berean studies as may be assigned to him for that purpose; he should address the congregation on spiritual matters when appointed for that purpose; he should act as general adviser of the class. As to the service organization, he has nothing more to do with that because of his being an elder than if he were not an elder. When it comes to the field service, every one in the class stands on the same footing. The service director outlines the work and assigns the territory and directs it. An elder's position with the service workers is just the same as that of any one else in the ecclesia. The elders have absolutely nothing to do with the supervision of the work of the director of the service, nor with checking it over. That is none of their affair. They should diligently seek to take a piece of territory that is assigned to them and to work it in the same manner as anybody else. The elders work under the supervision of the service director so far as the field service is concerned, and they have no supervision over it one way or the other.

The office is informed that a certain class refuses to elect elders because of fear that the elders will boss them. It is indeed a great pity that any brethren should create that spirit. There are no bosses in the Lord's organization. An elder is a servant and not a boss; and so long as an ecclesia is afraid some brother would be a boss, it is well not to elect him. Let the brethren remember that God has commanded his service to be done, and that Satan the enemy is trying to overthrow it. Each one who is unselfishly prompted to serve the Lord will be trying to help and never to hinder any part of the Lord's work.

This entire statement here is advisory. *The Watch Tower* has no authority to be arbitrary or dogmatic. Its only purpose is to advise and aid the ecclesias. It is to be hoped that *The Watch Tower* will never get to the point where it would assume to lord it over any one.

Briefly summed up, the advice is that when matters are considered at the elders' meeting they should determine in what way it shall be brought before the ecclesia in an orderly manner. If the ecclesia desires to have some brother outside of the elders to discuss the matter, they can so indicate and have it done. It should always be borne in mind that the entire authority to act resides in the ecclesia, and not in the elders or any other of the

servants of the church. If any ecclesia sees fit to decide that motions and discussions shall be had even by sisters, that is the ecclesia's business. *The Watch Tower* would not advise that, however, for the reasons hereinbefore stated. It is certainly within the province of the ecclesia to decide that any brother in the congregation can make a motion and discuss it, and the decision of the ecclesia on this point is final so far as that ecclesia is concerned.

THE CONVENTION

BY SUPPLEMENT in the May 15 *Watch Tower* announcement has been made that the general convention of the International Bible Students Association for 1928 will be held in Detroit, Michigan, July 30 to August 6, inclusive.

This promises to be one of the most important conventions the Bible Students have yet held. The Lord is pushing forward his witness for the exaltation of his Name and the establishment of his kingdom. Daily he is giving his people a clearer vision of what he expects them to do. The convention will enable the brethren to get a better hold upon their privileges and duties at this time. We realize that considerable financial burden is incurred by the brethren in journeying to a convention and paying their expenses, but we have the promise of the Lord that those who make such a sacrifice for his Name's sake shall receive full compensation. The Lord always makes up for those who act to glorify his Name. The Lord will bless his people and therefore we may go to the convention with complete confidence of receiving a great blessing.

In many respects Detroit is an ideal place for the convention. It is situated by the lake, which tempers the atmosphere, and is located in that part of the country where heat is never excessive. It has splendid facilities for going to and from the convention grounds, and many other advantages. It is a railroad center, the gateway to Canada, with several trunk lines leading out over the United States. It is an automobile center, and into the city splendid highways lead from every part of the country. It can be reached by boats from Buffalo, Cleveland, Cedar Point, Toledo and other places. There is probably no more accessible city in the United States.

The convention will be held at the grounds of the

Michigan State Fair Association. A splendid coliseum will be used for the general meetings, while ample other rooms and space will be provided for simultaneous meetings to be held by the foreign-speaking brethren. Places are provided for offices, for committees, and for such other uses as may be required.

Parking privileges for automobiles are provided on the grounds. It is expected that great numbers will come by their private automobiles.

Those who attend will be entertained in hotels and in private homes. It is expected that the majority of those who attend will be housed in private homes at a very reasonable rate. The definite rate will be announced as early as possible. A regular convention committee will be on the grounds to make all the necessary arrangements for housing those who come, and for feeding them.

Arrangements will be made to serve lunches on the grounds for the accommodation of those who attend, so that they may remain at the convention throughout the day.

FURTHER INFORMATION

Do not write for information until arrangements are completed, when we shall give you the address of the convention committee so that all your inquiries may be answered promptly. The thing for the brethren everywhere to do now is to make their arrangements to journey to the convention and to be there at the dates mentioned. Local classes should see the railroad companies and arrange for private cars or special trains. Let the brethren everywhere present this matter to the Lord; and let us go to Detroit this year earnestly seeking the blessings of the Lord and we may be assured we shall receive them.

TO PROSPECTIVE COLPORTEURS

The convention will be a great encouragement for the colporteurs and other field workers. All such who can reasonably do so should attend. Probably some are thinking they will go to the convention and there consider the matter of entering the colporteur service. If possible to do so, why not enter the colporteur service now and by the time of the convention make enough expense money to pay your way to the convention? In that event you would have the blessing of the colporteur service before reaching the convention

and be better equipped to encourage some one else who may attend.

The common people are manifesting a greater desire to know something about the Truth. Jehovah has commanded that the people shall now be told the Truth and that this message must be carried to them by his anointed ones. It is expected that the convention will greatly stimulate the service work. Go to the convention with a strong desire to glorify the name of the Lord!

AN INTERESTING QUESTION

QUESTION: The regular broadcasting of the kingdom message over our local station has awakened the interest of many in this vicinity, but just now we are not receiving as many letters on our broadcasts as formerly. Are we warranted in taking this as an indication of diminishing interest, and should we cease therefore to use the local station?

ANSWER: More than a hundred radio stations throughout America now regularly broadcasting the truth are doing a most wonderful work in breaking down prejudice and preparing the people for the literature offered by those who call from house to house. Some who cooperate in putting on the radio programs become discouraged when letters of appreciation from listeners do not come in frequently and in quantities; and some of these disheartened ones are inclined to withdraw their support and cooperation, thinking that their station is not accomplishing what others seem to be. This is a mistake. We are advised that many stations discourage the sending in of letters by listeners, and gradually the custom is falling into disuse.

A number of stations now being used for broadcasting the kingdom message are supported by the joint cooperation of several classes in the region served by the respective stations. In some cases, because letters of appreciation do not come in as expected, one or more of these cooperating classes withdraw their support and

the regular program service over that station must be discontinued. If an individual or a class agrees to support the broadcasting over any particular station, it should be done regularly; otherwise those who have made a contract for use of the station are embarrassed by being made unable to meet obligations for which they have contracted.

The real test of whether or not a station's broadcasts are doing good lies not in the number of letters received from listeners, but in the greater readiness of the people to receive the literature offered them subsequently by the service workers. The canvassers invariably report favorably; and the growing volume of sales indicates that their reports are correct.

People who write to a radio station are, as a rule, not the thoughtful, serious-minded ones of the community, but rather the lovers of pleasure, music, and particularly jazz; in other words, such persons who readily yield to a sudden impulse to write when they have been given a momentary "thrill". Jazz will bring in more letters than anything else. Programs consisting of music, such as orchestral, band, vocal quartets, etc., come next in order; and dialogs follow. Generally the serious-minded listener is not given to expressing his appreciation by letter; and consequently the only way to discover his interest is by coming into personal contact with him. The results are very gratifying indeed, as all reports of canvassers show.

LETTERS FROM AFIELD

A COLPORTEUR'S EXPERIENCES WITH RADIO

DEAR BROTHER RUTHERFORD:

Greetings and Christian love. I feel prompted to give you a little experience from afield; and since radio has much to do with it, I will use for my topic the advantage of radio.

I almost envy the dear colporteurs their privilege of working in radio territory. Just occasionally one in my territory is permitted to hear an IBSA radio lecture. I learned of one man who had heard your famous Toronto address and was favorably impressed. I found he had sent in his name and had received the lecture in printed form in *The Golden Age*. He had sent for the three-dollar combination mentioned in that issue. I had a season of fellowship with him, and sold him three more books.

Then I received from the Society the name of a lady living in my territory who had reported favorably on a radio lecture. I found her somewhat interested, but I could not make a sale of books. So I occasionally left her a copy of *The Golden Age*. A few days ago I called on her and found her growing in interest; and I sold her the books, *Harp*, *Deliverance* and *Creation*.

Again, one evening I was just finishing a long street, and was tired. The last house was a considerable distance away, and I felt somewhat tempted to pass this by. But the second thought was that this would be *unjust*. I found a family just moving in, and introduced my work to the lady at the door. She said, "International Bible Students' publications?" I said, "Yes, ma'am." She then said, "Go out and see my husband; he will want those books." The gentleman told

me that they were just from Cleveland, Ohio; and that while there they chanced to tune in on a Bible Students' program. Thereafter they tuned in there. They had been church members, he said; but they could learn more in one week with the Bible Students than they could in church in a thousand years.

Yours in the blessed hope,

M. C. LORIMER.—Colporteur.

"MEAT IN DUE SEASON"

DEAR BRETHREN:

Enclosed please find money order for renewal of subscription to *The Watch Tower* and *The Golden Age* for 1928. These two visitors are to me the most welcome of all, as they bring meat in due season to strengthen us on our way to the kingdom of our Lord. How eager we are to get them from time to time! Often on my return from a day of toil do I inquire if they have arrived during my absence. How wonderfully refreshing they are to the hungry ones of the Lord, bringing to us due notice of our Master's will for us in his service day by day!

May the dear Lord continue to bless you in your work of love until all the world has received a sufficient witness that JEHOVAH is GOD, that Christ is KING and is seated upon his throne, and that the time has come for the destruction of Satan's organization for ever from the earth.

FRANK BARNWELL.—Missouri.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Parsons, Kan.	June 17, 18	Eldorado, Kan.	June 27
Coffeyville, Kan.	" 19	Douglass, Kan.	" 28
Neodesha, Kan.	" 20	Augusta, Kan.	" 29
Iola, Kan.	" 21	Wellington, Kan.	July 1
Wilsey, Kan.	" 22	Winfield, Kan.	" 2
Emporia, Kan.	" 24	Arkansas City, Kan.	" 3
Olpe, Kan.	" 25	Anthony, Kan.	" 4, 5
Eureka, Kan.	" 26	Hartner, Kan.	" 6, 8

J. J. BICKERT

Melville, Sask.	June 11	Vibank, Sask.	June 22
Duff, Sask.	" 12	Davin, Sask.	" 24
Lemberg, Sask.	" 13	Brandon, Man.	" 26
Oakshela, Sask.	" 15	Win'peg, M'n. June 27, 28, July 1	
Regina, Sask.	" 17	Oakbalk, Man.	June 29
Balgonie, Sask.	" 18	Morris, Man.	July 2, 4
Kendal, Sask.	" 20	Lowe Farm, Man.	" 3
Odessa, Sask.	" 21	Rosenfeld, Man.	" 5

C. W. CUTFORTH

Beamsville, Ont.	June 13, 14	Guelph, Ont.	June 27, 28
St. Catharines, Ont.	" 15	Preston, Ont.	" 29
Niagara Falls, Ont.	" 17	Galt, Ont.	July 1
Welland, Ont.	" 18, 19	Kitchener, Ont.	" 2, 3
Dunnville, Ont.	" 20, 21	Lindsay, Ont.	" 5, 8
Toronto, Ont.	" 24	Cameron, Ont.	" 6
Brampton, Ont.	" 25, 26	Haliburton, Ont.	" 15, 22

H. H. DINGUS

Ogden, Utah	June 17	Emmett, Idaho	July 1
Pocatello, Idaho	" 18	Payette, Idaho	" 2
Twin Falls, Idaho	" 19, 20	Weiser, Idaho	" 3, 4
Buhl, Idaho	" 21, 22	Ontario, Ore.	" 5, 6
Boise, Idaho	" 24, 25	Pocatello, Idaho	" 8, 9
Caldwell, Idaho	" 26, 27	Laramie, Wyo.	" 10, 11
Nampa, Idaho	" 28, 29	Cheyenne, Wyo.	" 12

F. H. DOUGHERTY

Dore, N. D.	June 3-5	Butte, Mont.	June 17-19
Miles City, Mont.	" 7-9	Deer Lodge, Mont.	" 21-23
Billings, Mont.	" 10-12	Missoula, Mont.	" 24-26
Bear Creek, Mont.	" 13-15	Pablo, Mont.	" 28-30

G. H. DRAPER

Sapulpa, Okla.	June 3-5	McAlester, Okla.	June 17-19
Muskogee, Okla.	" 7-9	Oklmulgee, Okla.	" 21-23
Tamaha, Okla.	" 10-12	Henryetta, Okla.	" 24-26
McCurtain, Okla.	" 14-16	Paoli, Okla.	" 28-30

W. M. HERSEE

Woodstock, Ont.	June 3	Chatham, Ont.	July 9, 15
Windsor, Ont.	July 1	Wallaceburg, Ont.	" 10, 11
Harrow, Ont.	" 2, 3	Sarnia, Ont.	" 12, 13
Pelee Island, Ont.	" 5	St. Thomas, Ont.	" 16, 17
Leamington, Ont.	" 8	Aylmer, Ont.	" 18, 19

H. S. MURRAY

Roseland, Ill.	May 27-29	Geneva, Ill.	July 4-6
Hammon ^d , Ind.	June 7-9	Marengo, Ill.	" 15-17
Aurora, Ill.	" 17-23	Belvidere, Ill.	" 19-21
Elgin, Ill.	July 1-3	Detroit, Mich.	July 30-Aug. 6

E. D. ORRELL

Alton, Iowa	May 31-June 2	Yankton, S. D.	June 17-19
Hawarden, Iowa	" 3-5	Vermillion, S. D.	" 21-23
Inwood, Iowa	" 7-9	Menno, S. D.	" 24-26
Parker, S. D.	" 10-12	Mitchel, S. D.	" 28-30
Chancellor, S. D.	" 14-16	Hartford, S. D.	July 1-3

J. C. RAINBOW

Kansas City, Mo.	May 20-June 2	Keosauqua, Iowa	June 17-19
Leavenworth, Kan.	June 3-5	Muscataine, Iowa	" 21-23
Chariton, Iowa	" 7-9	Rock Island, Ill.	" 24-26
Burlington, Iowa	" 10-12	Davenport, Iowa	" 28-30
Keokuk, Iowa	" 14-16	Moline, Ill.	July 1-3

V. C. RICE

Mellette, S. D.	June 12, 13	Bismark, N. D.	June 25
Conde, S. D.	" 14, 15	Dunn Center, N. D.	" 27, 28
Roslyn, S. D.	" 17	Bismark, N. D.	" 29
Ipswich, S. D.	" 19, 20	Max, N. D.	July 1, 2
Miles City, Mont.	" 21, 22	Charleston, N. D.	" 4, 5
Belfield, N. D.	" 24	Dore, N. D.	" 6, 8

E. B. SHEFFIELD

Abernathy, Tex.	June 3-5	Normangee, Tex.	June 21-23
San Angelo, Tex.	" 7-9	Palestine, Tex.	" 24-26
Brownwood, Tex.	" 10-12	Broaddus, Tex.	" 28-30
Gustine, Tex.	" 14-16	Kelly, La.	July 1-3
Purmela, Tex.	" 17-19	Vicksburg, Miss.	" 5-7

H. L. STEWART

Orillia, Ont.	June 14, 15	Harriston, Ont.	June 29
Midland, Ont.	" 17	Mount Forest, Ont.	July 1
Collingwood, Ont.	" 18, 19	Fordwich, Ont.	" 2
Meaford, Ont.	" 20, 21	Palmerston, Ont.	" 3
Owen Sound, Ont.	" 22, 24	Orangeville, Ont.	" 4, 6
Mar, Ont.	" 25, 26	Camilla, Ont.	" 5
Allenford, Ont.	" 27, 28	Toronto, Ont.	" 8

W. J. THORN

Sterling, Colo.	June 7-9	Ravenna, Neb.	June 21-23
Haxtum, Colo.	" 10-12	Litchfield, Neb.	" 24-26
Holyoke, Colo.	" 14-16	Red Oak, Iowa	June 28-July 1
Grand Island, Neb.	" 17-19	Exira, Iowa	July 2-4

J. C. WATT

Kerrville, Tex.	June 10-12	Galveston, Tex.	June 24-26
Corpus Christi, Tex.	" 14-16	Dickinson, Tex.	" 28-30
Driscoll, Tex.	" 17-19	Alvin, Tex.	July 1-3
Sebastian, Tex.	" 21-23	Beaumont, Tex.	" 5-7