



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

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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.

OWLB&TS

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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published 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 in 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 was raised 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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VACATION

The vacation date for the Bethel Family office and factory force at Brooklyn is fixed for the two weeks beginning August 18 and ending September 2, 1929. This gives two full weeks. During that period of time there will be no general convention, and therefore all who take advantage of this period for vacation may arrange for special field service wherever they spend their vacation.

As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively which best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders so that they can be filed prior to August 18, as no orders to the office will be filed during the time above mentioned, the period of vacation. During the period of vacation the Bethel Home will be closed.

OPPORTUNITY FOR SERVICE

It seems likely that we shall find it necessary to increase our factory force at Brooklyn from time to time to care for the increasing work. Any unencumbered brothers desiring to participate in this branch of the service will be sent questionnaires. When returned to us they will be filed for call when required.

TRUTH FOR THE BLIND

Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

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AND HERALD OF CHRIST'S PRESENCE

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DELIGHT THYSELF IN JEHOVAH

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Isa. 58: 14.

JEHOVAH loves those with whom he has made a covenant, and has a peculiar interest in their welfare. They must conform themselves to the rules which God has made to govern his own; otherwise they can not dwell for ever in his house. Their love for the Most High must be supreme. When some of his sons are in danger he gives them warning for their own good. Jehovah caused his prophet to draw a sharp contrast between those who take delight in their own spiritual growth or creature development and those who delight themselves in doing God's will. He shows why the former are not pleasing to him and why they are in danger and points out how the latter meet the requirements of his law.

² For some time *The Watch Tower*, as its readers know, has stressed the importance of service in proclaiming the name of Jehovah. The effect of such continuous emphasis placed upon service has been received in a different manner by different ones of the Lord's people. Some have severely criticized *The Watch Tower* and the ones engaged in its editing. They say that too much has been written about service. Some have become harsh in their criticisms and have developed bitterness toward *The Watch Tower* and those who have to do with its publication. Some have even gone to the point of declaring that the Watch Tower Bible & Tract Society is merely a book-selling concern to make money. Such statement is not only false, but cruel. The charge has in no way caused *The Watch Tower* to lessen its campaign for service, being thoroughly convinced that it is the will of God that such must now be done.

³ The opposition that has become bitter goes on from bad to worse. What is here said is not for the benefit of opponents, because there is little probability of recovering those who have developed bitterness and hatred. Some leaders in opposition, however, have induced others over whom they have influence to take the stand of indifference and become lukewarm. It is for the benefit of the latter that the Word of the Lord shows that a warning must be given, and *The*

Watch Tower has attempted and will continue to attempt so to do. If *The Watch Tower* does not stress the importance of service, God will have other means to do so.

⁴ Another company of the Lord's people have greatly rejoiced because of present truth which the Lord has given to his people through *The Watch Tower* and of the importance of participating actively in the service. These have grown strong in the Lord and delight to take part in the service of the Lord. They have great joy in the field service, realizing that God has called a people for his name and that such people must now be obedient to his commandments and sing forth the praises of his name.—Acts 15: 14; 1 Pet. 2: 9, 10; Isa. 43: 10, 12.

⁵ *The Watch Tower* is not seeking to defend its position, nor even to justify the course taken in stressing service. That is not necessary. If the Lord's anointed, however, can have Scriptural proof that the course taken by *The Watch Tower* has been and is in full accord with the Lord's Word, then such should strengthen the faith of the anointed. The Scriptures abound with proof of the correctness of *The Watch Tower's* position in stressing service. The prophecy here under consideration is a part of the cumulative evidence upon that point.

⁶ The prophecy opens with the words: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Verse 1) This is a commandment of God to the faithful remnant directing such to deliver a message to those who are of the house of the Lord. The fact that they are of the house of Jacob shows that they are of those who have made a covenant with God by sacrifice. The message is a warning delivered to those who have neglected or failed to keep God's commandments. It is delivered to those who are self-centered and self-satisfied and who are looking for the day when they will be so good and completely developed that God will just have to take them to heaven to help him manage it. This class is

exactly the same as that warned in the period of Laodicea because of their lukewarmness or indifference to the commandments of God. The remnant is told to give the warning in no uncertain terms, and not to spare self in so doing. The remnant is to use diligence in telling the message to others, to the end that the negligent might repent and hasten to get in accord with God and busy themselves in doing what God has commanded shall be done at this time.

⁷ Then says the prophet: "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." (Verse 2) Here Jehovah speaks of the condition of those who are not doing what they might to glorify God's name in accordance with his commandments. The class to whom the message is given measure their own spiritual growth by the Lord's way or standard. They are glad that they have the truth, they meet together and sing and pray as the Scriptures enjoin upon them, and they delight to approach God, seemingly. Like the Pharisees of old, they say to God: 'We serve you, and now will you bless us?' They content themselves by receiving the truth and meditating upon it, but are not diligent to obey God's commandments that apply especially at this time. This conclusion is further supported by the words of the prophet that follow:

⁸ "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours?" (Verse 3) The lukewarm are here represented as speaking an inquiry of God. They bear witness against themselves. They say: 'We have fasted and afflicted our souls and prayed and wept and testified of our love for one another, and why have you not heard us?' Then God begins his reply to their questions. Through his prophet he tells them that although they have fasted and met together and testified and prayed, they have no real joy in the Lord. The marginal reading of the text is, "wherewith ye grieve others." God tells them that they take pleasure in themselves and also are pleased to tell others what the others should do in the way of developing character and therefore in developing brotherly love. They assume the attitude of "more holy than thou". They say one thing and practise another. Continuing to address this same class and to point out their improper course, the prophet of the Lord says:

⁹ "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." (Verse 4) They love to exalt their own virtues and seek to get into an argument about how well they are doing. They spend much time in measuring and judging the brethren according to their own standard.

They mark the contrast between themselves and others and draw attention to themselves that others might see what wonderful characters they have developed. They take great delight in themselves, but do not delight in magnifying the name of the Lord. Their fasting and prayer in their sanctimonious way opens the way for strife and debate and for smiting.

¹⁰ For some years many of the consecrated have sincerely believed that their chief work is to develop such a nice character that God will receive them. When appearing in the presence of others they use a solemn and affected voice. Their very attitude bears testimony that they have afflicted themselves. In testimony they tell how much they have suffered for righteousness' sake. They assume an attitude of sorrow and meekness and apparent complete submission to the Lord. In the place of meeting they hang their heads with an air of great modesty, and sigh and moan as one clothed with sackcloth and ashes and who is in dire distress. They make themselves believe that such a course of action is pleasing to the Lord and is necessary for them in order to get into the kingdom. They conclude that by fasting and afflicting themselves they are thereby crucifying the old man and developing beautifully the new.

¹¹ If one of these has been a leader of some ecclesia for a number of years, he necessarily wields an influence over others in that ecclesia. By his speech and every act in the presence of the congregation he induces himself and some others to believe that he is one who is fully ripe and ready to go to heaven. Of course, as a leading elder of the class, it would be beneath his dignity and his position of great importance to have any part in the active field service. His influence leads others to become like him and to take a similar course. It will be noticed that when in the presence of the congregation such have an appearance of a bulrush fully matured, with head hanging down. By their action, which speaks louder than words, they say: 'Behold us; we are more holy than thou. Behold how wonderfully we have developed our character. Others should take us as an example and reach the blessed state which we have now reached by our solemn and silent meditations and the development of brotherly love.'

¹² Jehovah makes it clear in his Word that he is not pleased with such a course of action. If it were nice and beautiful and glorious creatures that he wants in heaven to help him rule, he would have taken them from amongst the holy and beautiful angels. God does not need any one to help him rule. He has taken out from amongst men a people for his name and has granted such the privilege of showing forth his praises by telling others about his virtues. The parading of one's own virtues before others brings no glory to God, and it does not accomplish for man God's purposes. The work that God gives his anointed

to do is for their good, to show a full obedience and devotion to him in joyfully obeying his commandments.

¹³ Those who have become so thoroughly impressed with their own importance and their solemn attitude which they strike to impress others, are not pleasing to the Lord. Hanging down the head like a bulrush is not what he wants. To such he says: "Is such then the fast which I can choose? a day that a man afflicteth his soul? to bend his head as a bulrush, and to spread sackcloth and ashes for his couch? wilt thou call this a fast, and a day of acceptability unto the Lord?" (Verse 5, *Lecser*) This statement of Jehovah's shows that he is not pleased with the course of action taken by those who attempt to convince others by a sad and solemn countenance that they have developed into the likeness of Christ. There is no proof in the Bible that Christ Jesus ever did anything like that. On the contrary, he said to his disciples: "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18) The rule that Jesus is here emphasizing exactly corresponds with what the prophet said. When one serves the Lord he should show by his very countenance that he has joy in his heart.

¹⁴ One who thinks he must appear on the platform or pulpit in a certain kind of long black coat, and hang his head in silent prayer while others behold him, is manifesting selfishness, which is the very opposite of love. Desiring to have the approval of men is selfishness. To have an honest and burning desire to receive the approval of God because of faithfulness to him is proof of true love. If one really loves God he diligently seeks to know and to keep God's commandments; and while doing so he will have the appearance of joy, and be in fact joyful, because he delights himself in the Lord. (1 John 5:3; John 14:21) Then the Lord proceeds to state to his people the kind of fast that is acceptable and pleasing to him.

¹⁵ "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" (Verse 6, *R. V.*) To fast means really to abstain from that which might be proper and pleasing to the flesh that greater joy may be had in spending the time and effort in magnifying the name of Jehovah. Abstaining from food illustrates this. There is no statement in the Scriptures that the Christian is warranted in **fasting** in order to draw the attention of others to himself.

¹⁶ When a prophecy is in course of fulfilment and God's people see it, that is the time to rejoice and do what God through his prophet points out must be done. At this time God is showing his anointed ones that there are many prisoners who need help. The wicked leaders have bound them as prisoners and held them in their systems or organizations and under their influence, and are still holding them there. The prisoners are crying unto God, and he hears their cries. God commands his anointed people to carry his message of deliverance to these prisoners and show them the great privilege they now have in taking their stand entirely on the Lord's side. He bids the anointed give the prisoners that which will enable them to break the bands and go free.

¹⁷ Furthermore, there are those in the ecclesias of the Bible Students who are bound and held by a yoke which is made by the improper course taken by some elders of such ecclesias. If the leader or elder of long standing in the class refuses to have anything to do with the active field service in preaching the gospel to others and tells the class that it is of greater importance to engage in silent and solemn meditation, that leader thereby binds some with his influence and induces them to become lukewarm. That condition of lukewarmness being to their own injury, God commands that his faithful remnant cry aloud in their hearing, as with a trumpet, and to spare not, that the lukewarm ones may be awakened. The Lord says to those who please him that they put forth their best endeavors to break their yoke and to aid the people to see his glory.

¹⁸ All the blessings of life proceed from Jehovah God, because he is the great Life-Giver. The people must know him and his beloved Son in order to get life. They must break away from everything that tends to the worship of creatures. The worship of men has long been a subtle scheme of Satan to turn the people away from God. Assuming a grave and sanctimonious attitude could be for no other purpose than to have and receive approval of men. The man who takes that course begins to worship his own virtues and soon forgets that he owes everything to God. He thus puts the yoke on himself and on others who are influenced by him, and hinders them from seeing the great privilege of magnifying the name of Jehovah and delighting themselves in him.

¹⁹ God has supplied the bread of sustenance or spiritual food for his own people and he makes it the duty of each one of his anointed ones to deal out that bread for the hungry. No one of God's anointed is commanded to feed himself and silently meditate upon what he has received. Jesus declared that it is more blessed to give than to receive. That is the fixed rule, and those who give out the truth to others are not only feeding themselves but feeding others; and for this all receive a blessing. Therefore God tells his

people what is pleasing to him, and through his prophet he further says:

²⁰ "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; that thou hide not thyself from thine own flesh?" (Verse 7) Here the Lord is telling his people not to hide themselves by hiding in their homes or in their little classrooms, but, on the contrary, to go and carry the bread of life to the hungry; to find those who are afflicted and in distress and to comfort them by feeding them upon the truth; and to find those who are not identified with the Lord in his service and to tell them of their blessed privilege of now taking their stand wholly on the side of the Lord and of serving him.

²¹ Those who merely hear the Word of God and absorb it like a sponge and do not give it out to others are deluding themselves: "Be ye doers of the word, and not hearers only, deluding your own selves." (Jas. 1:22, *R. V.*) This is conclusive proof that those who merely hear the Word of God and do not use it as he has commanded are in a state of delusion. The Lord makes it clear and plain that formalism is not pleasing to him. There are many today who are without a proper shepherd because the false shepherds have led them in the wrong way.—Ezek. 34:1-9.

²² The anointed of God who are faithful to him must practise the pure and true religion. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (Jas. 1:27, *R. V.*) There is a wide difference between "religion" and the pure religion of the Lord. The faithful must refuse to compromise with any part of the world, but must go and boldly and joyfully tell the people of God's gracious government that soon will deliver them and bring blessings to them.—1 John 4:17, 18.

SPIRITUALLY SICK

²³ Those who have opposed and still oppose activity in going from house to house and telling the people of the wonderful doings of Jehovah are spiritually sick. They find fault with those who are actively engaged in the field service. Such spiritual sickness can be healed only by the Lord, but those who would be healed must faithfully follow the Lord's direction. He commands his anointed to cry out aloud for the benefit of these spiritually sick, that they might see the right way to be healed.

²⁴ Many of those who are spiritually sick utter harsh criticism against *The Watch Tower* and the active ones who are engaged in the service. Such have not been active during the Elisha period of the work of the church, and such inactivity has caused spiritual sickness of these to increase. Constantly

they say: 'We do not get enough spiritual food; we should have more about development of character and how to show forth more love. We should say nothing about the world and the oppressive organizations.' Such complaints are evidences of the spiritual sickness of those who utter them. God says to them in substance: 'If you would busy yourselves in obeying my commandments and go and carry the truth to others, thereby proclaiming my name and my purposes, your sickness would be healed.'

²⁵ Further upon this point his prophet says: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward." (Verse 8) It is a well-known fact that can not be successfully disputed that those who are indifferent, inactive or lukewarm have not seen nor appreciated the unfolding of prophecy since the Lord came to his temple. They are living in the past and deceive themselves in believing that the Lord has supplied his people no food during the past decade. The spiritual food with which God supplied his people during the period foreshadowed by Elijah was according to his will, and that which was then due to be understood. God did not stop there in revealing his truth, however. Those who have partnership with God and with Christ Jesus by doing with their might what their hands find to do are the ones who walk in the light. (1 John 1:7) Others who have been brought into his covenant and who find fault and criticize the activity of their brethren and remain inactive, lukewarm and negligent are going blind and can not see the beauties of the truth which God is now unfolding to his anointed.—2 Pet. 1:9; Rev. 3:17.

²⁶ If the lukewarm were awakened and would take the course which God points out to them, not only would their sickness be healed, but they are told by the Lord, "Righteousness shall go before thee." The anointed can see before him and know that he is going the right way, and therefore is righteous. No self-righteous persons can be approved by the Lord. Furthermore the prophet adds: "The glory of the Lord shall be thy rereward." That means that God has furnished the protection from the rear and wards off the assaults of the enemy, that the enemy can not successfully attack from the rear. The healed ones will then know that they are going in the right way and are absolutely safe.

²⁷ The remnant is now in the van of the little company of the Lord's witnesses, and the lukewarm ones might be healed and then follow on. Those who are marching on can not watch the enemy approaching from the rear, but Jehovah God provides the protection for his own, both from the front and from the rear "For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." (Isa. 52:12) This

gracious promise from the Lord brings full assurance and joy to the heart of every one of his anointed, who know that their destruction is being sought by the enemy.

ENCOURAGEMENT FOR THE LUKEWARM

²⁸ The Lord tells the lukewarm that the yoke which they have put on themselves has caused them to hang down their heads like a bulrush, look sad, and apparently long to get away from the earth. Of course if they should be suddenly stricken with pneumonia they would send for a doctor. Such have not entered into the joy of the Lord because they do not appreciate the fact that the time has come to vindicate the name of Jehovah God and to deliver the people from oppression. God first gives them a chance to be healed and enter into his joy, and then it is that if they will awaken and become obedient to him he will hear them.

²⁹ The Lord then says: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Then the Lord adds a condition to which such must comply in order for their cries to be heard, and that condition is stated by the prophet in these words: "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity."—Verse 9.

³⁰ The remnant joyfully respond to the call of the Lord to carry forth his message, saying, "Here am I, send me." (Isa. 6:8) God now tells the lukewarm to awaken and do likewise and to receive his blessings. Then, continuing to advise the lame ones, God through his prophet says: "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." (Verse 10) The *Revised Version* marginal reading of this text is: "Bestow upon the hungry what your soul desires for itself." Otherwise stated, the Lord says: 'Come out of your seclusion and busy yourselves in carrying the message of truth to others.' For the further encouragement of the same class, God promises that obedience on their part will mark the taking away from them the agonizing prayer and affliction from which they have been suffering and will bring peace and joy in what he is doing for them.

³¹ "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Verse 11) To those who thus obey, the promise is given that their supply of truth and joy in the truth shall not fail.

MAY BECOME BUILDERS

³² It is well known to all the anointed that since 1918 breaches have been made in the ranks of God's people by the wrongful course of some who once started to walk in the right way. Some have been in-

fluenced to draw back from the work by the wrongful course of others. The Lord has his remnant in the van of the earthly part of his organization, but now he gives promise that the lame ones might awaken, enter the joy of the Lord, and be permitted to take up the work and bring up the rear and to repair the breaches and become builders. This does not mean builders of self, but builders of the waste places, as the prophet further says: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Verse 12.

³³ Taking the right course of obedience to God's precious offer, such may become builders by proclaiming the message as witnesses to the nations as the Lord commanded. (Matt. 24:14) By becoming witnesses to the name of Jehovah and joyfully and boldly declaring his doings amongst the people; by gathering out the stones of falsehood that have caused many to err; and by lifting high the standard of the Lord that the people may rally to it, such will be working to their own good and to the glory of Jehovah. (Isa. 62:10) Zion is builded up, but the fact that God holds out this mercy and encouragement to the lukewarm ones shows that there is yet some opportunity for them to have some part in his organization. They may also have part in pointing out the right way to those who seek the Lord.

SABBATH DAY

³⁴ Many who have refrained from participating in the active field service now reason in this manner: 'The sabbath is a day of rest, and we have entered fully into the rest of the sabbath day; and that means to us absolute inactivity so far as going from house to house, preaching to others, is concerned. We are resting in the Lord and waiting to be taken to heaven.' Such have concluded that they must refrain from work and must afflict their souls, develop character, meditate with long and solemn faces, and prepare to help God when they get to heaven. In this they deceive themselves, as shown by the words of the Lord.

³⁵ God rested from his creative work on the seventh or sabbath day; but he has not been idle since then, most assuredly. When Jesus was on earth, four thousand years after the creation of man, and speaking of working on the sabbath day, he said: "My Father worketh hitherto, and I work." (John 5:17) What work, then, has the Lord been doing? His law provided that if the ox or ass fell into the pit it should be pulled out, even on Sunday. Jesus referred to such law when he was speaking to those who criticized him concerning healing the sick on Sunday.—Luke 13:11-16; 14:4, 5.

³⁶ The Word of the Lord therefore proves that the sabbath day is a day for doing restitution work.

Since the fall of man God has been working out his plan for the salvation and restitution of man. With him the seventh day or sabbath day has not been one of idleness. There is no excuse for his anointed to be idle in that period, especially at this time. Now his great work of establishing his righteous government for the deliverance and blessing of the people has reached a climax. All those who are coworkers with God, instead of entering into the condition of inactivity, must enter into the condition of work. What shall they do? They must be workers, doing what God has commanded them to do. They must be God's witnesses, giving testimony in the way he has provided it shall be given. They must tell the people what God is doing, that the people may have an opportunity to take their stand on the side of the Lord God. God has put his spirit upon his people and has provided each and every one of them with the means of going forth and telling of his mighty works. The radio, the printing presses, the book-manufacturing, and the going from house to house with this printed message of good news, all are means which God has provided to do his work at this time of the sabbath day. Upon this point God's prophet says:

³⁷ "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." (Verse 13) In this verse God tells those who have taken the wrong meaning out of the sabbath day to make it one of inactivity, that if they will turn away from their wrongful conception thereof and from the doing of their own selfish pleasure and on that day not follow their own selfish way but honor him by doing his work in his appointed way, then they will have Jehovah's approval and blessing. Then they will delight themselves in the Lord and not in their own "character development".

THE BLESSINGS

³⁸ If the lukewarm awaken, repent and quickly change their course of action in the way the Lord has directed, there are some wonderful blessings in store for them. Especially is that so to those who have been induced to take a position of inactivity by reason of the wrongful influence exercised over them by the stronger ones in the ecclesia. God tells such that if they will quickly obey him and 'delight themselves in the Lord', then they shall have his blessings. This is in exact accord with the promise uttered by Jesus to the lukewarm ones of Laodicea, and shows that both prophecies are now in course of fulfilment.—Rev. 3:17-19.

³⁹ Jacob had a great desire for the birthright that would come from his father. His desire therefore pleased God, and the birthright was given to Jacob.

Thereafter he was persecuted by his brother Esau. The house of Jacob therefore stands for those who love God and who have a great desire to please him and have his blessings. The heritage that comes to the house of Jacob is that of everlasting blessings to those who are of God's organization and who remain faithful. To those who hear and obey the Lord and turn from their selfishness and delight themselves in Jehovah, he says: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Verse 14.

⁴⁰ God has graciously called his people out of the parched and arid desert of the world. He has led and instructed them. Because he loves them, he warns those who are in danger. For their own good he commands his remnant to give this warning by crying out aloud with the voice of a trumpet. This command must be obeyed. Hence the necessity of repeatedly stressing the importance of serving God. His love for his people, and his protection and the blessings he will give to them who are obedient, were foreshadowed by what he said through his prophet long ago: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."—Deut. 32:9-13.

⁴¹ God was good to Lucifer, and his goodness hardened the heart of Lucifer because of pride. God was good to Pharaoh, and his very goodness hardened Pharaoh's heart. God shows his goodness and exceeding kindness in warning the lukewarm to repent and telling them of the blessings that await them if they become obedient. His very goodness and loving-kindness will harden the hearts of some of these because of pride. Some, puffed up by reason of their importance, will laugh with scorn at what is here said and will continue to oppose. Can their course in any way hinder the work of the Lord? Certainly not. What is the condition of those who refuse the grace of God when his Word discloses that it is stretched out to them? In a subsequent issue of *The Watch Tower* a discussion of this matter will be had.

⁴² The importance of the year 1918 becomes more apparent to those who delight themselves in the Lord. Since the coming of the Lord to his temple God's light of truth shines in completeness upon the Head of Zion, that perfect Stone which is laid before the anointed of God. (Zech. 3:9, 10) From time to time

God's lightnings flash from the Stone, illuminating those of Zion. The light is to cheer and comfort and give strength to those who love the Lord. Let his people therefore delight themselves in Jehovah and be the recipients of his everlasting blessings.

QUESTIONS FOR BEREAN STUDY

- How does Jehovah regard those in covenant relationship with him? On what condition will they retain his love and favor? His warnings, reproofs and chastisements are for what purpose? ¶ 1.
- Contrast the attitude of some with that of others with respect to the continual encouragement and urge to engage in the kingdom service. Why has this emphasis upon service been necessary? ¶ 2-5.
- What is here indicated in the expressions, "my people" and "the house of Jacob"? Also, "their transgressions" and "their sins"? Clearly, to what class is the command given to 'cry aloud, spare not, lift up thy voice', and what does this mean? ¶ 6.
- Compare the scripture with the facts, to identify the class referred to in the second verse. ¶ 7.
- The Lord's 'taking no knowledge', as they themselves testify, indicates what? According to the Lord's answer to their inquiry, what is the purpose in their afflicting themselves and fasting? How do the facts agree therewith? ¶ 8, 9.
- Many have held what erroneous view as to what one must do to have the Lord's approval? In what is their error manifested? What does the Lord say of their course of action? ¶ 10-12.
- Jesus gave what instruction as to fasting? Point out the proper quest for approval. ¶ 13, 14.
- What is the real meaning and purpose of fasting? Fulfilment of a prophecy, and the Lord's revealing to his people the meaning thereof, implies what as to action on their part? Adding his command brings to them what privilege and duty? Describe the present situation, as calling for verse six. How can God's anointed people serve in the fulfilment of this scripture? ¶ 15-18.

Account for any one's distorting Jesus' words to read, 'Freely ye have received, keep it among yourselves.' In verse seven God points out what as the proper use of spiritual food which he provides? ¶ 19, 20.

What does James say of being 'a hearer of the word, and not a doer'? Give his definition of *pure* religion, and its application. ¶ 21, 22.

Give evidences of spiritual sickness among some of the Lord's people. What is their only source of healing, and the course required of them to maintain their spiritual health? ¶ 23, 24.

Show that some have failed to experience the blessings set forth in verse eight. What is the reason for such failure? What, then, is the privilege of the anointed in this connection? What promise of guidance and protection is given to those who joyfully enter into this privilege? ¶ 25-27.

The Lord then sets what opportunity before those in bondage? How may they avail themselves of his approval and blessings? What is the promise to those who will obey the Lord, meeting the conditions here set forth? ¶ 28-31.

Account for breaches in the ranks of the Lord's people. By realizing their position and pursuing a course of obedience to God, "they that shall be of thee" will enjoy what privileges? ¶ 32, 33.

How have some wrongly concluded in regard to the use of the sabbath day? What did Jesus teach and exemplify with respect to the sabbath? In the light of prophecy and evident present fulfilment thereof, how only can the anointed meet their privilege and responsibility as coworkers with God? ¶ 34-36.

What action on the part of the class addressed will meet the conditions mentioned in verse thirteen? ¶ 37.

The Lord sets what further rich blessings before those who accept in obedience the conditions here specified? What is meant by being 'fed with the heritage of Jacob'? ¶ 38-40.

Illustrate how one's heart may be hardened through misuse of God's goodness and loving-kindness or through lack of appreciation thereof. Point out in particular the present danger in this regard, and the importance of entering fully into the gracious privilege and blessings which Jehovah sets before his people. ¶ 41, 42.

WHO GOES TO HEAVEN?

[Thirty-minute radio lecture]

WOULD you like to go to heaven when you die, or would you prefer to live for ever right here on the earth?

This question is asked in all seriousness. Many people, both young and old and of both sexes, when asked the same question, have almost without exception answered, 'I would be perfectly satisfied and happy if I could live on the earth for ever.' Many clergymen have expressed the same thought.

Chancellor Day of Syracuse University, now deceased, was reported in the public press as saying: "Bible Students claim that people will live on the earth for ever. I hope they are right. That would be good enough for me."

It is a well-known fact that those Christian people who expect to go to heaven when they die will get the best doctors and employ every means at their command, to keep from dying when faced by that ordeal. It is also a well-known fact that most Christian people will resist death, and plead with God in agonized tones that their life may be spared.

Why this instinctive fear of death, and this tena-

cious clinging to life, even when continued life means continued pain, suffering and distress?

The answer is that man was made to live on the earth. All his members are adapted to earthly conditions. His feet were made to walk on *terra firma*, and would be utterly useless to him in heaven. His eyes were made to see the sights of earth; his ears, to hear the sounds of earth; his mouth, palate and digestive tract were made to eat, digest and enjoy the foods of earth. Instinctively he feels that he could not use a single one of his members in heaven. Somehow he feels that Jesus told the truth when he said, "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39); and that Paul was right when he said, "Flesh and blood can not inherit the kingdom of God."—1 Cor. 15:50.

Speaking of those who will be counted worthy of a place in heaven, John says: "It doth not yet appear what we shall be; but we know that . . . we shall be like him; for we shall see him as he is." (1 John 3:2) These texts, and others, teach that those

who go to heaven will have spirit bodies just like the one that Jesus now has.

A spirit body is an invisible body. Jehovah God has an invisible body; and so has Jesus since his resurrection from the dead. Angels have invisible or spirit bodies; and if human beings are ever to see angels, it is necessary for those angels to materialize. To materialize, an angel must create a body of flesh and appear in it. This is the only way a human being can see a spirit being. Jesus materialized on several occasions after his resurrection for the purpose of convincing his disciples that he was alive. After he had furnished to them sufficient proof that he was alive, he ascended into heaven in their presence and will never materialize again, for the reason that it is not necessary, because he furnished complete proof that he was alive on the occasion of his materializations.

The Bible not only shows that man was made to live on the earth, but in different ways and by great numbers of texts assures us that people will live on the earth for ever. In fact there are far more texts which indicate that man's everlasting home is this earth, than there are texts that say man will go to heaven. The fact is, however, that there are both heavenly and earthly promises in the Bible. The fact that men will live on the earth for ever has been entirely overlooked by Christian people; and the reason for this oversight is that such a view does not harmonize with the creeds.

During the dark ages men made creeds; and ever since that they have spent their time in defending these creeds instead of studying the Bible. As a result, people are well indoctrinated in the creeds and know very little about the Bible. Another hindrance to a correct understanding of the Bible is the fact that most people believe that the creeds are taught in the Bible, and so close their minds to argument along opposing lines. The fact is that not a single item of the creeds is correct from the Bible standpoint. Creeds were made by men who did not have the truth, and often by men who were among the most wicked and reprobate people of earth. To be honest a man must repudiate the creed when he finds that it conflicts with the statements of the Scriptures. But most people are so wedded to their creed that they will repudiate the Bible instead.

The creeds teach that all who are saved will go to heaven. It is claimed that all infants who die will go directly to heaven, and that all who live reprobate lives and before death express regret will also go to heaven. It is also believed that all those moderately good people who belong to some church, even if they never study the Bible or make a prayer, and even if they are not regular attendants at church, in some unexplainable way will get to glory. Again, it is believed that all the heathen who die in ignorance of the

only name whereby they can be saved will in some unaccountable way be taken right to heaven.

What a motley crowd would thus be in heaven. Little children, reprobates and heathen. They would know nothing about God or the Bible. They would have no knowledge of what God would require of them. They would be totally unfitted for any work, and unable to properly appreciate their sudden change of environment. What could God do with such a crowd of people?

It is not true that little children, death-bed converts or the heathen will be in heaven. None of these classes fulfil the necessary divine requirements. Jesus said: "Be thou faithful unto death, and I will give thee a crown of life." None of the classes mentioned were faithful unto death. Jesus also said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." None of these classes ever overcame anything. The Apostle Paul says that 'without faith it is impossible to please God'; and everybody knows that an infant can not exercise faith, neither can the heathen who know nothing about God or the Bible.

Peter also gives us his view of the matter, saying, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." Then Peter adds: "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It is self-evident that infants, heathen and death-bed converts have never added any one of these things to their faith. The trouble with these teachings is that they are teachings of the creeds and not of the Bible.

In most clear, positive and unmistakable language the Bible points out two different salvations: an earthly salvation for the larger part of the race, and a heavenly salvation for the church. The earthly promises are found chiefly in the Old Testament, and the heavenly promises are found in the New Testament. There was no church prior to the death of Jesus. Indeed, he is expressly declared to be "the head of the church" (Eph. 5:23). Furthermore, members of the church are declared to be followers of Jesus. It is self-evident that no one could be a follower of Jesus who lived and died before Jesus did. The heavenly promises were made to a faithful class of people who would deny self and take up their cross and follow in Jesus' footsteps; to a class who would be faithful unto death, and who would receive, as a reward for their faithfulness, 'glory, honor and immortality.'

The church began on the day of Pentecost, fifty days after the resurrection of Jesus; and from that time on others were added to this church, and the work will continue until the church is completed.

According to the Bible the church is composed of a limited and foreordained number. In Revelation 14:1 we are told that the church is composed of 144,000 members. Speaking to those who would be members of this church class, Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Again, in Matthew 7:14 we read that Jesus, speaking to the same class, said: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." In harmony with these suggestions is the oft-repeated statement that "many are called, but few are chosen".

The heavenly promises of the New Testament are made to this church class, a little flock, few in number, 144,000 in all. Speaking of these, Jesus said: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) It is this church class who are so often designated as the "elect of God", "those called to be saints," "the sanctified in Christ Jesus," "overcomers," "joint-heirs with Jesus Christ."

It is this church class who are to share in the "first resurrection". Here we have the key to an understanding of the two resurrections, mentioned in the Bible. The "first" resurrection is for the church; the "afterward" resurrection is for all the remainder of the human family, and will not take place until the church is in glory with her Lord.

Speaking of these two resurrections, the Apostle Paul says: "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) The *just* class is the church, those who have been faithful, and who come up in the first resurrection. The *unjust* class is the human family in general, including heathen, idiots, infants, and millions of professing Christian people who never study their Bibles, who never confess their sins and never ask God to forgive them. The great easy-going, nominal, professing masses of Christian people, who are content to know that they are members of some church, but who never honor Jehovah God, never show forth his praises nor encourage others so to do, these are unjust also, even if they have refrained from indulging in gross sins like many others.

Speaking of both resurrections again, Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good [the church class], unto the resurrection of life: and they that have done evil [the remainder of mankind], unto the resurrection by judgment."

It is generally supposed that Abraham, Isaac and all the prophets will also be in heaven, but the Bible does not support this view. Jesus said: "No man hath ascended up to heaven, but he that came down from

heaven, even the Son of man." (John 3:13) Jesus also said of John the Baptist: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Of course, if the least one in the kingdom of heaven is greater than John, the only conclusion is that John will not be there. Indeed no person who died before Jesus did will be in the kingdom of heaven. This is the harmonious and united testimony of all Scriptures. Jesus was the head of the church, and of course no one could precede him; all other members of this church class must be followers of the Lamb.

When once we grasp the thought that there is both a heavenly, invisible part of God's kingdom and also an earthly, visible one, it clarifies many texts that otherwise are not understandable. For instance, in Luke 13:28 we read that Jesus, addressing the scribes and Pharisees, whom he had just called hypocrites, said: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." It is entirely unreasonable to suppose that those hypocritical Pharisees will be in heaven. They connived at the death of Jesus. They were guilty of hiring false witnesses to condemn Jesus. Most surely they will not be in heaven; but, as this text indicates, they will be brought back on the earth again, and will see Abraham, Isaac and Jacob in the earthly part of the kingdom.

But Jesus said to these Pharisees that while they would see Abraham, Isaac, Jacob and all the prophets in the kingdom, they themselves would be thrust out. We ask, How will they be thrust out? The answer is, that they were so wilful and rebellious in their opposition to and persecution of Jesus that they will die the second death therefor. Their punishment will be everlasting destruction. They will have no share in either part of the kingdom. They will be accounted as the offscourings of all things. This is the portion of every one who, in any age, wilfully resists the truth and those whom the Lord is using to put forth the truth. There is no forgiveness for wilful sins, neither in this world nor in the world to come.

Now let me cite some of the many texts that tell us that people will live on the earth for ever. In Psalm 37:29 we read: "The righteous shall inherit the land, and dwell therein for ever." It is generally supposed that all righteous people will go to heaven, and yet here is a positive statement that righteous people will live on the earth for ever.

Again, in Proverbs 2:21, we have the same thought in these words: "The upright shall dwell in the land, and the perfect shall remain in it."

The Prophet Isaiah, pointing forward to the end of the thousand-year reign of Christ, when all wilfully wicked shall have been destroyed in the second death,

leaving no one alive but righteous people, says: "Thy people also shall be all righteous: they shall inherit the land for ever."—Isa. 60:21.

Then there are the other numerous texts which tell us that the whole 'earth shall be like the garden of Eden'; that "instead of the thorn shall come up the fir tree, and instead of the briar . . . the myrtle tree"; and that "the desert shall . . . blossom as the rose"; and that 'the lion and the lamb shall lie down together, and a little child shall lead them'. Other texts tell us that men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them"; and that the 'knowledge of the Lord shall cover the earth as the waters cover the deep'.

Jesus had reference to the earthly part of the kingdom when he taught his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so in earth." Paul referred to the same thing when he said: "At the name of Jesus every knee should bow, of things in heaven, and things in earth."

Of course, if we hold to the creeds, we can not believe in an earthly salvation, for the reason that the creeds teach that the earth is to be destroyed. But in no single instance does the Bible so teach. In Ecclesiastes 1:4 we read that "the earth abideth for ever"; and in Isaiah 45:18 we are told that 'God formed the earth not in vain; he formed it to be inhabited'. In harmony with all these texts, we find that God made no promise to Adam that he would die and go to heaven, but told him to 'multiply and increase and fill the earth and subdue it, and have dominion over the beasts, birds and fish'.

The record shows that after Adam had received his commission to fill and subdue the earth, he committed sin, and forfeited his commission. Jehovah God is not disposed to let man's failures spoil his plans; so he made an arrangement whereby he would ransom the race from the consequences of Adam's sin, bring them forth from the tomb again and give back to them all that Adam had lost for them, namely, an earthly home and everlasting life on the earth. Jesus became man's ransom, his redeemer. And the death of Jesus guarantees to every man an awakening from the sleep of death, and an opportunity to win life on the earth again. This is why Jesus could say: "The Son of man is come to seek and to save that which was lost." (Luke 19:10) That which was lost was life on the earth, and not life in heaven.

God also set apart a period of one thousand years for the purpose of doing this great work. That period is what men call the Millennium. The Bible calls it the "day of Christ", also "the kingdom of Christ". It is called "the kingdom of Christ" because Jesus will be Jehovah's agent in blessing all the people with knowledge, liberty, peace, happiness and everlasting life. The first thing necessary will be to awaken the people from death, and then to educate them until

'all shall know the truth from the least of them unto the greatest of them'. This is exactly what Christ will do during the thousand years of his reign. That will be the time when all the infants will come to a knowledge of the truth; when all the heathen will learn about the death of Jesus and the necessity for the same; that will be the time when the idiotic and insane will be restored to sound mind and come to hear about the only name given among men whereby any one can be saved. During that time those lazy, indifferent, easy-going people who have sailed under the name Christian, because they have had their name on some church roll, will be compelled to learn the truth about God and the Bible and to unlearn their creeds. Christ will rule with a rod of iron, which means that people will be compelled to learn the truth and obey it or else go into the second death.

We are told that when the thousand-year kingdom of Christ begins, the church will be with him, be like him, and shall reign with him during the thousand years. This being true it fully explains why the church is saved first, and also explains the necessity for two salvations.

The church is called the "bride of the Lamb". The church will share with Jesus, as his joint-heir, in the great work of educating the world during this thousand-year kingdom of Christ. Man's effort to convert the world prior to the establishment of that kingdom is not only without authority but very foolish, and will result in complete and abject failure. The kingdom of Christ will not fail, however. King Jesus has all power in heaven and in earth. He will bind man's great adversary, the Devil, for a thousand years, so that the kingdom work may go on without being hindered. Associated with Jesus in this work of blessing the world will be the true church, whom God has been selecting during the past nineteen centuries. They too will be clothed with a proper power and authority to do the work. None others have ever had either this power or the authority.

The creeds teach that man is to convert the world before the second coming of Christ, while the Bible teaches that Christ comes for the purpose of converting the world. It is these creeds that are responsible for all the confusion in connection with an understanding of the Bible.

The answer to our question, Who goes to heaven? we have found to be, Only those who are to share with Jesus in the work of converting the world of mankind. These must prove their loyalty and obedience now. They must be fitted for their work. They must be faithful. They must be overcomers. They must suffer with him if they would reign with him. Their reward is a grand one. Not only will they have the divine nature, with all its powers, and spirit bodies, with all their glory, but they will share with Jesus in blessing both the living and the dead.

INTERESTING LETTERS

WILLING, JOYFUL SERVICE

DEAR BROTHER RUTHERFORD:

The brethren of the Preston class send greetings and love, and desire to express their appreciation for all the blessings received during the past year, the joy of service, the extraordinary goodness of our heavenly Father in the wonderful clarification of his truth. They further rejoice in being allowed to be collaborators with you in spreading kingdom truths among the groaning creation.

It is realized that you need comfort and encouragement, and we take this opportunity of telling you that your message of love and greeting contained in the letter addressed to the "Anointed" is held in high esteem; and as a company we hope to increase our effort to bring honor to the name of Jehovah, our Father, also, by willing response and joyful service, add to your joy for the counsel of our King given through you.

It has often been expressed here that your wonderful discourse at the Albert Hall, in 1926, and the results of that speech prove that God is with you; and whilst you hit the Devil hard, the old man can not touch you. So 'fear not, brother, joyful stand, on the borders of your land'. Our prayer is that you may be sustained and always lean on the Arm of the Lord.

On behalf of the class. I am

Your brother by grace,

ANTHONY BUCK, *Secretary, England.*

'MAKE HIS PRAISE GLORIOUS'

DEAR BROTHER RUTHERFORD:

The Gloucester ecclesia greet you in the name of our reigning King. I have been instructed, as secretary, to write and convey to you their love and to say how they appreciate your zeal and devotion to the Lord and to his people who remain on the earth at this time.

They would like you to know how wholeheartedly they agree with *The Watch Tower* and its bold and fearless way of presenting and discussing the ever-increasing light which the Lord is shedding upon his Word.

The new *Year Book* which has just come to hand proves beyond a doubt how the Lord is blessing the service work, as the results for last year far exceed all expectations.

Our ecclesia fully appreciate the wonderful work you and your collaborators at the Bethel Home must be doing to enable the volumes and booklets to be produced in such large quantities and at so low a price. During the ensuing year we shall pray daily for the Lord's blessing to continue upon you all, while we, on our part, intend to 'sing forth the honor of his name: make his praise glorious', ever keeping this year's text for our motto.

With warm Christian love, we remain

GLOUCESTER (England) ECCLESIA.

G. A. HOFFMAN, *Secretary.*

NOT FOLLOWING FABLES

DEAR BROTHER RUTHERFORD:

I know you are very busy and may never see this letter, but I am writing you a few lines which may be of some interest to you. Revelation 11:19 "lightnings" are striking error and knocking it out. I saw this truth a long time ago and wrote you about it and am glad to see it coming to pass.

Have read your articles on the "Pyramid of Gizeh", and at first I could not see "eye to eye" with you on this; but after a close examination I am now convinced that you are right. The truth is conclusive when we bear in mind that "dates" in this pyramid did not develop anything, and that the things which were figured out to happen according to these measurements did not mature; which is all the proof we need that we were deceived into accepting this pile of stone as being connected with the Word.

I used to be "strong" on the pyramid dates and studied the Edgar books a great deal; but now I see that time was wasted, as it proved nothing. I am glad to note that you are not afraid of your shadow, and that when you discover a past error you take the hide off it. Go to it! When all blind eyes

are opened it won't be necessary to have a pyramid or anything like a sign to guide us; for the knowledge of the Lord will fill the earth, and then "all shall know from the least to the greatest". We are not following cunningly devised fables, but plain truth, nothing else. Go to it and pour 'the seventh vial into the air' over the radio. The Lord is with you.

Lovingly,

JAS. W. HEATHERLY, *N. C.*

CAN WE REFUSE?

DEAR BROTHER RUTHERFORD:

It gives me very sincere pleasure to express my great appreciation of present truth, and in particular of the most profound privilege we have in presenting the most vital message of the day to the peoples of earth.

In my profession I come across many people versed in the occult. It will interest you to know that the Great Pyramid is considered by them to be the greatest silent witness to the higher occult truths (!) in the earth. One of the best known occult scientists in London has published a book dealing with the subject, showing that all the wisdom of ancient Egypt is contained in this building of stone. This should be of special interest to those who still prefer to cling to our former ideas respecting the Pyramid.

Your courage and the energy you employ in the interest of the kingdom have been a source of definite inspiration to me. When, through the many trials and difficulties which you have to face, you

"... hear the truth you've spoken

Twisted by knaves to make a trap for fools"

and yet keep your face resolutely set to do the Father's will, I rejoice and pray that you may be kept until the end in the faithful service which has so obviously met with divine approval down through the years. We say we love our Father in heaven; he asks for a simple demonstration of our professed love in that we serve him in the greatest work man was ever asked to perform. Can we who say we *know* him refuse? Please, God, never! I remain,

Yours in kingdom joys,

E. F. W. POWELL, *England.*

DAILY ENCOURAGED

DEAR BROTHER RUTHERFORD:

We are writing a few words of deepest appreciation to you for your service in the stress of this day, the best of times and the worst of times. We are personally thankful to the Lord that he has upheld and strengthened you. The *Watch Towers* have been truly "meat in due season" throughout the year 1928. We have never read anything to surpass "The Altar in Egypt", "God's Lightnings", "Witness and Leader to the People", "Prepared for the Remnant."

We are in a section of country new to us, but there is the same material distress, the same longing for relief, the same famine for the Word of God. Book sales are beginning to pick up, and we are daily encouraged by the daily renewal of the right spirit.

We pray that you may continue to give out meat in due season as his lightnings reveal; and that your heart may always be truly humble and thankful, that you may be a fit instrument in our Lord's hands. Do not even think of, or consider, the opposition that proves our work, but rejoice in the privilege of bearing the reproaches of Christ, unto which we are called.

We greatly appreciated the Detroit Convention, another landmark passed. It emphasized the service which has come to the front to stay. It is certainly fitting that the "Laodicean Period" should immediately follow. It truly marks the year as "Birth of The Nation" marked the year 1925. We consider it the last call and reminder.

Asking our Lord's richest blessing on you and your share of the work, we are

Your brethren in Christ,

MR. AND MRS. W. H. HOLKE, *Pioneer Colporteurs.*

COUNTERFEIT EXPOSED

DEAR BROTHER RUTHERFORD:

Greating in the name of Jehovah and his Anointed King, our Lord Jesus Christ.

We are glad, and are grateful to both for the honor and grace bestowed on you, dear brother, in that they are using you as a chief among the anointed servant class in this period of service of the kingdom.

Our experience is that the increasing light brings peace, comfort, joy, and fearlessness; truly "the path of the just is as the shining light, that shineth more and more unto the perfect day".—Prov. 4:18.

Even during the twenty-seven years we were in Babylon the Lord led us on and brought us into the light of the truth; and for twenty-four years that light has been shining more and more, so that today's light has caused even the great pyramid of Gizeh to swallow its own shadow, and another of the Devil's counterfeits is exposed for what it is.

The article in *The Watch Tower* for November 15, "The Altar in Egypt," dissipated the many shadows which were cast by the pyramid; and the Lord's dear ones will no longer be fooled with its mathematical hieroglyphics, trigonometry, or trick-o-nometry, but will be fully satisfied with God's Word.

I am thankful to the Lord for the spirit and understanding of the truth now due, and for the disposition to reverence his Holy Word. And although because of physical disability we can do little, we take this opportunity of staying your hands and those of the brethren associated with you in the service of the King, as did Aaron and Hur.—Ex. 17:12.

Be assured of a continued interest in our prayers and those of the dear ones with whom we associate.

Your brother in the Lord,
W. C. GRAY.—England.

'TRINITY ELIMINATED'

MY DEAR BROTHER RUTHERFORD:

I know I am very late in thanking you for the book *Reconciliation*. But I thank you so much for it; I have read it and think it is fine. If everybody would read it, I am sure there would be far fewer believers in the trinity. I have never seen anything so thoroughly discussed and so completely done away with as you have the "trinity" in *Reconciliation*.

Then the picture on the cover expresses so much. It shows us our complete nothingness in the sight of Jehovah.

I am not able right now to be in the service of our dear Jehovah. But there is no work in the world which makes a person so happy.

Yours in his service,
ANNIE C. STIEGEL.—D. C.

DELIVERANCE

DEAR BROTHER:

Being such a poor scholar, I hesitate to take up your valuable time; but I feel that I owe you an apology.

I have been in the truth less than two years, but have been putting forth every effort to keep in harmony with the Society, and am glad to say that very few times have I had any trouble in grasping the truth as set forth in *The Watch Tower*.

Now for twenty years I have been a hearer of the truth, but not a doer; and for some reason I was fully convinced that the pyramid of Gizeh was God's stone witness. So when you made a statement at the Detroit Convention that it was the work of the Devil, I was stunned. To think that you would contradict what we had been taught so long, and by the one who taught it, was a hard one to grasp. I at once laid my idea before the Mahaffey ecclesia, and took a strong stand in favor of the Devil's stone witness.

When the November 15 *Watch Tower* appeared, they wanted to know how I stood. I answered that I was stopped. Now I have just finished reading the December 1 issue; and I wish to state that I can not find words to thank our God for using you to open my eyes to this awful deception. It shows the cunning deception of Satan, how he can break through as strong a place as our dear Brother Russell and feed us on the husks of sin.

Now, dear brother, I will never again contradict *The Watch Tower* unless I can do so by the Word of God. Please pray for me, that I may be more careful in the future, as I do wish to please our heavenly Father. But I find that while the spirit is willing, the flesh is very weak.

Continually praying God's richest blessings on you and your associates, I remain

Your brother in our Master's service,
A. A. HEPBURN, Pa.

THANKFUL

DEAR BROTHER RUTHERFORD:

Many thanks for the light received from the last *Watch Tower* in regard to the pyramid. It makes me provoked at myself when I see what a dunce I was to think anything about it. If one would only think a little more, one could see that it was not of divine origin.

I thank the dear Lord for the light we are getting in these days, and thank you also for your faithfulness in helping us to see it.

Yours by the Lord's grace,
C. W. BUCLEIU, Washington.

A NEW SONG

DEAR BROTHER RUTHERFORD:

Just a few lines to express my heart's gratitude for the new *Song Book*, and the *Government* book, as well as for all the good things Jehovah has prepared for the remnant class at this particular time.

Having sung those dear old songs for twenty years, the new ones affect us like a fresh drink of water. And the *Government* book is a masterpiece of literature. I could hardly sit still till I read it through, for wanting to get it in the hands of others. It certainly will go a long way toward 'laying the foundations' of the "new earth".—Isa. 51:16.

Regardless of the obstacles and difficulties that Satan may throw in our road, our pathway becomes brighter and brighter. With our "ministry of reconciliation", "kingdom interests," and a conviction that we belong to Zion, ever before us, surely we ought to be busy, and happy, now; and we are.

Reassuring you of my loyal support to the end of the way, and of my consecration to the Lord's will and way for ever, I am

Yours in the joy of the kingdom,
J. G. TOPE, Ohio.

'NOT QUITE ENOUGH FIRE FOR HIM'

MY DEAR SIR:

I have for some time thought that I would write you and tell you of the great benefit your books have been to me (a Methodist). I have all except your last two books, *Reconciliation* and *Government*, and am sending check for these.

Our pastor is highly pleased with *Deliverance* and *Creation*; but your *Hell* book does not have quite enough fire for him, and he does not like it so well.

I am sure that the Lord is guiding you in the great work you are doing. Wishing you the blessings of Jehovah, I am

Your brother in Christ,
LEE H. WOOD, South Carolina.

SERVICE LECTURERS AND REGIONAL SERVICE DIRECTORS

ABOUT May 1 of each year the classes of the International Bible Students in the United States have been asked to renew their requests for service lecturers (formerly called pilgrims) for the ensuing year.

The Society is no longer sending out the service lecturers, except in a very limited way and at irregular intervals. Regional service directors, however, serve all the classes in the United States that are organized for service, at least once a year.

All being members of one body, anointed to serve the Lord, it is the desire of the Society to keep in touch with all classes, even the ones and twos, those that are not organized for service as well as those that are. To this end we are requesting that the class secretary bring this matter to the attention of the class, and furnish us with the following information, answering all questions if possible, and send the answers to the Radio and Lecture Department.

Number each answer to correspond with the number of the question. Write plainly, and give the street address where possible, as telegrams can not be delivered to a post office box.

- (a) State the number of Bible Students in your class who are in harmony with the Society and the work it is doing?
- (b) Are weekly meetings held?
- (c) At what hours are Sunday meetings held?
- (d) Are conditions such that your class can entertain a service lecturer or regional service director?
- (e) Is your class organized for service?
- (f) If not, would you like the assistance of a regional service director to help you organize?
- (g) Give full name and street address of the class secretary.
- (h) Give name and address of another to whom we could send notice.
- (i) Give the name of your railway station.
- (j) If a country appointment, state distance from station and if the brother will be met.
- (k) Is your vicinity covered by the WATCHTOWER radio service?
- (l) How many of the public were you able to get out at your last public lecture?

GOOD HOPES FOR 1929-1930

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watch Tower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have prom-

ised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me.

(Signature)

Kindly address this card to the

WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Greenfield, Mass.May	2	South Bend, Ind.May	17, 19
Syracuse, N. Y.	3	Marcellus, Mich.	20
Detroit, Mich.	5	Niles, Mich.	21, 22
Adrian, Mich.	6, 7	Benton Harbor, Mich.	23, 24
Hillsdale, Mich.	8	South Haven, Mich.	26
Coldwater, Mich.	9	Lacota, Mich.	27
Sturgis, Mich.	10, 12	Kalamazoo, Mich.	28, 29
Three Rivers, Mich.	13, 14	Otsego, Mich.	30
Elkhart, Ind.	15, 16	Battle Creek, Mich.	31

C. W. CUTFORTH

Gilbert Plains, Man. May	2	Roland, Man.May	16
Portage la Pr., Man.	3	Treherne, Man.	18, 19
Winnipeg, Man.	4, 5	Souris, Man.	20, 21
Emerson, Man.	6	Dumas, Sask.	22
Morris, Man.	7, 10	Ewart, Man.	23
Altona, Man.	9	Wawota, Sask.	24
Winkler, Man.	11, 12	Brandon, Man.	26
Morden, Man.	13	MeGora, Man.	27
Plum Coulee, Man.	14	Oxbow, Man.	28, 30

G. H. DRAPER

Washington, Ind.May	5-7	Madison, Ind.May	19-21
Montgomery, Ind.	9-11	Jeffersonville, Ind.	23-25
Bedford, Ind.	12-14	New Albany, Ind.	26-28
Ewing, Ind.	16-18	Magnet, Ind.May	29-June 1

M. L. HERR

Lawrence, Kans.May	5-7	Cedar Rapids, Iowa May	18, 19
Topeka, Kans.	9-11	Chariton, Iowa	20, 21
St. Joseph, Mo.	12-14	Indianola, Iowa	23-25
Linneus, Mo.	15, 16	Des Moines, Iowa	26-28

W. M. HERSEE

Minnedosa, Man.May	3	Millwood, Man.May	16
Rapid City, Man.	4, 5	Yorkton, Sask.	17-19
Crandall, Man.	6	Wroxton, Sask.	20
Hamiota, Man.	7	Foam Lake, Sask.	22, 24
Franklin, Man.	8	Malby, Sask.	23
Kelwood, Man.	9, 10	Saskatoon, Sask.	25, 26
Neepawa, Man.	11, 12	Viscount, Sask.	27
Shoal Lake, Man.	13, 14	Humboldt, Sask.	29, 30

DWIGHT KENYON

Medford, Oreg.May	2-4	McMinnville, Oreg.May	16, 17
Grants Pass, Oreg.	5, 6	Portland, Oreg.	18, 19
Wolf Creek, Oreg.	7, 8	Vancouver, Wash.	20-22
Roseburg, Oreg.	10-12	Aberdeen, Wash.	23-25
Dallas, Oreg.	13, 14	Olympia, Wash.	26-28

A. H. MACMILLAN

Des Moines, IowaMay	1	Wausau, Wis.May	21, 22
Omaha, Nebr.	3-5	Rhineland, Wis.	23
Nebraska City, Nebr.	6, 7	St. Paul, Minn.	25, 26
Lincoln, Nebr.	8	Glenwood, Minn.	27
Sioux City, Iowa	11, 12	Detroit, Minn.	28
Cedar Rapids, Iowa	14	Fargo, N. Dak.	29, 30
Clinton, Iowa	15	Duluth, Minn.May	31-June 2
Milwaukee, Wis.	18, 19	Fort William, Ont.June	5

H. S. MURRAY

Dayton, OhioApr. 29-May	7	Toledo, OhioMay	20-25
Columbus, OhioMay	9-19	Cleveland, OhioMay	26-June 9

E. D. ORRELL

Reno, Nev.May	2	Pueblo, Colo.May	11-13
Salt Lake City, Utah	4, 5	Colorado Spr'gs, Colo.	15-18
Grand Junction, Colo.	7-9	Denver, Colo.May	19-June 1

J. C. RAINBOW

Marshfield, Oreg.May	2-4	Salem, Oreg.May	12-14
Eugene, Oreg.	5-7	Portland, Oreg.	17-28
Albany, Oreg.	9-11	Centralia, Wash. May	30-June 1

E. B. SHEFFIELD

Centuria, Wis.May	5-7	Duluth, Minn.May	19-21
Grantsburg, Wis.	9-11	Superior, Wis.	23-25
Princeton, Minn.	12-14	Two Harbors, Minn.	26-28
Proctor, Minn.	16, 17	Duluth, Minn.May	30-June 3

W. J. THORN

Waterloo, IowaMay	5-7	Cedar Rapids, Iowa May	18, 19
Oelwein, Iowa	9-11	Freeport, Ill.	20, 21
Dubuque, Iowa	12-14	Rockford, Ill.	23-25
Muscataine, Iowa	16, 17	Belvidere, Ill.	26-28

S. H. TOUTJIAN

Waukegan, Ill.May	2-4	Milwaukee, Wis.May	12-21
Zion, Ill.	5-7	South Bend, Ind.	23-25
Racine, Wis.	9-11	Elkhart, Ind.	26-28

J. C. WATT

Lancaster, Pa.May	2-7	Allentown, Pa.May	19-25
Reading, Pa.	9-18	Easton, Pa.	26-28

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Cedar Rapids, Iowa	May 18, 19
Harry W. Trenery, 211 N. 27th St.	
Columbus, Ohio	May 18, 19
Miss Doris E. White, 1003 Hunter Ave.	
Milwaukee, Wis.	May 18, 19
Alfred L. Smith, 459 29th St.	
Portland, Oreg.	May 18, 19
E. O. Miller, 1555 E. 15th St.	
Duluth, Minn.	June 1-3
Adam A. Gray, 612 N. 57th Ave. W.	
Cleveland, Ohio	June 8, 9
H. W. Mathews, 3038 Ashwood Ave. S.E.	
New Haven, Conn.	June 14-16
Miss Clara Klebe, 8 Usher St., West Haven, Conn.	
Louisville, Ky.	June 21-23
E. Hammerschmidt, 117 State St.	
Dubuque, Iowa	June 29, 30
L. O. Hillyard, 1504 Henion St.	
Indianapolis, Ind.	June 29, 30
Edgar A. Flynn, 1238 Thompson St.	
Mansfield, Ohio	July 4-7
F. B. Lorenz, 57 S. Walnut St.	
Newark, N. J.	July 4-7
Howard A. Graftis, 488 Summer Ave.	
Pittsburgh, Pa.	July 4-7
H. W. Dorst, 603 Highland Place, Bellevue, Pa.	
Seattle, Wash.	July 4-7
C. C. Somerville, 2203 W. Trenton St.	
Charleston, W. Va.	July 13, 14
A. J. Wilkinson, 741 Charleston St.	
Spokane, Wash.	July 20, 21
W. J. Baxter, W. 2414 Mallon Ave.	
Wausau, Wis.	July 20, 21
Walter W. Belke, 1338 Prospect Ave.	