



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

VOL. XLVIII SEMI-MONTHLY No. 18

Anno Mundi 6055—September 15, 1927

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

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 to the things coming upon the earth: for the powers of the heavens shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

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 the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT for many centuries God, through Christ, has been

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

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

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

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

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YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only.

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

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

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

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

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4½ x 7½	French Morocco	\$4.00
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SPECIAL NOTICE

On another page of this issue will be found a statement concerning the distribution of the new booklet *Freedom for the Peoples*. Read it carefully and get ready to do your part.

ERRATUM

In *The Watch Tower* of Sept. 1, page 271, paragraph 2, second line, "page 111" should be "page 211".

IMPORTANT

Time and again we have called the attention of our readers not to remit currency in unregistered envelopes. It is a temptation to men to steal. A man who has been in the Postal service forty-two years has been arrested and will doubtless go to prison because he opened our mail and was caught at it by the officials. Not only is it a temptation to weak men, but you lose your money and then cannot understand why you do not hear from us. Please observe what we have said time and again: Remit by post office money order or New York draft. Do not send personal checks on any bank outside of New York.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

<p>"Resurrection Body"</p> <p>Z June 15, 1927</p> <p>Week of Oct. 2 . . . ¶ 1-22</p> <p>Week of Oct. 9 . . . ¶ 23-45</p> <p style="text-align: right;">Week of Oct. 30 . . . ¶ 33-50</p>	<p>"The Overcomers"</p> <p>Z July 1, 1927</p> <p>Week of Oct. 16 . . . ¶ 1-14</p> <p>Week of Oct. 23 . . . ¶ 15-32</p>
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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

SEPTEMBER 15, 1927

No. 18

JEHOVAH ALONE BE THY FEAR

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:13.

JEHOVAH sets forth in his Word instruction to the anointed Servant class. He tells the members thereof of whom they shall fear and what they shall not fear. The above text and its context strongly support the conclusion that now is the time to understand what is proper and improper fear. At least it is due time to have a better understanding thereof. It is written that "light is sown for the righteous". (Psalm 97:11) The Servant class is righteous by reason of the fact that the members thereof are in Christ and therefore God declares such righteous or right with him. It is this class that he instructs and leads in the right way. (Psalm 25:9; Proverbs 3:5, 6) 'Jehovah covers himself with light as with a garment.' (Psalm 104:2) His due time is here to draw his Servant class more clearly into his light. He has sent his beloved Son to his temple. He has provided the Bridegroom with the robe of righteousness for the members of the Servant class on earth. He has given to these the garments of salvation. They are identified as his. It seems to be his due time for them to have a better understanding of his purposes.

² There is a proper fear to have and there is an improper fear to be exercised by the anointed class. Concerning this the Scriptures are explicit. Generally the term fear, as expressed in degrees of progression, means apprehension, anxiety, dread, fright and terror. Man well knows that he is imperfect and weak. If he learns that he is to be brought into the presence of one of far greater power than himself, and knows not whether such a one be his friend or enemy, he is apprehensive. He becomes anxious to have the approval of the greater one that he may fare well. If he has nothing to show him that the greater one is friendly he begins to dread the ordeal. As he advances to the greater one's presence, who he observes has a harsh countenance, he becomes frightened. If the greater one speaks to him in violent and threatening language he becomes terrified. Fear is also properly defined as reverential awe of the greater and more powerful one, and therefore the smaller one is solicitous to avoid the displeasure of the greater one.

³ Different texts of Scripture show the various shades of meaning that are properly given to the word fear.

By these the anointed class can understand what is proper to fear and what they should not fear. It is written: "The fear of the Lord is the beginning of wisdom." (Psalm 111:10) The fool does not fear God. The wise man does. Man knows that he is imperfect and weak. He learns that God is all-powerful. He understands that some day he may have to appear before the judgment bar of God. (Romans 14:10, 11) Having a proper conception of his own imperfections, and understanding something of the greatness of Jehovah, man is apprehensive as to what will be the result when he appears before the judgment bar of the Lord; and he has a desire to know what is the proper course for him to take. He therefore has fear for the Lord. He is now beginning to get some wisdom. That means that what knowledge he has received he is using properly. As his knowledge concerning the Creator increases he has a reverential awe of the Almighty God. He learns that God is just and metes out justice to all.

⁴ Knowing of his own imperfection he knows he cannot be right with God. He learns that the mercy of God endures for ever, and that in his loving kindness he has provided through the merit of his beloved Son the means to justify those who come to him in God's appointed way. He believes what he has just learned. He has faith in God. He trusts God as his Friend and Benefactor, and therefore exercises faith in his appointed way through Christ; and he consecrates himself by agreeing to do God's will. Because of his faith in Christ, and because of the blood of Jesus presented to Jehovah as a sin offering for man, and by reason of the judicial determination by Jehovah the one making a consecration is justified. Being now justified he has peace with God. (Romans 5:1) That means that the man through Christ has a standing with God and knows that God is his Friend and Benefactor. He is begotten by the spirit of God and can properly call God his Father. He has an abiding confidence in Jehovah now as the Father of the new creation, and the more his knowledge of God grows the greater is his loving devotion to the Lord. As long as he remains in Christ and is obedient to God he does not dread Jehovah and his judgment but he knows that if he should fall away from Christ his standing before God would cease and then

it would be a dreadful and terrible thing to fall into the hands of the living God. (Hebrews 10:31) He therefore properly fears God. He fears to displease Jehovah. He fears that he might fail to receive the approval of God and that would be a dreadful and terrible thing.

⁵ For the servant of the Lord to incur the displeasure and disapproval of Jehovah would mean to that servant the most terrible thing. Therefore the fear of the Lord which marks the beginning of wisdom continues with man as a new creature to the end. His reverence, his adoration, and his love for God increase. His anxiety to please God also increases because it is his greatest desire to have the approval of Jehovah. It is proper for him to fear God because to fail of the approval of God would mean the loss of everything. Therefore says the apostle, "Work out your own salvation with fear and trembling." (Philippians 2:12) Over such the Lord exercises a watchful care. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." (Psalm 33:18) "He honoureth them that fear the Lord." (Psalm 15:4) "The fear of the Lord is clean, enduring for ever." (Psalm 19:9) God places his special protection about them that fear him. "O fear the Lord, ye his saints: for there is no want to them that fear him." (Psalm 34:7-9) "Ye that fear the Lord, trust in the Lord: he is their help and their shield." —Psalm 115:11.

⁶ The apostle expresses the same meaning of fear when he says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) Holiness within the meaning of this scripture means a complete and absolute devotion to the Lord. Such is prompted by love. The new creature should have fright or dread if he finds himself partially devoted to the Lord and partially devoted to some part of Satan's organization. He could not perfect holiness in the Lord by following such a course. The new creature cannot serve the Lord and serve the Devil. He is emphatically instructed: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Corinthians 10:21) Those whom God approves must be unreservedly devoted to him as his servant. It is in such that the Lord delights. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." —Isaiah 42:1.

IMPROPER FEAR

⁷ "The fool hath said in his heart, There is no God." (Psalm 14:1) The fool does not fear God because he has not sufficient sense to believe God. The fool knows nothing of the works and wisdom of God. (Psalm 92:6) Wisdom is too high for such. (Proverbs 24:7) But a fool is usually much afraid of other men. There are fools besides those who are imbecile or idiots. The man

who refuses to gain knowledge from God but seeks the approval of men and the plaudits of men is a great fool, even though he may have much learning in other matters. It is to this foolish class that the man belongs who thinks it is an evidence of weakness to acknowledge God as supreme above all. It is the same thing that makes a clergyman who is wise in his own conceit afraid to give the Lord God glory and credit for the wisdom expressed in the Bible.

⁸ It is written that the fear of man bringeth a snare. Why is that true? Because he who fears man puts his trust in men and not in the Lord. One man becomes a leader or teacher of Bible doctrines and other men follow him because they trust him and they fear that disaster will befall them if they do not do exactly as their leader tells them. In order for the one to be strong in the Lord he must accept the truth in the love of the truth and bear in mind that truth emanates from Jehovah. The one who reverences man or fears man, or who fears disaster might result because he goes contrary to the teachings of some man, will sooner or later discover some defect in the man or leader whom he trusts; and his confidence will be shaken in what he believes. This is often observed where one accepts a doctrine and holds to it because of his confidence in man; and failing to trust the Lord he falls away, even though he for a time followed the truth. Each man must make the truth his own, and his trust must be in the Lord and not in man. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." —Proverbs 29:25.

⁹ Should we not have honor and respect for some who are in the service of the Lord more than we have for others? Yes; one should be honored and respected in proportion to his faithfulness to the Lord. If we see that the Lord is using some in a more extensive way than others, we should have respect for such and try to cooperate with such to the Lord's glory, but not to the glory of man. This does not mean to have a reverential awe for man. In the days of the apostles there were some who followed Paul and some Apollos and some others, evidently because they had more respect or reverence for one than they did for the other. The apostle emphatically pointed out that such a course is wrong. He said: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? . . . For we are labourers together with God: ye are God's husbandry, ye are God's building." (1 Corinthians 3:5, 9) Workers together cooperate. All in the truth should cooperate with each other to the Lord's praise. Remembering that God sets the members in the body as it pleases him, each one should strive to do his or her part with full respect and consideration to the other members of the body, because such is the Lord's way. Such, however, is not fear of man but a fear to do contrary to the Lord's appointed way.

¹⁰ Cooperation in serving the Lord is true fellowship between Christians. Fellowship does not mean to get to-

gether and gossip and shake hands and smile at one another or spend the time with senseless talk. Fellowship properly means partnership; and all who are in the Lord are partners with Christ Jesus, the chief One of the new creation; and all should cooperate and fellowship with such, which means to further the interests of the partnership. This is the reason why that the Lord's people consist of those who are working together harmoniously to the Lord's glory. For this reason it is written: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Philippians 2:3) The reverence or worship of men or leaders, and the fear of such, is truly a snare of the Devil.

¹¹ It has ever been the purpose of Satan the enemy to turn the people away from God. He uses various methods to accomplish his purpose. He has caused men to teach doctrines that represent Jehovah as a great fiend who will torture every one who incurs God's displeasure. The doctrine of eternal torment is a sample. Many, because of fear of eternal torment, have been driven into the church systems. They do not fear God, but have feared torture, which they desire to escape. Their fear of God has been taught by men who were acting as the tools of the enemy Satan. For this reason millions of people draw near the Lord with their lips, but they have neither love for nor fear of God. Thus the prophet expresses it: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men."—Isaiah 29:13.

FEAR OF THE ECCLESIASTICS

¹² God commissioned the members of the church to preach the gospel to the teachable ones. He planted his church a pure and noble vine. In his Word he points out the proper course of action for members of the church to take. Among other things the Christian is commanded to keep himself unspotted from the world. (James 1:27; 4:4) That means the preaching of the gospel was intended to be a witness to the people concerning God's plan of salvation and not for the purpose of converting the world. The world will be converted in due time, and that due time is during the reign of the Messiah.

¹³ The clergy took exactly an opposite course to what the Scriptures pointed out they should take. They concluded that they must convert the world and bring the ruling classes of the nations into the church, and when they had accomplished that work then the Lord would command that the governments be turned over to them and they, the churches, would be the chief ones in the kingdom. They did not fear God; but they feared that when Christ would come if they had not brought in the nations they would lose their position as rulers. Instead of following the Scriptural injunction they

leaned to their own selfish ways. (Proverbs 3:5, 6) They reasoned that if they should be left out as rulers in the kingdom, that would be a great calamity.

¹⁴ Such was exactly the condition that prevailed amongst the clergy of the Jewish time at the first coming of the Lord. The Devil entrapped them and induced them to join forces with the rich and influential of that time. They therefore were not ready to accept Jesus as the Messiah because he did not come with a great display of power and influence and did not honor the clergy and put them forward. He did not cause them to dress in purple and fine linen or red gowns and red caps and sit on thrones of velvet. He told them the truth, that they were hypocrites. Had they feared the Lord they would have changed their course of action.

¹⁵ In more recent years the clergy of the various denominational systems saw their membership growing less and that the people were falling away from the church systems. They began to make overtures to the rich and influential, and openly declared that the church must be thrown open to these powerful and influential ones and they must be brought in. The clergy therefore prostituted the gospel of Christ and made common cause with influential worldly men and feared to take any course that would offend such worldly men. The clergy therefore made the church system a part of the world, or Devil's organization.

¹⁶ When the harvest time of the Lord came at his second presence, and the preaching of his presence and kingdom began and progressed, the clergy concluded that some quick action must be taken, for fear that they had been somewhat derelict in converting the world, and that their own positions of greatness were in jeopardy. They reasoned that they must get together and form an alliance or federation of the various denominational systems and present a solid front and thus increase their strength and influence with the rich and powerful and also impress the people with their greatness and with their ability to set up the kingdom about which they had preached. A world-wide movement began, resulting in the formation of a confederacy, which is called the Federation of Churches.

¹⁷ One of the prime movers of this organization was an American of great wealth and probably the richest man the world had produced up to that time. J. P. Morgan contributed one hundred thousand dollars to start the federation. What was the inducing cause for the formation of this confederacy? Manifestly not the fear of God nor the desire to honor him, but it was the fear of the clergymen and big church men that unless they took a decided action in the federation they would be left out of the ruling factors. They were like the scribes and Pharisees of old. The clergy united with the rich, influential and powerful, and drew together the denominations regardless of doctrines. They compromised doctrines that they had tenaciously held to up to that time. So far as the truth of God's Word was concerned

that did not enter into the matter. Man could believe what he pleased just so he supported the organization.

¹⁸ The World War came on. The commercial and political powers controlled and operated the military. The clergy were already united with them, and they feared lest they would lose the influence of their allies unless they boldly advocated the shedding of human blood. They made recruiting stations of their church buildings and urged the young men into the war. Concerning them God's prophet says: "In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jeremiah 2:34) They were willing to disregard the command of the Lord, "Thou shalt not kill," and to take an exactly contrary course; and that of itself proves that they did not fear the Lord but feared to lose their own power and influence.

¹⁹ The World War moved some of the clergy to think for a time. A number of them got together and issued a manifesto announcing that the then existing evidence tended to show the kingdom of heaven near. The World War ended; and seeing no evidence of the kingdom of Christ in operation the preachers again feared lest they would lose out, and they made another desperate move. The commercial and political elements of the Devil's organization made and wrote a treaty of peace. A draft of the compact of the League of Nations had been made but not adopted. Quickly the clergy saw that if the League of Nations should be formed and the clergy left out, the church systems would suffer and the preachers would lose their power and influence. Hence the Federation of Churches, before the adoption of the League of Nations Compact, passed a resolution urging the formation of a League of Nations and declaring it to constitute the political expression of God's kingdom on earth. In that resolution they said: "The church can give a spirit of good will without which no League of Nations can endure." Of course they meant their church systems.

²⁰ It was not the fear of God that led them to endorse the League of Nations, but they did so in utter disregard of his Word. God, through his prophet, says concerning such confederacy: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."—Isaiah 8:9, 10.

FEAR NOT

²¹ The anointed of the Lord are specially warned by him not to favor any kind of confederacy and not to have the fear that the clergy or other selfish men have. The prophet represents the Servant class speaking: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people." (Isaiah 8:11) Then the Lord speaks to the

Servant class through the prophet and to the members thereof, saying: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:12, 13.

²² In 1918 the Lord came to his temple; and the faithful entered into the joy of the Lord and into the secret place of the Most High. It was then that the anointed class began to have a clearer vision of God's organization and of the enemy's organization. The Lord began to say to them: 'Do not hesitate to stand aloof from these alliances. Jehovah of hosts shall defend you; therefore let him alone be your fear.' The title Jehovah of hosts means that the great God Jehovah has provided ample protection for the Servant class; that he has an army or host to defend his own and to keep them from all harm; and that those who fear Jehovah alone shall be saved. Hence he says to his anointed: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." That sanctuary is the holy place, the secret place of the Most High, and therefore the place of complete safety for the anointed Servant. Those who have entered into this place need have no fear of anything, but are to fear only the Lord. Those who do sanctify the Lord of hosts, to them he shall be a complete defence and strength. The lesson that the anointed class draws from these prophecies is that the Servant is to put his trust wholly and completely in Jehovah, to fear him and fear him alone, and know that the Lord will shield and protect him as long as he is faithful in the performance of the duties the Lord lays upon him.

THE FEARFUL FALL

²³ From approximately 1874 to 1914 the Lord restored to the consecrated ones of earth the great fundamental truths that have been hid by the agencies of Satan. That work of restoration of the truth was foreshadowed by Elijah. (Matthew 17:11, 12) Therefore the work of the Servant class during the period of time above mentioned was foreshadowed by Elijah. The Servant class doing the Elijah work had expected the Lord to complete his church, fully establish his kingdom, and take all the anointed class into the kingdom by 1914. Up to that time they were bold in declaring the truth. When Jezebel got after Elijah after the slaying of the prophets of Baal, Elijah manifested much fear and fled. When the World War came on and Jezebel, to wit, ecclesiasticism, aided and abetted by her allies began to manifest much enmity toward the Lord's people, many of the consecrated became fearful and refrained from further proclamation of the truth.

²⁴ In 1918 the Lord came to his temple, and fiery trials upon the church increased. Jezebel became more active. Together with her allies she began to press hard against the anointed class. Some of these became fearful, and for that reason fled and ceased their boldness in

the proclamation of the message of truth against the unholy alliance. Then when the Lord revealed to the church that Christ had come to his temple, that Jehovah had provided the robe of righteousness for the bride class, the garments of salvation for the anointed, and that the Stone, namely God's anointed King, was laid in Zion, many of those who had become fearful or indifferent or inactive stumbled over that Stone and fell. Others were ensnared by the enemy Satan, had their heads twisted and their hearts made bitter; and they fell. The Lord God had foretold this through his prophet in connection with the fear that should come upon the faithful when he said: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—Isaiah 8: 13-15.

²⁵ Then the prophet of God shows that the giving of the testimony of God's witnesses would be limited to the faithful anointed Servant class when he said: "Bind up the testimony, seal the law among my disciples." (Isaiah 8: 16) The law of God is his will, whether expressed or unexpressed. He has expressed His will concerning the Servant class by giving them positive commandment that they must be his witnesses. These the Lord will honor and continue to honor as long as they are faithful to him.

²⁶ Those approved by the Lord and who entered into the joy of the Lord were not only ready but anxious to do the will of God. To these approved ones God has given a clearer vision of his plan. He enables them to see the Devil's organization in all of its hideousness and to see the Lord's organization more clearly than ever before; and seeing this and having an abiding confidence in the Lord, the anointed class does not fear the Devil nor any of his instruments. This lack of fear is not due to any inherent qualities in the members of the Servant class, but it is due to their complete confidence in the Lord. They see that the great Jehovah of hosts has an army to do his bidding and that he will protect those who are faithful and who joyfully continue to represent him. These anointed ones have made Jehovah alone their fear, and they fear no other, and to them the Lord is a sanctuary. Being in his sanctuary they dwell in the shadow of his almighty hand, and are wholly and completely safe.

²⁷ The anointed class does not have or manifest a "cocksure" attitude. They do not perform foolhardy things. They do not consider themselves immune from the attacks of the enemy; and they know that their safety depends entirely upon the strength of Jehovah of hosts, and that so long as they dwell in his secret place and abide under his almighty shadow, they are safe. Therefore the Servant class properly fears Jehovah.

The members thereof fear to lose his favor, and know that unfaithfulness on their part will result in the loss of everything for ever. These fear lest they should fail to obey the commandments of God. A failure might be due to indifference or negligence. A refusal to obey would be wilfully taking a wrongful course. Therefore if one of the anointed has an opportunity to obey the commandment of the Lord to be his witness and fails or refuses to obey that commandment, he is in great danger.

²⁸ Those who will be overcomers, and who will gain a complete victory and have an abundant entrance into the kingdom, are those who will abide in the secret place of the Most High and dwell under the almighty hand of Jehovah. Such have no need for fear of man or Devil. Their faith being complete and their trust in God being absolute, and he being their sanctuary, they joyfully sing: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psalm 27: 1, 5, 6.

SEVERE TEST AHEAD

²⁹ From time to time there are some who suggest that all trials and tests are done, that now the anointed are marching triumphantly on and will never again have such severe trials as in the past. Probably the desire to have it thus is father to the thought. Such scriptures as Revelation 12: 17 and others strongly indicate that there is a great test yet to be endured by the faithful. The kings and rulers of the earth have been warned that God's kingdom is at hand; that God has set his King upon his throne; and that Satan's organization must fall; and that their kingdoms constitute the visible part of Satan's organization. The peoples must hear the testimony that the Devil's organization has long been the responsible one for their oppression. The anointed Servant of God must give that witness.

³⁰ It is manifest that the faithful will give witness to these strong truths which shall have to do with sweeping away the refuge of lies, and will bring down upon their heads the indignation of the enemy. That old dragon is exceedingly wroth with the remnant of the seed that remains. (Revelation 12: 17) The giving of the strong witness against him and his agencies will bring this greater wrath upon the witnesses. The forces of the enemy will be gathered and are being gathered to Armageddon. The Servant class, small in number and insignificant in strength, would be destroyed instantly except for the protection that the Lord of hosts has provided. The army of Jehovah of hosts is certain to win. The faithful Servant class that continues to abide in the secret place of the Most High and to perform

Jehovah's commandments will certainly be overcomers. But it is not certain that every one who is now of the Servant class will continue therein. He who continues faithfully to be a member of the Servant class will win. He who abides under the shadow of the Almighty, in his secret place, is absolutely certain of victory. But each should remember that the commission laid upon him by the Lord must be performed. Hence the Lord says to such: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

³¹ The people to whom the Lord Jehovah will grant the kingdom must bring forth the fruits thereof. (Matthew 21:43) In order to bring forth the fruits thereof these must do the will of God by joyfully obeying his commandments. Such must be wholly on the side of the Lord. They must be entirely separate from any part of Satan's organization and not even so much as sympathize therewith. Even though imperfect in the flesh these members of the new creation can be loyal, faithful and true to the Lord God. Such perfection on their part Jehovah requires. For the encouragement of such God, through his prophet, says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2.

³² Of course there must be fiery experiences for the anointed class ahead; otherwise this promise would not be made. Those who love the Lord will not be thinking of what reputation they may or may not have amongst men. No faithful one amongst them will count his life dear to himself. Being advised of the secret place of the Most High, and having the witness of the holy spirit that he is dwelling there, and having the assurance that almighty power is exerted in his behalf and that Jehovah's purpose toward him is to bring him through victorious, he must not hesitate to joyfully perform the commission that the Lord God has laid upon him. This company will be small. The Lord refers to it as a remnant, which means the faithful ones left after the less faithful have withdrawn. The conditions surrounding this little faithful company may be such as to strike terror and dread into the hearts of all; but none of them will fear, none of them will have any dread or any terror of the enemy, because the Lord of hosts is their strength and shield. "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."—Isa. 28:5, 6.

³³ It would not be right for one to speak harshly against his brother because his brother is an elder and does not take an active part in the service work. It would be proper, however, for one brother to point out the necessity of being obedient to God and to beseech his brother to faithfully perform his covenant. (Romans

12:1) That is exactly what *The Watch Tower* is trying to do. *The Watch Tower* would be derelict in its duty to the brethren if it did not stress the importance of giving the testimony today that Jehovah is God, Christ is King, and the kingdom is here. The elder or other one in the Lord's anointed class who fails or refuses to be aroused to the importance of performing his covenant is in an unfortunate position. He must judge himself, however, if he would not be judged by the Lord.

³⁴ Therefore let each one who believes himself to be in the secret place of the Most High, and who desires to abide there and be under the protection of the Almighty, ask himself a few questions and give answer to himself to the questions. The following are some suggested questions: Do I see the Devil's organization pitted against God and his organization in a desperate effort to turn the people away from the Lord? Do I see that now is the time when the enemy of Jehovah must be brought to the attention of the people? Do I believe that the forces are preparing for Armageddon and that God would have notice thereof served upon the people? Do I understand that the anointed Servant class, the feet members of Christ, is the class to which God has delegated this work of giving the testimony to his name?

³⁵ If these questions are answered in the affirmative then ask some more: Am I doing my part in the performance of the will of God as he has commanded? God has provided for the publication of books which carry the message of the kingdom; he has provided the radio to spread the message to the people both far and near; he has arranged that his anointed ones may call upon these hungry ones with the books and literature to enable them to read and get a knowledge of the plan. Am I doing what I can to give this message to the people as a witness to God's name? If I am not, is it because I fear the reproach that may come upon me for doing so? Do I fear the enemy or some part of his organization or some harm that might come to me? Do I love my God sufficiently to do what he has asked me to do? After a careful and prayerful self-examination then let each one do as he thinks God would have him do.

³⁶ There are several ecclesias in the land wherein brethren who are acting as elders are opposing the service work. Whether they will ever get their eyes open sufficiently to see their mistake the Lord knows. There are some members of the ecclesias that are being misled by these blind leaders that may get their eyes opened at a time when they will greatly regret that they followed men or feared men. The responsibility of each consecrated one is to his God. These are therefore warned not to be misled by men. It is gratifying however to note that there are not many of the opposers and not many classes will tolerate them long. This is evidenced by the fact that although a less number partook of the memorial in 1927 than heretofore the reports show

that there is a far greater number today actually in the field service work than ever before. It is a healthy sign. Jehovah of hosts will give these faithful ones the victory through Christ.

QUESTIONS FOR BEREAN STUDY

What reason have we for believing that Jehovah God would now have his Servant class understand the subject of fear? Why does he thus instruct this class? Define the term fear. What are the five degrees of progression covered by the word? Give scriptures to illustrate each. What is the basis of all fear? ¶ 1, 2.

Distinguish between proper and improper fear. In what way may the fear of Jehovah God be said to be the beginning of wisdom? What steps will one take who is properly exercised by the spirit of fear? Why? ¶ 3-5.

What is the Scriptural meaning of the term holiness? Who among the Lord's people has genuine cause for fear? ¶ 6.

What types of men may Scripturally be classed as fools? In what way does the fear of man ensnare one? Distinguish between a proper and an improper reverence for those active in the Lord's service. ¶ 7-9.

Show what is true fellowship among Christians and what is not. What methods does Satan use to turn the people away from God? ¶ 10, 11.

What commission was given to the church? Why did the clergy take an opposite course? What parallelism exists between the clergy class at the first advent and that of the second advent? ¶ 12-15.

What change of tactics did the clergy make during the harvest which marks the end of the age? What was the purpose of this change? Account for the apparently great growth of denominationalism since the harvest began. ¶ 16-18.

In what ways did the World War demonstrate the real condition among the clergy? Why have they heartily endorsed the League of Nations? ¶ 19, 20.

What instructions have the Lord's people regarding their attitude toward the church federation? What blessings from the Lord have come to all who have obeyed these instructions? ¶ 21, 22.

What is meant by the Elijah phase of the Lord's work? What movement did the antitypical Jezebel make against the Elijah phase of the work? What resulted? What refreshment did the Lord then give to his people? In this connection explain Isaiah 8:13-15. ¶ 23, 24.

What is meant by the will of Jehovah? What positive command has his Servant class received since 1918? What blessings have come to those who have joyfully obeyed? Account for their lack of fear at this time. How could members of this class bring themselves into great danger? Who among them will have an abundant entrance into the kingdom? ¶ 25-28.

What indications point to a great test ahead for the Lord's faithful followers? Why? What protection has been promised that class? Will all who are now of that class remain faithful to the very end? Give reasons for your opinion. ¶ 29, 30.

To whom will the Lord Jehovah grant the kingdom? What scriptures indicate that such will pass through severe experiences? Why does the Lord refer to this class as a remnant? ¶ 31, 32.

What duty have the brethren to perform to one another? What ten questions are suggested as a personal assistance to those who desire to fulfil their covenant at this time? Who among the Lord's people seem to cause most of the trouble in the ecclesias? What is probably the explanation of this condition? Who will ultimately win the victory? ¶ 33-36.

DISTRIBUTION OF THE RESOLUTION

HERETOFORE the Society has followed the policy of printing millions of copies of the Resolution and the speech in support of it for free distribution amongst the peoples. Announcement was made at the Convention at Toronto that this would be done for this year. Since then it has been determined that this time we will not make a free distribution. A paper thrown on the doorstep is usually destroyed.

It has been decided that the Resolution adopted by the Convention at Toronto and the speech in support of it, which were broadcast, together with an introductory chapter and another following, will be put into a sixty-four-page booklet and produced as cheaply as possible. This booklet will be supplied to all the classes at three cents per copy, and will be sold by them at five cents per copy to the public. This will afford an opportunity for everyone in the classes to have some part in the service, and it seems quite certain that the people will read much more readily than they would if a sheet were given to them.

We therefore urge upon the service directors in every part of the earth to organize the service work thoroughly, and assign everybody in the classes who is willing to work some territory, and have every house in every divi-

sion of territory called upon and canvassed for the booklet.

As these booklets come off the press they will be shipped on consignment to the classes. We will ship to each class the quantity that the territory would seem to warrant; and of course each class will put forth every possible effort to get them into the hands of the people. Classes will be billed for the books at the rate above mentioned, and may remit as quickly as these are sold or sooner if convenient.

The general drive all over America will begin October 1st. The month of October therefore will be the time to specifically arrange to get these booklets into the hands of the people. Everyone in the classes will be able to devote some time either Saturday afternoon, Sunday or evenings. The responsibility is now upon the classes to see that this witness gets to the people, and let no one shirk his responsibility.

Every person who goes out should sell not less than one hundred per day and probably many more. By this means they will be able to pay their expenses so that they can have a part in the work and at the same time to provide something necessary. Let this be the most thorough canvass that has ever been made of the people.

The canvass can be brief, stating that here is a report of the greatest radio hook-up ever on earth, together with a resolution adopted by the people and a speech in support of it and a description of the distress of the peoples on earth and the reason thereof, what will be the result, and how the blessings of freedom and life and happiness will come to mankind. Surely every person will want a copy; and it has been produced in such a way that every person can avail himself of a copy.

The classes will have a sufficient amount so that in the poorer districts where some may be found who are unable to pay but who are able to read, the classes may give away some copies and do so without loss to themselves, as the sales of others will make up for those given away. We hope to see an enthusiastic response to this field work. It is the time to give the witness that Jehovah is God and Christ is King and that the kingdom of heaven is here.

THE CALL OF THE PROPHET

—OCTOBER 23—1 KINGS 19: 19, 20; AMOS 7: 10-15; ISAIAH 6: 1-8—

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said Here am I; send me."—Isaiah 6: 8.

THE present study brings before us the call of three prophets; Elisha, Amos and Isaiah. Their ministry differed much each from the other. Elisha's mission was to do a work, and to speak things which were necessary as occasion might arise; but he was one of the non-writing prophets; he left no written message. There is, therefore, no record of any utterance of his which is of the nature generally considered prophetic. Neither Elijah, his immediate predecessor, nor he who took up Elijah's work, was used of God to give forth messages telling of future events. They were the prophets of God because while they lived they were God's channel for conveying his will to his people Israel, and also in this that their work was prophetic in character inasmuch as it was typical of a work to be done in latter days.

² Elisha was the son of a farmer in one of the rich valleys in the northern kingdom. He was chosen through Elijah, who was directly told to anoint Elisha to take up Elijah's work. Since Elisha's residence was told to Elijah, it is probable that the younger man was unknown to Elijah; besides Elijah had said that he was left alone.

³ It was a strange way that Elijah took to carry out his mission. Probably the older man was led to put a test upon the younger; for instead of telling Elisha of his commission and anointing him, as might have been expected from the command, Elijah found out Elisha as he was ploughing, cast his mantle upon him, and passed on.

⁴ The prophet's mantle was significant of the office; and Elisha understood at least that Elijah meant to call him, for he immediately left his ploughing and with submission asked that he might say farewell to his father and mother. Elijah bade him go back, as if he would say, I have not called you to follow me. The action was as if he had only intended Elisha to understand that the younger man had a call from God, but not necessarily to enter at once into service.

⁵ Elisha returned; but to show that he intended to obey what he understood was a call to privilege of service,

he took a yoke of oxen, boiled their flesh on a fire made with the instruments of ploughing, and made a feast for the people. As the famine had now been in Israel for three and one-half years, for the much needed rain had fallen only a few weeks before, this action of Elisha when he had entered into his ministry may be taken as that which is typical of him during all his ministry; namely, that of grace and kindly care for the people. He went at once after Elijah and became his servant.

⁶ There was room for faith in his call, and had he been other than he was, there might have been a test for him in the abruptness of Elijah's manner of indicating the call, and then in his brusque way of answering his request. But the fact of the mantle was his evidence: he understood the prophet's meaning.

⁷ The second passage of Scripture in the study tells of the call of Amos. Forced to speak for himself in order to rebut the arrogant Amaziah, priest of the shrine at Bethel, who professed to serve Jehovah by means of the golden calves which the first Jeroboam had set up, Amos said that he was neither a prophet nor a prophet's son, but was a herdsman and a gatherer of wild figs. Probably he was a trader whose business took him northward into Bethel, and who had been stirred in spirit by the calf-worship he saw there. In saying he was no prophet, Amos did not mean to discount his office; his declaration that he spoke by the authority of the Lord shows that; and in saying that he was not a prophet's son he probably meant that he had not been a member of any school of the prophets.

⁸ Like Elisha Amos was a dweller in the fields. Jehovah had laid hold upon him while yet he was attending to his business in Tekoa. He was called to the service of the Lord in the days of Uzziah, king of Judah, about 120 years after the call of Elisha.

⁹ The schools of the prophets seem to have existed in Israel since the days of Samuel, who gathered young men to him, evidently that they might be trained for some service for the Lord. (See 1 Samuel 10: 5, 6, 10.) This arrangement continued in Israel, and the young

men or companies were later known as "the sons of the prophets". They were sons only in a spiritual sense. What part they had in the direct service of Jehovah does not appear; they were probably helpers or servants of such prophets as Elijah or Elisha. (See 2 Kings 2: 3, 5, 7.) There is no record of God's taking any one out of such companies for special service, though it should be said that there is no direct evidence that he did not do so.

¹⁰ It has ever been that when God has wanted a special servant he has raised up one for himself, and fitted him for service with that which cannot be acquired in any school, nor which can be passed on from man to man. If Elijah cast his mantle over Elisha, it was God who gave his spirit to Elisha. This has ever been so. The holy spirit of God alone gives the true ordination of service; and everyone who is begotten of the holy spirit, and who comes into the knowledge of the truth, is thereby called to service. It is, however, true that the interpretation of the Word of God has ever come through some special source which God has ordained for the service of his people.

¹¹ The Prophet Isaiah tells us of his call. (See Isaiah Chapter 6.) Whether or not the account is in its proper place in the record cannot be determined; it may have been that the things recorded in the earlier chapters had already been spoken; but the vision he received seems to have begun a definite phase of his ministry. Isaiah was a man of the city; Elijah, Elisha and Amos were men of the country; and, correspondingly, Isaiah's vision of his calling is set in the temple.

¹² Isaiah sees in vision the Lord in the temple, and the house filled with the divine glory. This was in distinction from that which had hitherto been revealed; for Jehovah was ever represented in the tabernacle and in the temple by the ark, and by that light which the Jews called the Shekinah glory, the illuminated cloud. In his vision there were some of the usual manifestations which accompany the divine presence; the doors of the temple were shaken, and the house was filled with smoke.—See Exodus 19:18.

¹³ While Isaiah watched and heard, he was filled with a sense of unworthiness and cried, "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 6:4, 5.

¹⁴ As he watched, one of the seraphim which he saw standing above the throne flew to him, carrying a burning coal which he had taken with the tongs from the altar. Isaiah's lips were touched; and he was told, "Thine iniquity is taken away, and thy sin purged." It was as if this action represented that Isaiah had been made partaker of the altar. He hears a cry, "Who will go for us?" and in joyful thankfulness for what has been done for him, for the privilege of the vision, for having been accepted of God and counted pure, for

having his lips purged that he might speak the message of God, he immediately responds, "Here am I; send me." (Isaiah 6:7, 8) He was called only indirectly: his was a voluntary offer to do a service for God of which he heard.

¹⁵ These prophets of God were raised up for special occasions; and their acts become typical of things to come, as their written words are prophecies of things to come. Elisha as the follower of Elijah and prophet in his room and stead continued the work which Elijah did. Both became God's representatives to carry out his purpose in destroying Baalism from Israel. Elijah had seen Baalism established in Israel; Elisha did his work faithfully and saw it destroyed out of Israel.—See 1 Kings 16:32, 33; 2 Kings 10:28.

¹⁶ Amos is not as definitely shown to be typical in his person, and in his acts, though in his declaration at Bethel, he represents those who in the last days boldly proclaim against the iniquity which is foisted upon God's Israel, in the name of true worship of Jehovah.

¹⁷ Isaiah's call to office and the peculiar circumstances are very definitely typical. Indeed, he says of himself, "I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." (Isaiah 8:18) The temple Isaiah saw in vision is the Lord's establishment.

¹⁸ It was not, however, the Millennial throne of Christ which Isaiah saw; for the picture is not of the reign of Christ upon earth, but of a time of judgment among God's professed people. In referring to this vision of Isaiah Jesus said that it had a fulfilment in his day. (See John 12:40.) But like the other Messianic prophecies, that was only a miniature or partial fulfilment. It has been shown in detail in the columns of this journal that the setting of this vision refers to the time when the Lord Jesus comes again from heaven for judgment, now in Christendom, where a condition of things obtains, and on a large scale, which corresponds with the condition of the Jews when Jesus witnessed to them and against them.

¹⁹ It was in the year 1914 that the time had come for God to speak to his Son, who in the words of Scripture had until then been seated at the right hand of God, waiting until the time should come when his enemies would be made his footstool. It was then that Satan's kingdom was thrown into confusion. But it was not until the year 1918, after the great church systems had had their long test and had failed, first by helping the nations into war, then helping them to continue it, and, when the war was over, still continuing their mistake of supporting the League of Nations, first the idea and then the fact. Then it was that the Lord came to his temple for judgment, and gave the Isaiah class the opportunity of responding to the call, "Who will go for us?"

²⁰ From that time the work of witnessing to the fact of the second advent took a different phase, and it was

not long before the Isaiah class realized themselves as rallied together for a service of witnessing that should not end till the desolation spoken against the unfaithful people of God had been completed. Isaiah said, "How long, O Lord?" and the Lord answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—Isaiah 6:11.

²¹ We quote from *The Watch Tower* November 1, 1922: "This is corroborated by the Lord in Matthew 24:14. Clearly, then, is set forth the proof that the temple (or Isaiah) class must continue to declare this message of the kingdom until their earthly career is ended. They must be his faithful witnesses until Babylon's walls crumble to the ground."

²² Isaiah said that he and his children were for signs and wonders from the Lord of hosts, who dwelt in Mount Zion. As the picture is symbolic, this word of the prophet is thereby shown to refer to the time when Jehovah sets up Zion at the return of his Son. Zion, the place of government and power as it was established by David in Jerusalem, is symbolic of the establishment in power of God's organization upon earth. This, which had a preparatory phase from 1878 on, could not actually be established before the time of the kings of earth and of Satan's empire had ended in 1914, and was not established until the Lord came to his temple in 1918. Therefore Isaiah's vision could not have its fulfilment until the latter year, and there could be no Isaiah or temple class, as such, until that time. As Isaiah's prophecy is the greatest of all prophetic words, so it is true that the light which has now come upon the Lord's serving people is the greatest that the church has had; and the

work which they are called to do carries both the greatest message which God has given, and is the greatest work given to his church while yet in the flesh.

QUESTIONS FOR BEREAN STUDY

Did the ministry of Elisha, Amos and Isaiah, respectively, differ each from the other? Did Elijah or his successor write prophetic messages? In what sense was their ministry that of prophet? ¶ 1.

Was Elisha known to Elijah? How did Elijah test his young successor? How did Elisha respond to Elijah's action with his mantle? ¶ 2-5.

What did the manner of Elisha's call require him to exercise? ¶ 6.

What did Amos mean in saying that he was neither prophet nor prophet's son? When was he called to service as prophet? ¶ 7, 8.

How long had schools of the prophets existed in Israel, and in what sense were the members thereof styled "sons of the prophets"? Do men raise up the special servants of the Lord? Who or what alone gives the true ordination of service? ¶ 9, 10.

Did Isaiah's ministry begin prior to the vision of his calling? What did he see in vision? What was done to relieve Isaiah's feelings at the sight, and how did he respond to the call to service? ¶ 11-14.

To what extent were the prophets of our lesson and their acts typical of things to come? ¶ 15-17.

Was the millennial throne of Christ Jesus pictured in the throne Isaiah saw in the temple vision? When did the miniature fulfilment of the vision take place, and when did the complete fulfilment? ¶ 18, 19.

How long does the prophecy indicate that God's Servant class are to witness? ¶ 20, 21.

In what way were Isaiah and his children for signs and wonders from the Lord? What can be said for the light and work that the true church now has? ¶ 22.

AMOS DENOUNCES SIN

—OCTOBER 30—AMOS 2:4-3:15—

"Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."
—Amos 5:14.

THE Prophet Amos is counted among the minor prophets of Israel, a term used to distinguish the writings of the twelve lesser prophecies from the greater prophecies of Isaiah, Jeremiah, Ezekiel, and Daniel. He tells us that when Jehovah called him to prophesy he was a herdsman of Tekoa, in Judah, which is six miles south of Bethlehem. His message is the important thing, and there is no other personal information recorded concerning him.

² Amos prophesied in the days of Uzziah king of Judah, and in the days of Jeroboam the second of Israel. His prophecy is dated two years "before the earthquake". But as we have no means of telling the date of the earthquake, the date of his prophecy cannot be more closely determined. Both these kings, Uzziah in Judah, and Jeroboam the second in Israel, reigned a long time;

Uzziah was king in Jerusalem 52 years, and Jeroboam in Samaria 41 years.

³ During these reigns both kingdoms extended themselves until jointly there was something of the glory which Israel had under David before his kingdom was divided. Both kingdoms were prosperous; but the prosperity seems to have arisen partly through intercourse with other nations, and was probably more the result of commercial activity than through a development of the natural resources of the countries. In both countries there was a luxury of living which wealth brings, and the northern kingdom fell before it.

⁴ Beginning his prophecy Amos lifts his eyes abroad, beyond the immediate land of Israel, and speaks concerning the peoples who dwelt beyond the borders of the kingdoms of Israel and Judah, but yet were inside the

borders of the land which was promised to Abraham, and which was first gained to Israel as a possession by David. In each case Amos denounced the people for their transgressions, and declared the time was about to come when God would not pass these things by, but would take note of them and punish the people for their sins against righteousness.

⁵ Amos is generally supposed to be the earliest of the prophets whose writings were recorded and became part of those sacred writings specially intended for the guidance of the church. There are some writings of the Old Testament which are records of events, and which may be supposed to be true records written without special inspiration. Inspiration properly is that which is God-breathed, and is found in such messages as those of the prophets. This thought of the prophecies must be retained if the Word of God is to be the disciple's guide.

⁶ When a prophet says he spoke by the Word of the Lord, he is not to be understood as meaning that his mind was so full of matter which he believed would be for the benefit of Israel, or of others, that he had become assured that God would say the things he spoke if God himself should speak. Their words must be understood as being God-given, words which would not have occurred to the prophet's mind if God had not prompted them. The former is the human view; and though held by some fundamentalists, it is really modernist in conception. No man can say he is inspired of God in the sense intended by the Scriptures when the thoughts which he has are those which have sprung from his own mind.

⁷ No doubt God uses the thoughts of men and makes them his message; as for instance Elijah thought of the sin of Israel and meditated upon it, and then prayed earnestly that the Word of God might be fulfilled. Then God used the thoughts of his mind, and he spoke the word of Jehovah because God sent him.

⁸ Amos begins his prophecy by declaring that Jehovah "will roar from Zion, and will utter his voice from Jerusalem". This will cause mourning amongst the shepherds throughout the country, and the top of Carmel in the far distance shall wither. The roaring from Zion is a symbolic representation of Jehovah's roaring as a lion would against its prey.

⁹ In this Amos takes the same stand as the Psalmist. David, the king of Israel and its special representative, established Zion as his seat of government with Jerusalem as his city. He, as it were, roared out of Zion and brought the enemies of Israel into subjection. Amos looks forward to a future time when all these countries named in his prophecy shall be destroyed as enemies of Israel; for having been once brought into subjection to Israel they are held to be blameworthy and responsible for their wrong doing.

¹⁰ The countries named in his prophecy are therefore (1) those such as Syria and Edom, which were outside the immediate borders of the two kingdoms Israel and

Judah; and (2) these two kingdoms, Israel and Judah, whose people were specially covenanted with God.

¹¹ First he speaks of Syria in the northeast, then turns southwest and speaks against the Philistines. Then again northwest to Tyre, and again southeast to Edom and Ammon and Moab. Thus Amos says of Damascus, "Thus saith Jehovah, For three transgressions of Damascus, yea, for four [margin] I will not turn away the punishment thereof." The prophet does not specify any particular sins, nor need we understand that either in the case of Damascus or of the other countries named any three or four sins are specially intended; rather the word means that the people represented had many sins which could be charged against them, all of which were sufficient to bring down God's judgments.

¹² The Bible student is not specially concerned with seeking through secular history to discover how the prophecies concerning the nations other than Israel and Judah were fulfilled; it is sufficient for him that the prophecies were spoken. Some of the cities, e. g. as Damascus, yet remain; but the peoples they then represented are long since gone into oblivion. The Bible student knows that these prophecies are intended to have a larger fulfilment than could be met by what may be named the local fulfilments.

¹³ Zion represents God's organization established in the earth at the time of the second advent, for the specific purpose of representing God and doing the necessary work for the establishment of his kingdom. These cities and countries above mentioned in symbol represent (1) those religious or semi-religious organizations which help to support Christendom, and (2) the religious organizations which may be known as ecclesiasticism. It is against these that the Lord roars out of Zion and denounces their evil doings.

¹⁴ After denouncing the sins of these people, Amos speaks against the house of Israel, not only against the northern kingdom, which was then known as Israel, but also against Judah. In Israel Jehu had professed to destroy the last remnants of Baalism; but it is recorded against him that he did not destroy the golden calves which were set, one at Dan in the north, the other at Bethel in the south. (2 Kings 10:29) These golden calves, however, were not connected with the worship of Baal, but professedly were to represent Jehovah. The ten tribes had these fastened upon them by Jeroboam the first, and they had been accepted by a degenerate priesthood; they were not there as representing any phase of idolatry. The people allowed themselves to be deceived.

¹⁵ In the northern kingdom of Israel in Amos' day there was a great profession of service for Jehovah, though even against God's manifested displeasure they persisted in worshiping him by means of the golden calves. One of the most striking episodes of Amos' prophecy was when he visited Bethel, and in the public place of the city denounced the professed worship of Jehovah. With the boldness which is inspired by the

true love of God, and with the consciousness of a message from God, Amos denounced this abomination, saying that Jeroboam, the then king, should die by the sword for that he supported his predecessor's sin in the matter of the golden calves.

¹⁶ Amaziah the priest of Bethel hastily sent to Jeroboam, presumably to Samaria, to tell him that "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words". (Amos 7:10) Amaziah bade Amos flee into his own land of Judah. He said to him, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there"; and in his haughtiness he added, "But prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court." (Amos 7:12, 13) To him the king came before Jehovah.

¹⁷ It was then that Amos answered, and to this priest of Bethel, that the Lord had taken him from being a herdsman, from following the flock and had bidden him prophesy. Now he spoke to this man who professed to be the priest of Jehovah and said to him, "Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land." (Amos 7:17) Thus Amos answered the false priest.

¹⁸ The Lord's servants are raised at his will, and given strength by both his spirit and the Word of Truth. Amos was sent to denounce the false worship which Amaziah represented; and neither the threats of the priest, nor fear of what the king might do would deter him from giving his message.

¹⁹ Though the law of Israel given at Sinai is divisible into two parts, which may be called the law of obligation towards God and the law of obligation towards men, yet the commandments are one law, whether the sin of transgression was directly between the individual and Jehovah, as would be the case when an Israelite offered worship to other gods, or whether it was against his neighbor, as if an Israelite took his neighbor's goods or his life. They were all sins against the commandment of God. It is this thought which was ever before the minds of the prophets of Israel as they spoke against the sins of Israel. That people transgressed against their neighbors and broke all the commandments of the second table.

²⁰ The prophets were never mere reformers endeavoring to keep their country and people in a fairly good moral condition with the hope that a better state might be reached. They saw that what Israel needed when it had fallen into a low state of morality was a fresh laying hold of the covenant which God had made with their

fathers; and that if the people made an earnest endeavor to live in harmony with it, Jehovah would bless them accordingly.

²¹ The nations of Christendom have an obligation towards God, but that is because they have voluntarily accepted the ten commandments given to Israel as their standard of Christian living, and they must be judged accordingly. Christendom has no such covenant with God as Israel had. It should be pointed out that the preachers in Christendom now are doing little more than endeavoring to bring their congregations to the morality of the second table of commandments, which names their duties towards fellow men. That which Christendom needs is to remember its obligation towards God, and to accept its responsibility towards him, not under the law of Sinai, but as the Creator and as the Father of the Lord Jesus Christ who has sent his Son to be the Redeemer of the world. The human race has gone so far away from its God that nothing but that shaking of the earth, which is the antitype of Sinai, will bring them to their need of recognizing God. That shaking has begun; it is the cause of the present world-wide upheaval, which will continue till all this world's organization has given way to the kingdom of peace under the rule of Christ.

QUESTIONS FOR BEREAN STUDY

Why is Amos called one of the minor prophets? What was his prior occupation, and when did he prophesy? Were the kingdoms of Judah and Israel prosperous at the time? ¶ 1-3.

In the beginning of his prophecy whom does Amos denounce? Were all the books of the Bible written by inspiration?

How did the prophets speak by the word of the Lord? ¶ 4-7. What is to be understood by the Lord's roaring out of Zion? ¶ 8, 9.

Which are the countries named by the prophet as transgressors? What specially interests the student in regard to these prophecies concerning the nations? ¶ 10-12.

What does Zion represent? What do the cities and countries denounced by Amos represent? ¶ 13.

Whom did the ten tribes of the northern kingdom profess to worship under the figure of the golden calves? Where did Amos publicly denounce such worship, and in what terms? ¶ 14, 15.

How did Amaziah, priest of Bethel, react toward Amos' denunciation? What did Amos say in answer to the false priest? ¶ 16, 17.

When are the Lord's servants raised up, and how given strength for service? ¶ 18.

Are the ten commandments one law and is the breaking of any one commandment a sin against God the same as the breaking of any other commandment? Were the prophets mere reformers? ¶ 19, 20.

Is Christendom in a covenant with God as Israel was? What real obligation toward God should it seek to fulfil? What is needed to bring the race to recognize its need of the true God? ¶ 21.

From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart, may rise
To heaven, and find acceptance there.

O thou to whom, in ancient time,
The holy prophet's harp was strung,
To thee at last, in every clime,
Shall praise arise and songs be sung.

INTERESTING QUESTIONS

QUESTION: *The Watch Tower* in discussing the remnant, and explaining the prophecy of Zechariah 14: 1-3 concerning a part of Jerusalem going into captivity, seems to apply that text to the great company class. In a more recent article in *The Watch Tower* it is shown that the great company class, or many of them, are already prisoners. If the great company class or those composing it are in prison, how can we harmonize these two statements that "the city shall go forth into captivity"?

ANSWER: It seems certain that Jerusalem applies to all the spirit begotten ones, including the little flock and great company, the little flock being pictured particularly by the remnant and otherwise spoken of as Zion. Only those who are faithful to the Lord in proportion to their privileges, and whose faithfulness continues unto the end, will constitute the remnant. It is probable that a number who have come out of Babylon, and who are not prisoners but who have a knowledge of present truth, will be of the great company class because not having been faithful to privileges. It is also true that many who will be of the great company class, and doubtless the greater majority, are prisoners and will not heed the message to come out from Babylon. Other scriptures indicate that the line will be so sharply drawn that the time will come in the near future when every one will be forced to take his stand on the side of the Lord or against the Lord. By that time the little flock will all have been selected; and even though one is consecrated to the Lord and begotten of the holy spirit he could not get into the little flock. Once begotten and anointed by the holy spirit and then losing that anointing would relegate that one to the great company class, and there is no scripture indicating that such a one would be restored to the remnant class.

The word captivity used in the prophecy of Zechariah means to denude and carry away in disgrace or exile. Those who have failed to be faithful to the Lord and are therefore of the great company class must be put to the crucial test. When they refuse to ally themselves further with the Devil's organization and firmly stand on the Lord's side, they will be the special objects of wrath by the Devil's agencies and will be forced into a sacrifice in the great time of trouble. They will be in disgrace in the eyes of those of the Devil's organization. They will symbolically be denuded and their shame will appear before the eyes of the Devil's organization.

This seems to be the thought derived from Revelation the 16th chapter, 13th-16th verses. Verses thirteen, fourteen and sixteen describe the gathering together for the great battle of Armageddon. It will be noticed that verse fifteen is directed to the consecrated. There Jesus says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This text of course refers to the appearing of the Lord in a quiet and unostentatious manner. But those who watch and who are obedient will

keep their garments. The word garment means identification or means of identification. It will mean then that those who are watchful and faithful will be identified with the Lord and be of the remnant and receive the special care, protection and blessing of the Lord, whereas others one time walking by their side were not watchful and do not put on the wedding garments and keep them on, and who are not active in the Lord's service and faithfully performing the obligations as they come to them, will thereby not be identified with the faithful remnant, and hence are said to be without garments and walk naked and their shame appears. Therefore this latter class will go away into captivity, to wit, disgrace, denuded; and their shame appears and they fall in the time of trouble. Samson foreshadowed the great company class; but be it noted that when Samson took his decided stand and determined to act, he then stood in disgrace. Had he been watchful and resisted the temptations that came to him, he would have been entirely in a different position. But when he awoke to the situation it was too late.

The great company class will be exactly in that position. They will come to a realization of the fact that a great work has been in progress of gathering together the Lord's saints and of giving a witness in his name; but they will realize the importance of this when it is too late for them to be of the kingdom class. The prophet represents such as saying: "The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8:20) Seeing then that they must take a decided stand on the side of the Lord even though it brings upon them disgrace and an ignominious death, they thereby pass through the time of trouble, prove their faithfulness, and receive the Lord's approval, which is represented by robes with which they are covered when they stand before the throne.—Revelation 7:9.

QUESTION: In *The Watch Tower* October 15th, 1926, paragraph 23, mention is made of the Lord's coming to his temple. Are we to understand that the temple class was completed in 1918 and after that time no one could be justified and begotten of the holy spirit?

ANSWER: Such is not the correct thought. It must of necessity follow that as long as any of the new creation are on this side of the veil, operating in a mortal organism, there is a possibility of such becoming unfaithful to the Lord. In that event they would lose the anointing, put off the wedding garments, come out from under the robe of righteousness, and cease to be of the temple class. It would follow necessarily then that some one must take the place of that one. Consequently until the last member has finished his course it would be impossible for us on earth to say that at a time certain all who would ever be begotten of the spirit had been begotten and no one thereafter. That would be guessing if we stated that, and it is not the prerogative of a Christian to guess.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Madison, Wis.Oct. 3, 4	Springfield, Ill.Oct. 12
Monticello, Wis." 5	St. Louis, Mo." 14, 16
Gratiot, Wis." 6, 7	Indianapolis, Ind." 17
Monroe, Wis." 9	Marion, O." 18
Freeport, Ill." 10, 11	Meadville, Pa." 19

BROTHER G. S. KENDALL

Holyoke, Colo. Sept. 30, Oct. 2	Kansas City, Mo.Oct. 9
Fort Morgan, Colo.Oct. 3	Independence, Mo." 10
Wauneta, Neb." 4	Jefferson City, Mo." 11, 12
Bloomington, Neb." 5, 6	St. Louis, Mo." 14, 16
Wymore, Neb." 7	Sedalia, Mo." 17, 18

BROTHER J. A. BOHNET

Mahnomen, Minn.Oct. 7	Thief River Falls, M.Oct. 17, 18
Erskine, Minn." 9	Haug, Minn." 19, 20
Bagley, Minn." 10, 11	Badger, Minn." 21
Argyle, Minn." 12, 13	Zippel, Minn." 23, 24
Grand Forks, N. D." 14, 16	Fort Frances, Man." 25, 26

BROTHER H. S. MURRAY

Red Oak, Ia.Oct. 3, 4	Coon Rapids, Ia.Oct. 13, 14
Henderson, Ia." 5, 6	Kirkman, Ia." 16
Omaha, Neb." 7, 9	Little Sioux, Ia." 17, 18
Exira, Ia." 10, 11	Sioux City, Ia." 19, 20
Omaha, Neb." 12	Cherokee, Ia." 21, 23

BROTHER C. W. CUTFORTH

Brandon, Man.Oct. 12	Willowbrook, Sask.Oct. 24, 25
Moose Jaw, Sask." 14, 16	Mellville, Sask." 26
Regina, Sask." 17, 19	Zelma, Sask." 27
Sintaluta, Sask." 18	Saskatoon, Sask." 28, 30
Yorkton, Sask." 21, 23	Kindersley, Sask.Nov. 1

BROTHER V. C. RICE

Mobile, Ala.Oct. 7, 9	Poplarville, Miss.Oct. 17, 18
Lucedale, Miss." 10	Lumberton, Miss." 19
Biloxi, Miss." 11, 12	Hattiesburg, Miss." 20
Saucier, Miss." 13, 14	Collins, Miss." 21, 23
Hattiesburg, Miss." 16	Weathersby, Miss." 24, 25

BROTHER H. H. DINGUS

Logansport, La.Oct. 13	Devers, Tex.Oct. 24, 25
Center, Tex." 14, 16	Dayton, Tex." 26, 27
Beaumont, Tex." 17, 18	Crosby, Tex." 28, 30
Orange, Tex." 19, 20	Houston, Tex.Oct. 31, Nov. 1
Port Arthur, Tex." 21, 23	Dickenson, Tex.Nov. 2, 3

BROTHER A. S. ROGERS

St. John, N. B.Oct. 2	Kentville, N. S.Oct. 17, 18
Moncton, N. B." 9	E. Hall's Harbour, N. S." 19, 20
Alma, N. B." 10, 11	E. Margaretsville, N. S." 21
Amherst, N. S." 12, 13	Middleton, N. S." 23
Truro, N. S." 14-16	Margaretsville, N. S." 24

BROTHER G. H. DRAPER

Tazewell, Tenn.Oct. 10, 11	Boone, N. C.Oct. 20, 21
Luttrell, Tenn." 12, 13	Bristol, Tenn." 23, 24
Knoxville, Tenn." 14, 16	Coeburn, Va." 25, 26
Morrisstown, Tenn." 17	Honaker, Va." 27, 28
Greenville, Tenn." 18, 19	War, W. Va." 30, 31

BROTHER W. J. THORN

Danville, Va.Oct. 10, 11	Welcome, N. C.Oct. 21
Greenboro, N. C." 12, 16	Salisbury, N. C." 23, 25
Liberty, N. C." 13, 14	Barber, N. C." 24
Winston Salem, N. C." 17, 18	Kannapolis, N. C." 26, 27
High Point, N. C." 19, 20	Concord, N. C." 28, 30

BROTHER A. J. ESHLEMAN

Traverse City, Mich. Oct. 14, 16	Muskegon, Mich.Oct. 23, 24
Lake Ann, Mich." 17	Grand Rapids, Mich." 25, 26
Manistee, Mich." 18, 19	Sunfield, Mich." 27, 28
Walhalla, Mich." 20	Lansing, Mich." 30, 31
Sparta, Mich." 21	Toledo, OhioNov. 1, 2

BROTHER J. C. WATT

Monett, Mo.Oct. 10, 11	Joplin, Mo.Oct. 19, 23
Pierce City, Mo." 12, 13	Noel, Mo." 20, 21
Carthage, Mo." 13, 16	Springfield, Mo." 24
Jasper, Mo." 14	Ava, Mo." 25
Webb City, Mo." 17, 18	Mountain Grove, Mo." 26, 27

BROTHER R. G. GREEN

Helena, Mont.Oct. 3, 4	Twin Falls, Ida.Oct. 13, 14
Butte, Mont." 5, 6	Buhl, Ida." 16
Gibsonville, Ida." 7, 9	Boise, Ida." 17
Butte, Mont." 10	Nampa, Ida." 18
Pocatello, Ida." 11, 12	Caldwell, Ida." 19

BROTHER H. E. HAZLETT

Deer Lodge, Mont.Oct. 3, 4	Spokane, Wash.Oct. 16
Missoula, Mont." 5, 9	Coeur d'Alene, Ida." 17, 18
Pablo, Mont." 6, 7	Pine City, Wash." 19
Sand Point, Ida." 10, 11	Thornton, Wash." 20
Port Hill, Ida." 12-14	Colfax, Wash." 21

BROTHER M. L. HERR

Forest City, Ark.Sept. 29, 30	Lamar, Ark.Oct. 7
Helena, Ark.Oct. 2	Little Rock, Ark." 9
Little Rock, Ark." 3	Scott, Ark." 10, 11
Roland, Ark." 4	England, Ark." 12, 13
Russellville & Dover, Ark." 5, 6	Pine Bluff, Ark." 14, 16

BROTHER W. M. HERSEE

Dauphin, Man.Oct. 2, 3	Kenaston, Sask.Oct. 11, 12
Ruanymede, Sask." 5, 6	Regina, Sask." 13
Kamsack, Sask." 7	Moose Jew, Sask." 14-16
Clair, Sask." 9	Mossbank, Sask." 17, 18
Saskatoon, Sask." 10	Mazenod, Sask." 19

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	KILO-METERS	CYCLES	TIME
WBRR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAV	Wilkes Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.