



ROCK OF AGES  
Other foundation  
no man lay  
A RANSOM FOR

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

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

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

**T**HIS 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. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

**THAT** for many centuries God, through Christ, has been

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

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

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

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(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.

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#### MOTTOES

The Society has just finished unpacking a complete series of very fine mottoes. These are now being assorted in the customary Ma (75c), Mb (\$1.50), Mc (\$2.00), and Md (\$2.50) packets. These mottoes were imported from Great Britain at very advantageous prices, so that more texts than formerly will be included in each packet. There are many new designs and texts, as well as some of the more familiar ones of former years. We feel sure the friends will be pleased with them, and announcement is made at this time so that the orders can be placed before the holiday season. A discount of 20% will be allowed on all orders for \$5.00 or more of mottoes, there being a saving in packing and postage on such orders.

#### MATTER FOR BROADCASTING

The Watch Tower is carrying a series of articles on the kingdom. These articles, beginning in this issue, are proper for broadcasting and any person using radio stations to broadcast the truth may use the articles.

#### BETHEL HYMNS FOR JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
7	109	60	157	272	43	150
8	9	10	11	12	13	14
259	102	130	335	229	59	12
15	16	17	18	19	20	21
103	111	28	98	78	325	189
22	23	24	25	26	27	28
9	331	65	138	56	159	312
29	30	31				
279	242	335				

#### I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Jehovah Alone Be Thy Fear" "Resolution"  
Z September 15, 1927 Z October 15, 1927  
Week of Jan. 1 . . . ¶ 1-20 Week of Jan. 15 . . . ¶ 1-10  
Week of Jan. 8 . . . ¶ 21-36 Week of Jan. 22 . . . ¶ 11-41  
Week of Jan. 29 . . . ¶ 42-77

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

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No. 23

### "A PEOPLE FOR A PURPOSE"

*"But you are a chosen race, a royal priesthood, a holy nation, a people for a purpose; that you may declare the perfections of him who called you from darkness into his wonderful light."—1 Peter 2: 9, Diaglott.*

**J**EHOVAH has a well defined purpose in everything he does. It was at the Jordan at the time of the anointing of Jesus by the holy spirit that God began the selection of a people for his purpose. Long before that and at divers times he had caused others to make pictures foreshadowing the selection of such people. By his Word he declares the purpose for which a people is selected.

The Apostle Peter is one of the witnesses who gives expression to God's purpose concerning these people. Whether Peter fully understood all he said is not material. He acted as a witness and scrivener for the Lord. Peter was one of the chosen ones himself. He was specially favored because he heard the words of grace and wisdom that fell from the lips of Jesus, whom he followed. He was further favored by being anointed and sent forth as an apostle of Jesus Christ. God put his spirit upon Peter and caused him to speak and write with authority. Thereby he was greatly favored.

The words uttered by Peter therefore in the text import absolute verity. Since Peter's day millions have professed to be followers of Christ Jesus. Most of them believed and taught that to become a follower of Jesus Christ meant that such an one would escape the terrible fate of eternal torture and would have a nice, easy, pleasant place in heaven. They therefore concluded that the purpose of Jehovah in calling this people was to get them into heaven. Never did the thought enter into the mind of such that the calling of a Christian is for the purpose of using him to do a work in the name of God and to God's glory.

During the past fifty years God has been causing his light to shine with increasing power upon his Word. He has not given his people new truths, but illuminated the truths already given. During that short period of time many have separated themselves from all organized systems of religion and have tried to walk in the way that Jesus and the apostles walked. For a time they made progress; and then many became tired and weary in well doing or thought more highly of themselves than they should think or became lawless, while others became offended. These turned away, so that today the

larger percent of those who withdrew from so-called organized Christianity have turned aside and again gone back into the world.

Those who have continued to walk obediently before the Lord, rejoicing in the light as it has increased, have come to see more clearly what is God's purpose in calling a people to follow in the footsteps of Jesus. Never has this been more clearly demonstrated than during the past year. The conventions held by the consecrated have revealed the fact that the anointed ones have now a far better understanding of the Lord's purposes than heretofore. Attention was recently called to this in a report of the international convention held at Toronto, Canada. The people of the Lord, begotten and anointed by him, are standing in a compact body and at his command move out in solid formation to do his will. Their great delight is to show forth the praises of him who has called them out of darkness into his marvelous light.

#### EUROPEAN CONVENTIONS

Appointments were made for a series of conventions to be held in Europe following the general convention at Toronto. The purpose of these conventions is being more clearly understood. No longer do the brethren come together merely to sing songs and hear some one talk or to have personal communication with each other, but to get better acquainted with the Lord's methods of doing his work and in encouraging one another in doing it.

From London to Basel the journey was made by air in little more than five hours, stopping thirty minutes at Paris. Modern man thinks he has made possible this means of rapid transit by air. He forgets, if he ever knew, that God provided for such means of travel and foretold it three thousand years ago. The King's business now requires energetic action with no loss of time, and the King's Father has provided all necessary means for getting on with his work.

After spending a short time in checking up the work of the Society's office and factory at Berne, Switzerland, we proceeded to Zurich, where a three days' convention of Bible Students was in progress. About 1400 of the

consecrated attended this convention. A year ago there was much disturbance amongst the brethren in Switzerland, due to the work of the adversary in turning the heads of some who had been entrusted with the kingdom interests. Some of these became offended and withdrew. A goodly number of those who withdrew are drifting back into the world, while the honest-hearted ones, devoted to the Lord, are returning to his service. Peace, quietness and unity of action are now noticeable. The brethren of Switzerland are now in better spiritual condition than they were a year ago, and realize as never before that God has called them for a purpose, and they see that that purpose is for the people of the Lord to give a witness to his name and, like others of such precious faith, they are anxious to perform the duties which the Lord has graciously laid upon them.

Several brethren addressed the convention, all of which addresses were in strict accord with the work the Lord is now doing in the earth. These discussions were gladly received by the brethren. On Sunday evening the Jews had been invited to hear an address by the president of the Society on "Palestine for the Jew: Why?" The theatre building was packed to its capacity; and it was estimated that in the audience were about three hundred Jews, the others being Gentiles. Rapt attention was given to every word of the address, and many times comforting points were vigorously applauded by the Jews. At the conclusion one Jew was heard to say, "This is the happiest day of my life."

Why should not this be true with every real Jew? When the Jew comes to hear that Jehovah is the great God of love, that he has been long-suffering with them and their fathers, and that now the time has come to restore the Jews to his favor, these facts should bring joy to the heart of all Jews who believe. One of God's purposes concerning his anointed ones at this time is that they are to obey his command given through his prophet, to wit: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins".—Isaiah 40:1, 2.

On the occasion of this meeting seventy *Comfort for the Jew* books were sold, together with a number of other books.

Monday was service day. Many of the brethren were compelled to return to their places of secular duty on Monday morning; hence only about 300 took part in the actual field service. The rain came down in torrents, but this little company of faithful witnesses joyfully faced the storm and walked about from house to house calling upon the people. The result was, the sale of books at this convention totaled 3080 books. This is more effective than 10,000 discourses. Each one who had part in the service work had part in the preaching, and therefore had part in performing the purpose for which called.

During the convention ten symbolized their consecration by water immersion. The number of the fully consecrated that symbolize at these conventions grows less, but the zeal of these makes up for the greater number that formerly came. This is just as we should expect it to be. The Lord will have his work done, and he can do it with a small number just as effectually as with a large number. In fact he can do it without any; but he is permitting those to have a part in his work who appreciate the purpose for which they have been called.

The meeting for the public was held Monday evening. Two thousand persons packed out the theatre, while a great crowd stood on the outside clamoring for admission. Those who heard gave the closest attention, signifying their desire for the gracious kingdom of God to be established. This they did by a rising vote.

#### BERLIN

An airship carried our party on through Germany. After attending to some business matters at the Society's office and factory at Magdeburg we proceeded to Berlin, where the brethren were assembling for a convention. The season of the year was not favorable for the German brethren, because many of them were compelled to remain at home and give attention to material things for the support of themselves and families. This handicap did not keep them all away, but there came ten thousand earnest souls anxious to glorify the Lord. A great hall was provided and equipped with voice amplifiers so that every one could distinctly hear the speaker if he used the amplifiers properly. Some of the speakers used too much force, thinking they must shout while they speak, thus causing the voice amplifier to blast the sound and make it almost impossible to understand. After some instruction in the use of the amplifier the brethren were heard much easier. It might be here properly said that any one using the microphone or voice amplifier should speak calmly and distinctly and never shout nor speak too loudly. The microphone operates exactly on the same principle that the transmitter of a telephone operates.

The addresses delivered before the convention brought comfort and joy to the hearers. This was plainly manifested by the quietness of the audience and their eagerness to grasp every word spoken. An orchestra of 125 pieces or more, directed by a master musician, rang out in complete harmony as they sang songs of glory to the name of the Lord. It was then that they gave expression to their joy of heart and the deep conviction of duty. The discussion of Bible questions to them enabled them to get a clearer vision of God's purposes in calling them. They see that now the Lord has a work for his people to do, and they were eager to do their bit.

#### SERVICE DAY

The brethren throughout Germany have been quick to adopt the Sunday morning field service. The Lord

has blessed their efforts tremendously. The convention program provided for a general field service from 9 a. m. until noon Sunday. The general service director had the workers well organized; and at a given signal at nine o'clock Sunday morning 7600 formed into companies and divisions and marched out of the great hall and proceeded immediately to their places of work throughout the city. At 12 o'clock noon this little army ceased firing and returned to their meeting place. Before all the workers' reports were in, the count revealed that within those three hours more than 100,000 books had been sold to the people of Berlin.

When the final report was in, and to this were added the sales at the public meeting, the count showed that 150,000 books had been placed in the hands of the people of Berlin; and in addition to this the brethren had taken another 100,000 books with them to sell to the people on their way home. In addition to the books sold, the brethren of the convention on this Sunday morning distributed a million free tracts advertising the public meeting. It was a happy company that assembled in that hall on Sunday afternoon and mingled their voices together in song to the praise of God, who had called them out of darkness into his marvelous light and given them an opportunity to show forth his praises.

#### PUBLIC INTEREST

Shortly before the opening of the convention the clergy deeming the time opportune made another concerted effort to induce the government of Germany to put a stop to the activities of the Bible Students in Germany. It was freely asserted by them and their henchmen that the public address of the president of the Society at Berlin would undoubtedly furnish the complete proof that the Bible Students are Bolsheviks and use religion, as they call it, as a camouflage. This created considerable stir amongst the newspapers, which like vultures looking for food had their representatives perched in positions of advantage to speak in behalf of their allies or owners. About thirty-five of these newspaper men were at their post of duty in the hall, eager to catch something that would confirm the charge of the clergy against the Bible Students.

The great hall was packed to the point of suffocation, all seats being occupied and every available standing space taken up. A crowd of 15,000 surged in the garden in the front of the hall entrance and in the street, in a vain endeavor to get in. It was estimated that fully 30,000 people came to the public meeting. Since the newspapers were not used to advertise the public meeting, probably the preachers inadvertently helped to advertise it to their own displeasure.

When the speaker ascended the platform some one presented a beautiful basket of flowers in size about four feet wide by five feet high. The audience lustily cheered the flowers and then settled back in silence to listen to the address. It was an unusual audience. The

speaker spent some time in describing the present condition of suffering of the people and who has been responsible for it. Then for more than an hour the address was devoted to a description of God's provision for the redemption, relief, deliverance and blessing of the people by and through his kingdom. It was pointed out clearly that the Bible Students Association is in no wise a political organization, but that it is composed of men and women who, seeing God's gracious provision for blessing mankind, delight to tell the people of the good things coming.

The address disarmed the preachers. At the conclusion the speaker said in substance: "I have told you what the Bible says about the righteous government that the Lord will establish and the blessings that it will bring to mankind. How many in this great audience have an honest and sincere desire to see such a government of righteousness established on earth, wherein there will be no profiteers, no dishonest politicians and no hypocritical clergy to mislead and deceive the people? Those who do so desire this signify it by standing up." Every one in the great audience immediately stood up. The clergy were disappointed and the press chagrined. They had been unable to spring their trap. The thousands of people who had come to hear were pleased and freely expressed their desire to see the kingdom of God established for their relief and blessing.

Some of the papers gave a reasonable report the next day. The following excerpts are from Berlin papers:

Half an hour before the great hall was opened great crowds surged in front, seeking an entrance. The Sport Palast was overcrowded. One is wondering how that can be possible to hear a lecture. Before the doors people were crowded in the court yard and out into the streets until the constables had trouble in keeping them back. Yet more people are coming. The people in the hall are not restless, knowing that voice amplifiers will enable them to hear. Some on the outside are demanding that the speech be broadcast outside. But this was not done. The Bible Students have had a chance. What will be the result? "The earth," said Rutherford, "is for all men, not for a few. The work of the Bible Students will be completed only when the promises of the Lord are fulfilled." As we leave the man we are conscious of his determination to use all his strength for the health of the whole world. The ideas propagated by Rutherford are clear. To some they are gospel. To some they are interesting. To some they are questions of controversy.

*Berliner Volkszeitung*

From another Berlin newspaper the following is quoted:

The enormous hall, decorated with blue, white and yellow colors, made a holiday-like impression. Rutherford is a splendid speaker who understands how to rivet the attention of his audience. Each statement he supports by Bible citations. It was moving to the heart also when the able speaker at the conclusion of his argument put a question to the assembled ones whether they do not like to enter into a government of righteousness, of brotherhood, without controversies, without war and without labor troubles, etc.; and the thousands who filled the Sports Palast arose like one man. At the same time the well-distributed singers power-

fully sounded forth, "Praise the Lord!" sung by well-educated voices.  
*Berliner Morgenzeitung*

Another said:

Ten thousand men listened to the message. Moved in heart, they sang the venerable choral, "Praise the Lord" (*Lobe den Herrn*), and thanked the Lord in prayer that the government of Messiah is now so near at hand. It seemed they believed Judge Rutherford. *Vossische Zeitung, Berlin*

The convention at Berlin seemingly has accomplished much good, and induces the brethren to continue in the happy work which the Lord has now assigned them to do as his witnesses on earth.

#### COPENHAGEN CONVENTION

An airplane carried us rapidly on from Berlin to Copenhagen, Denmark. The journey was without incident, except it became necessary to come down at Lübeck, on account of engine trouble, and remain over night. Early next morning our plane arrived at Copenhagen. The convention at Copenhagen was for the brethren of Scandinavia. They came from Norway, Sweden, Finland, Esthonia, Latvia, and Denmark. About 650 of the consecrated were present.

Two years ago the brethren in Scandinavia were sad because of the disorganized condition of the work there and the controversies the adversary had injected into their ranks. An entirely different atmosphere pervaded the convention at Copenhagen. The difficulties cleared away, the brethren at the convention appreciated the privileges that the Lord has given them. An address was given as to the purposes of the Lord's calling men to the high calling. This was followed by the field service. Three hundred and twenty of the brethren went out into the field, in a few hours returning with a sale of 6600 books. The brethren were all happy; and the expression, "The best convention ever held in Scandinavia," fell from many lips.

On the morning of arrival one of the newspapers published a two-column interview of Brother Rutherford. This was about all the journalistic advertisement that was had. The publication was entirely favorable.

Copenhagen is not blessed with large halls or meeting places. The largest one has seats for only about 1900 people. This hall was taken for the public meeting; and long before the hour for the beginning of the address the hall was packed out, with many waiting. One of the newspapers giving a report of the meeting next morning came out with the headline: "Five Hundred Kroner to Hear Judge Rutherford." The facts were that a gentleman drove up in his car to the hall; and when informed that it was full, he offered the guards 500 kroner to permit him to get inside. This was impossible, however. Eleven hundred and thirty-eight books were sold at the public meeting. Besides the Copenhagen papers that gave good reports, three Swedish newspapers also carried reports of the meeting.

#### RADIO

Radio in Europe is controlled by the government. Denmark has a station in Copenhagen and a superpower station some miles outside of the city. One of the Danish brethren called on the station to see about broadcasting the Toronto address. This led to an invitation by the station to the president of the Society to use their studio on the occasion of his visit to Denmark. The result was that a public lecture was broadcast by the president of the Society from the studio in Copenhagen and taken up by the superpower station outside of Copenhagen, which is sufficiently powerful to be heard all over Europe. This superpower station rebroadcast the lecture. Reports began to come in from England and Scotland the same night by wire. The lecture was plainly heard in South England, in fact throughout the British Isles, including Scotland. The Copenhagen convention proved a great blessing to those that attended; and the brethren went away rejoicing in the privileges that had been theirs to come together for some spiritual recreation and the further opportunities of service. It was a happy time indeed.

#### THE HAGUE

A one-day convention was held at The Hague, Holland, Sunday, September 4th. Eighty-five of the consecrated Hollandish brethren were present. The work of Holland has been greatly retarded, doubtless due to the machinations of the adversary. Some brethren who apparently were deeply interested fell away. But in recent months the brethren have become more awake to the fact that the Lord has given them something to do, and they are anxious to do it. During service week their sales of books were entirely out of proportion to anything that had previously been done, and showed a decided increase of zeal and earnestness on the part of those who are consecrated to the Lord.

Addressing the convention at The Hague the president of the Society remarked: "Heretofore in a report made concerning the work in Europe it was stated that Holland moves with the rapidity of an ox-cart, but now it has begun to move with the speed of an automobile" This pleased the brethren. We anticipate that much good will be done in Holland in the near future. The Holland brethren are earnest and zealous, although small in numbers. There are a sufficient number, however, to give a witness for the Lord which it is his purpose to have given at this time.

Resuming our journey by air, everything went well until we had crossed the English channel, when a few minutes thereafter trouble developed in the engine, and the plane tried to burn up. Probably the Devil tried to have something to do with this but was circumvented. The aviator quickly turned his machine towards a military field and wirelessly for the ambulance; but he made a safe landing, with no mishap except a damaged engine and his plane covered with oil and blackened with smoke.



Fortunately the body of the plane was metal and prevented destruction. The Lord preserved our party, and we are grateful to know that he did. The old-fashioned way of traveling by rail was employed from Folkstone to London, where we were met by anxious friends who heard that the plane had had to come down.

#### GLASGOW CONVENTION

This year the convention for the British Isles was held in Glasgow, Scotland, September 10-14. The consecrated came from South England, from North England, from all over England and from all over Scotland, from Wales and from Ireland, about 2000 of the consecrated in all. The number was small, but the enthusiasm was great.

Have the British brethren any doubt now as to the purpose for which they were called out of darkness into the marvelous light of God's great truth? Ask them and receive a clear and proper answer. The time was when ecclesiasticism afflicted our British brethren. They are not to be blamed for that. The most of them were brought up in the ecclesiastical systems. When they came out from Babylon they came with bedraggled garments, like all others coming from that ungodly organization. In the British Isles formalism in the church system is a common and usual thing. The minister appears before his congregation with a long face and with flowing robes. He strikes an attitude of great piety and sanctimoniousness, and his speech is decidedly ecclesiastical. He desires to make a pious appearance regardless of what is in his heart. Each member of the congregation is taught to follow the minister's lead. They believe it to be the chief duty of the members of the church to put forth a pious appearance. Such an environment is certain to have its influence upon any and all who are brought up there. Many have honestly thought that such a formalism is but due respect to Jehovah; but as a matter of fact it has been observed for the influence it might have upon men.

Our British brethren, like the anointed everywhere, are now seeing clearly God's purpose in calling and anointing his people because it is due time for it to be seen. The anointed everywhere are seeing that, being called out of darkness, they must separate themselves from the unclean system in appearance, in formalism, as well as in truth and in fact. They see now that they must be witnesses for the Lord and show forth his praises regardless of what others might think about them. They see now that God has a great work to be done in the land of Britain, as well as other parts of the earth; and the anointed there are anxious to do it. They have learned that true love means to be truly unselfish, and that to prove our love for God we must joyfully obey his commandments.

A number of British brethren addressed the convention, among whom were some of the younger ones. There was an entire absence of speculation on the part

of any of the speakers. There was a harmonious ring to their words calling to the brethren that God's due time is here for the giving of a strong witness to his name, and that for this reason the Lord has been pleased to reveal to his people a clearer understanding of his purposes. The testimony meetings by the brethren at the convention showed their earnest devotion to the Lord. While during the past few years a number at Glasgow have turned away, others have come to take their places. Following the baptismal discourse, eighty-seven symbolised their consecration by water immersion.

#### SERVICE DAY

The program made provision for a service day, and the brethren were eager to engage in the service. The territory had been properly marked out and allotted to the workers. Tuesday morning 1106 workers, headed by Brother Hemery, the Society's British manager, marched into the field and began the joyful work. The chilling rain that was falling did not dampen their zeal, but enhanced their joy because they were conscious of enduring some hardships that the name of God might be glorified. It was a happy company that returned at the end of the service day to give testimony recounting their experiences and the joy had in proclaiming the message of the kingdom.

We must bear in mind that in Scotland there are many poor and out of employment; and while these would like the books they find it difficult to obtain them and do not wish to take them as a gift. It must also be borne in mind that a great many books have heretofore been placed in Glasgow. Taking into consideration these things, the result of service day was unusually good and certainly gratifying. The calls made by the service workers totalled 39,845 and the sale of books totalled 6038. Approximately 40,000 people were told on that day that the kingdom of heaven is at hand. Many of them turned a deaf ear, while many others heard and wanted to hear more and spent their money to provide themselves the means of learning more. To all the witness was given, and that is the chief purpose of the work just now.

#### PUBLIC MEETING

It was not deemed necessary to use the public press to advertise the coming public meeting. The brethren distributed handbills amongst the people and invited them to come; and they came. Two months or more prior to the assembling of the convention it had been announced in Scotland that the International Bible Students Association would hold a convention, and that on the 11th of September the president of the Society would deliver an address to the public. A petition was circulated amongst the holders of radio receiving sets, which petition asked the government of Great Britain that the public address to be given at St. Andrews Hall might be broadcast.

Receiving sets can be held in the British Isles only

by those who pay a license therefor. As a general rule the license is held by the head of the house, and the average number in the family may be put at five. Twenty-six thousand holders of receiving sets signed this petition, which represented the request of more than 100,000 people, to the government that the public address upon the Bible and upon the particular subject of the Highway to Life, might be told over the radio. The government of Britain coldly and contemptuously denied the petition. The people asked for bread and received a stone. They asked for meat, and received the hissing condemnation of the serpentine clergy.

The clergy pretend to believe the Bible, but they do not. They mislead the people by posing as leaders of Christianity. All readers of *The Watch Tower* know that the clergy as a rule are frauds and hypocrites; and as a further evidence of this fact a letter of one of the bishops is here published. The secretary of a local class of Bible Students addressed a letter to the Bishop of Birmingham, requesting an interview on the Bible. The reply speaks for itself:

Bishop's Croft  
Harborne

Birmingham,  
12th July, 1927.

The Bishop of Birmingham desires me to acknowledge your letter, and to say that he himself approaches the Bible from the standpoint of modern scientific and literary knowledge. He regards the Bible as the basis of the Christian faith and, naturally, values highly its inspiration; but he does not attach to it the infallibility which he believes the International Bible Students Association claims for it. Under these circumstances he feels that an interview with your representative would not lead to any useful result.

Yours faithfully,  
N. M. V. Owen, Secy.

To the Secy. of the I. B. S. A.

The common people are beginning to have their eyes opened to the fact that the clergy are in league with the selfish political and financial powers that have kept the people in subjection and oppressed them. They want relief; and they know they cannot get it from any governmental power and certainly not from following the clergy.

The largest hall in Glasgow, Scotland, obtainable was St. Andrews Hall. Adjoining it are Berkeley Hall and Mitchell Hall. These three halls were connected by wires so that the people in each one could hear the speaker; and voice amplifiers were used to transmit the voice. The people quickly filled all three of these halls, while five thousand or more stood in the street, anxious to get in. The electricians hurriedly ran a wire from the loud-speaker to the outside and erected an amplifier so the people in the streets might hear. The attendance at the meeting was approximately ten thousand. The attention was marked. Those in the halls who could not see the speaker remained perfectly quiet and joined in the applause when the audience in the main hall applauded, because they could hear it through the microphone. Those in the streets who were hearing did likewise.

After describing the blessings God has promised to the people through his kingdom the speaker said: "All in this audience who have a desire to see God's kingdom established on earth for the benefit of men wherein there will be no profiteers, no conscienceless politicians, no hypocritical preachers, and no war, wherein peace will prevail and the people will have an opportunity to enjoy liberty, happiness and life, please stand up." The audience leaped to their feet and stood in silence.

There was just one exception. A man seated in the audience, wearing the garb of an ecclesiastic with a long and pious face, remained silently in his seat, thereby saying that he did not want God's kingdom. The audience in the other halls stood, while the people on the streets who were hearing removed their hats, signifying their approval.

The books sold at the public meeting aggregated 1017 books. The brethren freely stated that this was the largest public witness ever given in Glasgow. Many expressed their regrets that the thousands who had petitioned the government to hear had been denied the opportunity. The responsibility of this rests upon the clergy. They do not want the kingdom themselves, and they do not want others to hear about it. They influence the government to prevent the people from hearing. But the Lord will see to it in his own good way that the people have an opportunity to know that he is God and that his kingdom is the hope of mankind.

The convention at Glasgow was a great blessing to those who attended; and all of the brethren departed for their homes, rejoicing in the fact that they have a clear vision of God's purposes concerning them and the opportunity now to show forth his praises and demonstrate their love for him.

#### LONDON

A meeting was held at Queen's Hall, London, Sunday, Sept. 18th. Approximately 3000 friends attended from different parts of the country. It was a happy and joyful meeting. The congregation of the London Tabernacle by practically a unanimous vote agreed that hereafter there shall be no services held in the Tabernacle on Sunday morning but that the entire morning each Sunday shall be given over to field service of canvassing the people for the books and literature. The price of the books has been reduced in Britain in order to enable the poor to obtain them. Any loss that is sustained will have to be made up from some other source. This will be an additional opportunity of service.

It is confidently stated that the brethren in the British Isles are more thoroughly united and harmoniously in action in the advertisement of the King and his kingdom than at any time past. It seems certain that a people of such intelligence as those of the British Isles and so given to reading must have a witness concerning the truth. The brethren in Britain realize this fact and are earnestly engaging in the task. They are joyful of



heart, strong in faith, and united in giving praise to God.

The last meeting of the tour was held at Plymouth, the port from which our ship sailed. It was possible to arrange to remain at the hotel in Plymouth over night. The little class there was notified in time, and they invited

other friends nearby. They came through a cold rain storm in order that they might have some personal communication together and to listen to a further discussion of God's gracious plan. It was a small but a happy meeting, and at the conclusion we bade each other goodbye in the name of the Lord, and our ship sailed away.

## THE KINGDOM OF GOD

**T**HOUGH the Bible says so much about the kingdom of God and the kingdom of heaven, as it is sometimes termed, there is a great deal of ignorance amongst those who profess to be Christians as to what the Bible means by the kingdom. One needs only to ask a few questions in order to discover that the lack of knowledge is profound. Some think that when the Bible speaks of the kingdom of God it refers to the great kingdom of the universe over which God is the supreme ruler. Some, going to what must be called the other extreme, say that the expression is intended merely to indicate a state of mind; and they say that Jesus determined this interpretation when he said to the Pharisees, "The kingdom of God is among you." Others, more nearly correct, say the kingdom is that kingdom of righteousness which at some time will be established in the earth; but they think of it as a development of right thinking and living rather than as the result of a special work of God.

But the majority of those who profess to be Christians do not trouble about the kingdom of heaven. They do not know what to think and, because of conflicting views, have no special interest. This ignorance cannot be charged to the Bible. It arises, indeed, from lack of paying attention to what the Bible says. There is no uncertainty in the Bible about the kingdom of God. The trouble is with those who have professed to teach the Bible.

Religionists have differed so much amongst themselves, each school having its own theory of what the Bible teaches, that the truth on this as on all parts of the divine revelation is almost entirely hidden. Because of this it is now commonly thought that the Bible really cannot be a revelation from God. The Bible is not confusing. It is men who are confused, and for the reason they have not sought truth, but self-interest. The fact that the clergy, who profess to be the special representatives on earth of the kingdom, understand so little about the kingdom of God is sufficient proof that they do not represent Jehovah.

In a short series of studies, which will appear in this journal, we shall show from the Bible itself, what it says about the kingdom, and what God purposes to do by the kingdom for the welfare of the peoples of earth. It should be stated at the outset that a comparison of the many passages in the Bible which speak of the king-

dom of God or of heaven will show that it has specially to do with the earth and with man. What the Bible says about the kingdom of God is not a disclosure about God himself, either of the past or of his plans for the future. Every student of the Bible has soon met with the fact that it makes no attempt to explain about God, as of set purpose; that the revelations of God which are made occur as the Bible proceeds to disclose the Creator's purposes in his dealings with mankind, his human family, and in the processes of redemption as from time to time it has pleased him to make them known.

It is certain, then, that the kingdom of God which, for the present we shall consider as being synonymous with the kingdom of heaven, is intended specially to apply to man. That God rules supreme in the heavens is not in question; therefore all our considerations must keep to the line that whatsoever is said in the Bible must relate to God's dealings with the earth and with mankind.

There is nothing in the Bible to tell how the times of earth are related to the ages which went before its creation. Great guesses have been made about the number of years during which the earth was undergoing the processes which would allow of life upon it. But there is no reason for thinking that the very varied guesses made in the name of science have a close relation to fact. Indeed, there is reason for thinking they are far from the truth. In any case so-called science takes no account of the work of a Creator, but considers only natural laws, and that from the very limited knowledge it has of them. God, being life itself, must for ever make increase. There must of necessity always be production with him; else there would be finality with God. He would be limited. Also, and of necessity, he must be the sole Monarch, the great Ruler in all his dominions. He must be the center from which all life radiates, and the center to which all his creatures must go or, failing, fall into the darkness of death and oblivion.

It pleased God to begin the process of creation which has resulted in that which men see with their eyes, or which they discover by means of the instruments which they have made; namely, the telescope for those things which are beyond the range of human vision, and the microscope for those things which are too small for the human eye to catch. When he made the earth for man, and then by his special act of creative power formed man to enjoy the life and to be lord of the earth, there could

be no thought that he intended to give the earth to man as if he, the Creator, had merely taken the pleasure to use the power of creation to make a toy; that is, to exercise his power merely for his enjoyment.

It may be presumed to be a certainty that except in heaven, God's dwelling place, the earth is the only place where there are creatures who have moral perceptions. Indeed, there is no reason for thinking that life exists elsewhere than in heaven or on earth. From man's point of view that which is known of life is that man is an inhabitant of a place where there are many forms of life, no other of which, however, approaches his own in measure of physical capacity and of mind, and therefore in the possibilities of enjoyment of life. But he also knows that there are intelligent beings which are certainly not human, and which from time to time have come into contact with men, such beings which are at least cunning in intelligence, and their contact has always been hurtful to man. In this present day this is being experienced more than at any other time.

This endeavor to communicate by man with these intelligences poses today, as a religion, under the name of spiritualism. Really this is an attempt of the fallen angels to deceive mankind as to his nature, and to seduce him into rebellion against God. These rebellious spirits pose as the departed dead of mankind, pretending thus to prove that the dead are not dead and thus that God deceived man when he said that death is the wages of sin.

These demons are being used by Satan, the great enemy of God, and ever the deceiver of men, to further his immediate purpose of withstanding God. Without doubt a considerable part of Satan's army in the great battle of Armageddon, the "battle of God Almighty", now hastening on, is formed of these hosts of demons. Satan is making what will be a terrific attempt to bring evil, rebellious spirit forces into action to deceive mankind that he may oppose Jehovah in his purpose of setting upon earth the kingdom of heaven, the time for which has now come. That now and again the angels of God have come into contact with man is shown by the Sacred Records; but these visits have been comparatively few.

Further, man knows by his reason that this world with all its wonders did not and could not, come into existence by any chance happening. Reason tells him that there is a great Creator to whom the earth owes its existence, and to whom he owes his being. But man by reason cannot find out God; that is, cannot find knowledge of him or of his purposes, nor indeed of what he is in himself. (Job 11:7) The apostle shows that man's reason tells him of his Creator, a personal God to whom he has an obligation. In Romans 1:19-21 Paul says, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are

made, even his eternal power and Godhead; so that they are without excuse."

There is nothing said in the early part of the Bible about a kingdom of heaven, or a kingdom of God, whether in heaven or earth. Dominion is shown for the Creator, the Author of all life, and that he must be the great Ruler over all. It pleased God to extend his dominion, and according to his will the earth and man came into being. Then it further pleased the Creator when he made man to give to him dominion over all the animal creation; that is to say, over all animal life. A kingdom implies a king, and the early chapters of the Bible are silent about both; but it is reasonable to suppose that in whatever is said later about a kingdom of God in its relation to man or the earth, there is some reference to the first dominion for which God formed man. Without doubt God formed man to give him the enjoyment of the blessings of life, but there can be no question that God also formed him that he might have dominion over the lower creation.

The record is that God said to Adam at the first, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28) The Psalmist when considering these things said of man, "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (Psalm 8:6-8) It is true that the Psalmist also says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Psalm 115:16) But neither this passage, nor any other in the Bible, may be interpreted to mean that God made the earth and delivered it over to man. The gift of life is to be enjoyed only when man is in harmony with the will of God, and the earth is God's gift to him to enjoy; but the dominion was to be held as for God. Man was to hold it as God's representative. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." —Psalm 24:1.

It is on this point that Satan, the unscrupulous enemy of God and man, has found his chance to serve his own ends. His purpose is and has been to thwart the purposes of God. Blessed at the first as a caretaker over the first human pair in the innocence of Eden, probably to help to direct man to the will of the Creator, he sought his own interests rather than those of the Most High or of the creature man. Whatever God had in mind of a kingdom to be established in the earth, it may be said that the first suggestion in the Bible of a kingdom or dominion over mankind came from Satan. The Prophet Isaiah quite evidently speaking of him, though apparently addressing his words against the king of Babylon, said, "For thou hast said in thine heart, I will ascend into

heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." (Isaiah 14: 13, 14) Satan sought a dominion for himself. He persuaded man that he was being deceived; that the words of the Creator saying that death would be the penalty of disobedience could be ignored with impunity. But under the pretense of leading the man into liberty Satan was seeking to bring him into bondage to himself. He succeeded in his purpose; and from the day of the fall Adam and his children have been under the bondage of sin and death, and have been the subjects of Satan's dominion. Relief from that hard bondage has come only to those, the comparatively few, who have sought the will of the Creator, and have by him been guided into the way of liberty and life.

This great enemy is the real author of the confusion which has existed in the minds of men about the kingdom of God. Evil in heart, he has used every possible means to deceive men. In the later years of man's history, when he had not the chance to speak to them as he could do in the days of their innocency in the garden, his policy has always been to get up a system of worship among men, but to take care that there was no worship of Jehovah in spirit and in truth. The worship by the peoples of earth has not been such in reality. Such religious observances as there have been, whether in paganism or in churchianity, have been directed rather by the spirit of fear and to appease God than by a desire to give him honor and praise and fealty. It has been part of Satan's policy to have in every government that has existed in the earth a system of priestcraft kept up by the rulers, and always with the understanding and expectation that the priesthood, whether pagan or Christian, should support the rulers of the kingdom. Thus it has always been that priestcraft, in whatever form, has shared in the rulership of the world, and has been unfavorable to the masses.

In this matter the clergy of Christendom have done men a very great injurious service. They have taught men to expect the blessings of God to come through the kingly organizations of this world rather than to look for the kingdom of God to be set up under the direct rule of heaven. In effect this has turned men away from the thought of the kingdom of heaven; and now men have come to think that the earth belongs to them to do with it whatsoever they will insofar as that is possible, and to use its resources as they please.

Satan saw that he could control the many by means of a few bold spirits; and it has been the case that during the greater part of human history the comparatively few

have held power in the earth. The bold, the strong and the ruthless have gained an ascendancy over their fellows, and have treated them as if their lives and their interests were of no more value than those of the beasts of the field. They have claimed the land as their own, and have considered the products of the earth as if they were at their disposal. So long have these conditions obtained that the great masses of humanity have come to think that they were born to be the slaves of the few. Even in these later days of human history, and in such countries as Britain and others people gave huge sums of money to free the slaves which were held in the Empire's territories as a commercial product. And now commercialism has made the condition of the supposedly free people in some respects as hard as that which the slaves suffered for whose freedom they paid, and even harder. That the many should toil for the few has been accepted as part of the proper order of things; and no power has done so much to produce this meek acceptance as that wielded by the great religious organizations under the name of Christianity.

Men are now breaking these bonds. But in doing so they are turning away from their obligation to their Creator, who has been misrepresented. It is here where they are in danger of being further misled by Satan. Satan would have men rebellious towards God; and his present purpose is to have men refuse the rule of the Prince of Peace which God is now establishing in the earth. The earth for man, is their cry. Man wants no interference from God in his use of the earth. The rich and the powerful want their own way, and the poor do not wish to come under obligation to Jehovah. The conflict of Armageddon will decide the matter. Jehovah will cause his misled, mistaken human family to see his goodness; and by his kingdom he will restore all the willing amongst them to life and happiness.

Though the early part of the Bible does not speak of a kingdom of God or of heaven, this must not be attributed to any development in the minds of the writers of the Bible, as is now so commonly done. Rightly understood, there are no writers of the Bible in the sense in which that word is ordinarily used. God is its Author. There are some portions of the Bible that are historical records which God caused to be written by men; and there are some, such as the writings of the prophets, which have come from him directly through the holy spirit. But of all this collection of writings, God is the Author and Arranger of the whole.

We must take the scriptures in the various orders to show what they say about the kingdom of heaven. The Word of God is truth. He who relies upon and follows that Word goes in the right way.

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"Lo! the tent of God is with men,  
And he will tabernacle with them,  
And they shall be his peoples,  
And he shall be God with them;

And he will wipe away every tear out of their eyes,  
And death shall be no more,  
And grief and outcry and pain shall be no more:  
The first things have passed away."

## THE KINGDOM FORETOLD BY THE PROPHETS

**A**LL the prophets of Israel foretell that God will set up a kingdom in the earth. They show that it is to be a kingdom in which the righteous will of God will be obligatory upon every individual, under penalty of death for persistent, wilful disobedience. The kingdom is to be established for the purpose of enforcing the will of God upon mankind. How it will operate, and how it will demonstrate the love of God so as to draw mankind in love to the Creator, is the story of the kingdom.

In the eyes of the prophets the kingdom was that of Israel restored; for the faithful in Israel never lost sight of the Abrahamic covenant of promise that in him and in his seed all the nations of the earth should be blessed. (Genesis 18:18) In vision they saw Israel the leaders and virtual rulers of the earth, the instrument of God. They saw the law of God as given at Sinai in force; namely, righteousness towards God, and love and justice obtaining as between man and man. But they saw that the kingdom would bring the greatest desire of men; that then lasting life would be the result of obedience to the expressed will of Jehovah. This meant that both sin and its penalty, death, would be rendered powerless. Further, they saw that God would have complete victory over all evil, and that death would be made to give up its victims. Thus the kingdom of which they wrote and spoke was an actual kingdom, a truly human organization, governed in and by righteousness.

All the blessings of the kingdom were to be realized upon earth by the human family as such. There is no suggestion in the prophets that the kingdom and its blessings could be enjoyed only when men had been transferred to heaven by death. Both the earth and men are the subjects of the righteous rule of God. The prophets saw the earth restored and God's human family happy upon it.

That this is God's purpose was clearly shown by the Apostle Peter when, on the occasion of the healing of the lame man at the Temple gate, he told the astonished multitude that as Israelites they should not marvel at such a miracle as they had seen; for God by Jesus, whom he had raised from the dead, would bring the times of restitution. His words are, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20, 21) The times of restitution are the times of the kingdom. The King is the great restorer.

As the restitution can refer only to the restoring of that which was lost, it must be that the human family lost its birthright in the beginning through the sin of Adam. Since then sin became master of the race, and death has reigned over all; but through Christ the race is to be restored to the perfection enjoyed by its first

parents. The cripple whom Peter healed and who had been helpless from birth, is a true picture of the human family born into conditions under which it is impossible for any even to attain soundness of body, where nothing can restore the mind to its health, and where there is no medicine to heal and restore the heart of the sickness which has affected it. The disease of heart is pride, selfishness, malice, envy, and the like.

Because in the New Testament there is a phase of the kingdom of heaven which was not known to the prophets of Israel, but which was made known by Jesus, it is said by Modernists that the prophets of Israel merely visualized a kingdom of God, and that they gave expression only to the thoughts of their own mind. The Apostle Peter says these holy men of old spoke as they were moved by the holy spirit. (2 Peter 1:21) It was not God's good pleasure to permit them to see clearly the things of which they wrote and spoke. Their words are based upon the facts of the kingdom as it was established in Israel. It is mainly the kingdom of Israel as it existed under David and in the earlier part of Solomon's reign which forms the basis of the prophecies; that is, of David established in Mount Zion in Jerusalem, seated upon the throne which Jehovah called his own, reducing the enemies of Israel to subjection, and of Solomon his son reigning in peace.

These pictures may be said to dominate the prophecies. The prophets saw how David conquered the enemies of Israel, and forcibly established his rule over all the lands which were in the promise originally given to Abraham. They saw that this was a representation of how God would set up his kingdom in the earth, that a force would be used which would reduce the powers of this world and bring them to destruction so that the rule of the kingdom, the rule of justice and love, might have free access throughout the earth.

As Israel at Sinai had the offer to enter into a covenant which would make them a kingdom of priests, it is to be expected that in whatever the prophets should say there would always be the association of priestly service and reconciliation for sin associated with the kingdom of God; for Israel's failure to enter fully into the offer at Sinai could not alter God's purpose to have a kingdom of priests. The typical kingdom was never a priestly kingdom. But David had in mind the fact that the priesthood was a necessity to the kingdom; hence he made a home on Mt. Zion, his seat of power, for the ark of the covenant. When the temple was built, it was called the house of Jehovah. The kingdom and the priesthood were very closely united.

David was the first of the literary prophets. He was used to write many of the Psalms, many of which were set for the worship of Jehovah; and these may be called the Songs of the King and the Kingdom. In them the name and the glory of Jehovah are ever to the fore.

That David wrote by the holy spirit is shown by Jesus when he said of one Psalm, "How then doth David in spirit call him Lord?" (Matthew 22:43); and David, speaking of himself as the sweet psalmist of Israel, anointed of God, said: "The spirit of Jehovah spake by me, and his word was in my tongue."—2 Sam. 23:1, 2.

David said that in the kingdom which was to be established according to God's promise to him (Psalm 89:35, 36) the king would be a priest, also. In the 110th Psalm the one called by Jehovah to sit at his right hand was also called to be a priest after the order of Melchizedek, who in his day was Salem's king and priest. In that prophecy David does not say that the king of Israel was to be priest, nor that he who was to sit at the right hand of the Majesty on high was his son. But Jesus links these things together and said of this one, "If David then call him Lord, how is he his son?" (Matthew 22:45) Jesus shows that the great one of Psalm 110 is the Christ, the Anointed, King and Priest, the son of David, and yet David's Lord.—Matthew 22:41-45.

The kingdom of Israel under David did not realize that which was intended by the offer which God made to Israel at Sinai, though it may be said that the combined throne and priesthood did this; but it did make a type of the kingdom which God would set up in the earth. Thus, as the kingdom of Egypt was typical of the kingdoms of earth and of Satan's kingdom, Israel's throne was typical of the kingdom which God would set up. The throne of David was called the throne of Jehovah.—1 Chronicles 29:23.

Thus in all the writings of the prophets there are two leading lines of thought concerning the kingdom of God: One, that it is established by force, contrary to the will and wish of men; the other that the kingdom will bring with it full deliverance for mankind from all the troubles which have afflicted the race, and will afford an opportunity for the whole of the human family to put itself into harmony with the will of the Creator, and thus gain the blessings for which the kingdom was established.

The prophets speak of the kingdom's being established in a time of trouble such as the world has not hitherto known. (Daniel 12:1) The Psalmist, describing the time and the events, speaks of the earth then melting like wax at the presence of the Lord (Psalm 97:5); and he says, "The foundations of the earth are passed away." (Psalm 82:5, margin.) Zephaniah says that the earth will be consumed with the fire of his jealousy. (Zephaniah 3:8) These passages and many others of a similar kind have very foolishly and very wrongly been read by ecclesiastics in the most literal sense. But even a cursory consideration of the Bible, apart from creedal teaching, will show that it intends these passages to be read symbolically, and that the physical earth, which was given to the children of men for a habitation, abideth for ever. (Ecclesiastes 1:4) The advent of the king-

dom of God is in a time of the world's greatest distress, when darkness covers the earth and gross darkness the people. (Isaiah 60:2) And the burnings and shakings and melting describe how the world, which is Satan's organization, is to be destroyed.

This prophetic setting is, of course, directly contrary to that which has been taught and which is commonly received. But the Bible shows that the kingdom of God on earth is not in any sense the result of an evolutionary development of things which now are. Like the events of creation its establishment is an act of God. He overthrows the powers of evil and sets righteousness in the earth.

The fond hopes of the many good people who have labored for the betterment of their fellows and for the general conditions of life, believing that they were thereby advancing the interests of the kingdom of heaven, are doomed to disappointment. It is not a violation of truth to say that the majority of those who have so labored have sought little more than a remodelling of the present order of things. The churches as representing organized religion have never shown that they have looked for, or wished for, the quick establishment of a righteous kingdom upon earth. Contrary to general opinion there is nothing in the teaching of Jesus which puts aside these prophetic pictures. They stand firm as part of revealed truth.

The kingdom will bring full knowledge of God; for all shall know him, from the least to the greatest. (Jeremiah 31:34) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9) It will be a kingdom where men will learn the value of each other and will live in harmony; where will exist a true brotherhood, when nations will learn war no more. (Isaiah 2:4) It will be a kingdom of love and righteousness, where nothing will hurt nor destroy. (Isaiah 11:9) All of this means that during that time a condition of life will obtain on earth which will correspond to that enjoyed by Adam in his happy environment in the garden of Eden. The kingdom of God is specially set for the establishment of righteousness on earth, and to bring man back to the beauty of his first estate. When its work is done the kingdom as such will not continue, but a new order will commence. See 1 Corinthians 15:28.

If the prophets do sometimes present a fierce picture of the establishment of the kingdom, a picture of the foundations of the earth being removed, and everything being shaken which can be shaken; or if they state, as the Prophet Zephaniah does (chapter 3:8) that in the establishment God will consume the earth with the fire of his jealousy, they also show that these things are but the destruction of all that which opposes the purpose of God to have his human family delivered from its oppressors; and that his King shall be a king to reign in righteousness, who will bring peace to the people.

## THE KINGDOM OF GOD FORESHADOWED

**A**S HERETOFORE stated, in its early chapters the Bible does not speak of the kingdom of God or the kingdom of heaven. It is only in later times that the fact of such a kingdom is presented. At the first, in Eden, God gave man a dominion over all animal life in the earth, but there was no suggestion that one man should have dominion over another. Nor is there anything in the very brief records of the first age, which lasted from Eden to the flood, to indicate there was any attempt to establish any rule of man over his fellow men. But not long after the flood the idea of a rule is seen in the process of development. Nimrod was the first to gain power and to rule over his fellows. His exploits as a mighty hunter before Jehovah were done in opposition to the will of Jehovah. Being an instrument of Satan probably he professed to be a protector of men. Men began to gather into cities, which were walled for protection against man and beast. The opportunity for power developed; cities were joined together under one rule, and thus the ancient great empires began.

It was not very long after this that God indicated that in his own time he would establish a universal control. He did this by calling Abraham out from his home country, Ur of the Chaldees, to go to the land of Canaan; and giving him, the promise that in him and in his seed all the families of the earth should be blessed. Obviously if Abraham was to become the great blessing of the nations, he must be placed in a position of power to enable him to carry out the work God would have him do.

Here then are the beginnings of kingdoms. Unquestionably Satan was working through the bold men of the earth in order to bring the world into easier control under himself; and Jehovah shows that he purposed to set his authority throughout the earth.

In Abraham's day there were many small kingdoms; even in the lower valley of the Jordan nearby there were the five kings of the cities of the plain. (Genesis 14: 2, 3) Still later Egypt appears a great and powerful kingdom whose king would yield to no opposition nor acknowledge Jehovah as the God of heaven. It became the representative kingdom of this world's organizations.

The first actual mention of a kingdom of God that is of God's arranging was when God called his people to Mount Sinai. Jehovah then made an offer of a covenant with them. He would make them a kingdom of priests. From that time in more or less definite form the thought of the priestly kingdom is always present. The intention is evident. The kingdom which God will establish in the earth must first be developed. Its development is associated with priestly service. This indicates that the blessings will come through acknowledgment of sin, the reconciliation between God and men through Christ's blood, and by man's acceptance of such priestly service of Christ done for mankind.

But the purpose of God was not realizable then; for Israel soon proved by their failure that they needed

priests for themselves. Afterwards, and according to their wish and because they wanted to be like their neighbors, God gave them a king and Israel became a kingdom. It pleased God to make that kingdom to foreshadow the real one which he purposed to set up in the earth; so much so that it is said of David, the second king, that he sat upon the throne of Jehovah.—1 Chronicles 29: 23.

But quite evidently it was the first three kings, to wit, Saul, David, and Solomon which were more especially set as foreshadowing the development of the real kingdom. Each of these kings reigned forty years, a symbolic number, as every Bible student knows. The kingdom under Saul is not a picture of the kingdom of God in power. Saul represents those who have had special privileges of service to God and God's people but misuse their opportunities. He particularly represents the clergy of Christendom who, as rulers in their own part of the evil world, have followed their own way; thus proving that at heart they are rebellious to God. The kingdom under Saul thus becomes a picture of the religious world organizations, those which have claimed to be the kingdom of heaven set up on earth. Saul and the leaders of organized religion are of the same spirit.

The second kingdom, under David, foreshadowed the development of the true kingdom of God as and when it is being set up in the earth and in the earlier days of its operation among men. That work is now in active operation and is the true cause of the commotion in all the earth. When David was made king over all Israel the territory occupied by Israel was small in relation to the original promise given to Abraham. Israel occupied Galilee, the land of Canaan, the land of Judea, and some of the country now known as Transjordan, but the territory promised to Abraham extended from the confines of Egypt to the Euphrates. In that territory there were nations who were ever the enemies of Israel and who would gladly have seen Israel destroyed. David, seeing himself as Jehovah's servant, acted accordingly. He brought into subjection all the peoples who occupied the land which God had promised Abraham and thus established the kingdom of Israel as master of all those countries.

It is this work which in great measure makes David's reign to foreshadow the real; for the Scriptures clearly show that the kingdom of heaven which God sets up in the earth is established by force against the wish of the people, whether rich or poor. The thought which has been kept before the minds of the people by ecclesiastics, namely, that the kingdom of heaven is to be brought about in a peaceful way through the reformation of mankind by the churches, is absolutely contrary to the Scriptures.

The Revelator when speaking of the "return" of Jesus says: "Behold, he cometh with clouds, . . . and all kindreds of the earth shall wail because of him." Also of that time when the kingdom of God is established



he says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 1: 7; 6: 15-17) And Jesus said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8) He also said that his presence would be unexpected; that then the peoples of earth would be as careless in regard to his coming to take control of earth, which meant the overthrowing of the present world system, as when in the days of Noah the people were carrying on the ordinary occupations of life without respect to the fact that Noah was God's messenger to them, telling them of the destruction which was coming.

The fact of the return is now upon the world and, as is to be expected, God has his messengers giving a similar message to that which was given by Noah. The majority of the people are unheeding; but there are some who are saving themselves from the wrath which is coming upon the world. Thus the kingdom of heaven is established in the earth in the face of indifference, carelessness, unbelief and some very definite opposition. None but those who have been earnestly looking for it want it. Even of those who want to see righteousness ruling in the earth, the number is small who want the kingdom established in the way in which God is doing it. Thus God's servants at this time who know his will are called to follow in the way of David. They must fight the opposition which is raised, and they surely bring upon themselves both misunderstanding and persecution.

The third rule, under Solomon, is more representative of and foreshadowed that which is commonly conceived if a kingdom of righteousness were to be established on earth. It was a time of peace. There was neither threat of foreign invasion, nor rebellion by the nations over whom Solomon reigned. The people were at liberty to cultivate their lands; they could live happily upon them, enjoying the blessings which God had for those who kept his covenant.

Thus while David's work as the representative of Jehovah on the throne of the Lord more specially foreshadowed the preliminary and necessarily rougher work of establishing the reign of righteousness on earth now taking place, Solomon's reign foreshadowed the time when the blessings of that rule of righteousness shall come upon mankind. It is that day when "a king shall reign in righteousness, and princes shall rule in judgment".—Isaiah 32: 1.

In the kingdom under David the people had a ruler who always sought the interests of the people. David accumulated a large amount of treasure, but it was set apart for the temple and was not for the enrichment of his family. Nor did David make himself rich at the people's expense. The treasure was the result of the tribute

which was brought to Israel by the conquered nations, Edom, Ammon, Moab and others. Under Solomon the country grew very rich. It is said that King Solomon "made silver to be in Jerusalem as stones . . . for abundance." (1 Kings 10: 27) The ideal before these two kings was that the king was to be the servant of the people, who were always to be considered as Jehovah's people and treated accordingly.

The picture plainly foreshadowed the reality. Isaiah's prophecy shows that in its own time such a kingdom will be set up in the earth and for the good of the peoples of the earth and to the glory of God, the Most High, the Creator. With righteousness as the rule, and with the king carrying out that rule, and with the princes (the ancient worthies of Israel raised to life) being of the same mind and purpose, with no other desire but to serve Jehovah and the people, there will come a realization of what the blessings of righteousness really mean. The people of earth will see the kindness of God, and all fear of him will be destroyed; the hearts of the people will turn to righteousness, which hitherto they have never had opportunity of seeing in power.

The matter of immediate importance to the Christian today is the fact that this kingdom cannot be in the earth except the present powers which have controlled men are destroyed; hence the faithful servants of Jehovah in this day must learn that they require to fight for the kingdom of righteousness. It is not correct to think that the servant of God need only to put on armor which is a defence against temptation. He must arm for fight against all the forces, whether spirit or human, which Satan is gathering in his attempt to resist God. The disciple of Christ must be an active soldier in the battle of the great day of God Almighty or he will surely find himself arrayed against God.

The world does not want the rule of its Creator. That human nature is depraved is a fact to which all must agree; for all recognize that it is easier and more pleasurable to do the things which are selfish and contrary to both individual and general welfare than to do the right things, namely, those which build up a man in right ways and help him to be a good neighbor to his fellows.

It is this fallen condition which has enabled men of strong will and ability of brain or force to take advantages to themselves and to get control over their fellows. All this means that by religious domination, by military power, and by financial power, there is a comparatively small number of men in control in the earth. They hold in bondage both men and the earth's supplies of food and material, and these seek only their own ends and care nothing for the welfare of the race. The people of the earth may be said to be represented by the peoples of the nations whom David conquered. The kings of the earth are those powerful interests which ever oppose the kingdom and try to deceive mankind. It is these who in the battle of God Almighty will first be destroyed so that the peoples may be freed.

# International Bible Students Association

## LECTURE AND STUDY SERVICE

### T. E. BARKER

Nashua, N. H. ....	Dec. 20	Jacksonville, Fla. ....	Jan. 15
Milford, N. H. ....	" 21	Waldo, Fla. ....	" 16, 17
Arlington, Mass. ....	Dec. 22-Jan. 5	Williston, Fla. ....	" 18, 19
Baltimore, Md. ....	Jan. 8	Thomasassa, Fla. ....	" 20, 22
Richmond, Va. ....	" 9	Ocala, Fla. ....	" 23, 24
Rocky Mount, N. C. ....	" 10	Apopka, Fla. ....	" 25, 26
Florence, S. C. ....	" 11	Orlando, Fla. ....	" 27, 29
Charleston, S. C. ....	" 12	Sanford, Fla. ....	" 30, 31

### W. M. HERSEE

Cranbrook, B. C. ....	Dec. 23, 29	Edmonton, Alta. ....	Jan. 15, 18
Fernie, B. C. ....	Jan. 1	Camrose, Alta. ....	" 16, 17
Coleman, Alta. ....	" 3	Lamont, Alta. ....	" 18, 19
MacLeod, Alta. ....	" 4, 8	No. Battleford, Sask. ....	" 22
Lethbridge, Alta. ....	" 5, 6	Spruce Lake, Sask. ....	" 23
Calgary, Alta. ....	" 9, 10	Edam, Sask. ....	" 24, 25
Innisfail, Alta. ....	" 11	Saskatoon, Sask. ....	" 27, 29
Leduc, Alta. ....	" 12, 13	Prince Albert, Sask. ....	" 30, 31

### J. A. BOHNET

Chicago, Ill. ....	Jan. 1	Cullman, Ala. ....	Jan. 17, 18
Indianapolis, Ind. ....	" 2, 3	Birmingham, Ala. ....	" 19
Cincinnati, Ohio ....	" 4, 5	Seldon, Ala. ....	" 20
Louisville, Ky. ....	" 6, 8	Lincoln, Ala. ....	" 22
Nashville, Tenn. ....	" 9, 10	Anniston, Ala. ....	" 23
Athens, Ala. ....	" 11, 12	Piedmont, Ala. ....	" 24, 25
Albany, Ala. ....	" 13	Boaz, Ala. ....	" 26, 27
Tusculum, Ala. ....	" 15, 16	Birmingham, Ala. ....	" 29

### G. S. KENDALL

Quinton, Okla. ....	Dec. 14, 15	Sapulpa, Okla. ....	Dec. 29
Fort Smith, Ark. ....	" 16	Tulsa, Okla. ....	Jan. 1
Stigler, Okla. ....	" 17, 19	Dallas, Tex. ....	" 3
Tamaha, Okla. ....	" 18	Houston, Tex. ....	" 4
Muskogee, Okla. ....	" 20	New Orleans, La. ....	" 5
Prior, Okla. ....	" 21, 22	Marianna, Fla. ....	" 6
Okmulgee, Okla. ....	" 23, 25	Jacksonville, Fla. ....	" 8
Henryetta, Okla. ....	" 26, 27	Orlando, Fla. ....	" 9

### C. W. CUTFORTH

Penticton, B. C. ....	Jan. 1, 2	Winlaw, B. C. ....	Jan. 16, 17
Vernon, B. C. ....	" 3, 4	Passmore, B. C. ....	" 18
Grindrod, B. C. ....	" 5, 6	Lardo, B. C. ....	" 20
Penticton, B. C. ....	" 8	Balfour, B. C. ....	" 23
Rock Creek, B. C. ....	" 9	Cranbrook, B. C. ....	" 25, 26
Grand Forks, B. C. ....	" 10	Fernie, B. C. ....	" 27, 29
Trail, B. C. ....	" 12, 13	Coleman, Alta. ....	" 31
Nelson, B. C. ....	" 15, 22	MacLeod, Alta. ....	Feb. 1, 2

### G. H. DRAPER

Cumberland, Md. ....	Jan. 1, 2	Apple Grove, Va. ....	Jan. 16, 17
Hagerstown, Md. ....	" 3, 4	Ruther Glen, Va. ....	" 18
Winchester, Va. ....	" 5	Fredericksburg, Va. ....	" 19
Berryville, Va. ....	" 6	Richmond, Va. ....	" 20, 22
Front Royal, Va. ....	" 8	Newport News, Va. ....	" 23, 24
Dayton, Va. ....	" 9, 10	Exmore, Va. ....	" 26, 27
Waynesboro, Va. ....	" 11, 12	Chincoteague, Va. ....	" 29
Charlottesville, Va. ....	" 13, 15	Norfolk, Va. ....	" 30, 31

### A. J. ESHLEMAN

Texarkana, Tex. ....	Jan. 1	Devers, Tex. ....	Jan. 16
Atlanta, Tex. ....	" 2	Dayton, Tex. ....	" 17
Shreveport, La. ....	" 3, 4	Crosby, Tex. ....	" 18
Logansport, La. ....	" 5, 6	Houston, Tex. ....	" 20, 22
Center, Tex. ....	" 8	Freeport, Tex. ....	" 23, 24
Beaumont, Tex. ....	" 9, 15	Alvin, Tex. ....	" 25, 26
Port Arthur, Tex. ....	" 10, 11	Galveston, Tex. ....	" 27, 29
Orange, Tex. ....	" 12, 13	Dickinson, Tex. ....	" 30, 31

### R. G. GREEN

San Francisco, Calif. ....	Dec. 1-15	Pacific Grove, Calif. ....	Jan. 6-12
San Jose, Calif. ....	" 16-25	Paso Robles, Calif. ....	" 13-22
Santa Cruz, Calif. ....	Dec. 26-Jan. 5	San Luis Obispo, Calif. ....	" 23-29

### H. E. HAZLETT

Topeka, Kans. ....	Jan. 1	Riley, Kans. ....	Jan. 17, 18
Lawrence, Kans. ....	" 2, 3	Clay Center, Kans. ....	" 19, 20
Ottawa, Kans. ....	" 4, 5	Jamestown, Kans. ....	" 22
Emporia, Kans. ....	" 6, 8	Lenora, Kans. ....	" 23
Wilsey, Kans. ....	" 9, 10	Norton, Kans. ....	" 24, 29
Junction City, Kans. ....	" 11, 12	Oberlin, Kans. ....	" 25, 27
Manhattan, Kans. ....	" 13, 16	Achilles, Kans. ....	" 26
Randolph, Kans. ....	" 15	Lenora, Kans. ....	" 30

### M. L. HERR

Tazewell, Tenn. ....	Jan. 1	Flat Rock, Tenn. ....	Jan. 16, 17
Luttrell, Tenn. ....	" 2, 3	Hendersonville, N. C. ....	" 18, 19
Knoxville, Tenn. ....	" 4	Asheville, N. C. ....	" 20
Bristol, Tenn. ....	" 5, 8	Hickory, N. C. ....	" 22, 23
Greenville, Tenn. ....	" 9, 10	Gastonia, N. C. ....	" 24, 25
Morristown, Tenn. ....	" 11	Bessemer City, N. C. ....	" 26, 27
Murphy, N. C. ....	" 12, 13	Charlotte, N. C. ....	" 29, 30
Asheville, N. C. ....	" 15	Concord, N. C. ....	" 31

### W. J. THORN

Eastman, Ga. ....	Jan. 1	Rome, Ga. ....	Jan. 13, 15
Dublin, Ga. ....	" 2, 3	Rockmart, Ga. ....	" 16, 17
Macon, Ga. ....	" 4	Atlanta, Ga. ....	" 18, 19
Fort Valley, Ga. ....	" 5	Athens, Ga. ....	" 20, 22
Columbus, Ga. ....	" 6	Willard, Ga. ....	" 23
Griffin, Ga. ....	" 9	Macon, Ga. ....	" 24
Bremen, Ga. ....	" 10	Dearing, Ga. ....	" 25
La Fayette, Ga. ....	" 11, 12	Waynesboro, Ga. ....	" 26

### J. C. WATT

Moscow, Ark. ....	Dec. 29, 30	Malvern, Ark. ....	Jan. 11, 12
Pine Bluff, Ark. ....	Jan. 1	Texarkana, Ark. ....	" 13
England, Ark. ....	" 2, 3	Mena, Ark. ....	" 15, 16
Scott, Ark. ....	" 4	Fort Smith, Ark. ....	" 18
Roland, Ark. ....	" 5, 6	Waldron, Ark. ....	" 19, 20
Little Rock, Ark. ....	" 8	Russellville, Ark. ....	" 22-24
Hot Springs, Ark. ....	" 9, 10	Lamar, Ark. ....	" 25, 26