



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

VOL. L

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

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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 after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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OFFICERS

J. F. RUTHERFORD President W. E. VAN AMBURGH Secretary

EDITORIAL COMMITTEE

W. E. VAN AMBURGH J. HEMERY R. H. BARBER J. F. RUTHERFORD E. J. COWARD

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 7 Beresford Rd., Strathfield, Sydney, N. S. W., Australia
South African 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

A NEW BOOK

Life is the title of the new book just published by the Society. It contains a clearer and sharper portrayal of the message which Jehovah, the great Life-giver, commands shall now be proclaimed among the peoples of earth by the members of his anointed Servant. We advise a prompt and careful study of the book, to the end that each of the anointed may be refreshed and strengthened to carry it to the truth-hungry people.

A limited author's edition is now ready. A consignment of a sufficient number for the accommodation of the consecrated will be sent to each class. Isolated readers of *The Watch Tower* may order direct from the Society. The charge of fifty cents for a copy of this edition will cover the extra expense of original plates, etc., and will enable all the brethren to have a share in the production of the book. The editions for the public will follow shortly. Ecclesiastical, through their respective service directors, will be duly advised as to the method of public distribution.

INTERNATIONAL BROADCAST INAUGURATES IBSA WEEK

A coast-to-coast network broadcast of the good news of the government of Jehovah is being arranged for Sunday, August 25. This will serve as an introduction of the summer service week, August 25 to September 2.

"Health and Life for the People" is the subject of the address to be given by the president of the Society. The sixty-minute program, beginning at 10 a. m. (Eastern Daylight Time) and to be presented in New York City, will also include select musical numbers.

The morning hour chosen affords opportunity for Brother Rutherford to speak also to the field workers in America before they go into action for the week. It is expected that the joint proclamation by means of radio and the subsequent field service will, under the Lord's blessing, result in the most thorough witness yet given.

ADVERTISING THIS BROADCAST during the two weeks previous is a privilege open to all. Classes, colporteurs and others interested throughout the United States and Canada are invited to prepare at once to closely join their efforts to this end.

A handbill of attractive design, printed in colors and carrying a list of the stations, will be supplied by the Society for house-to-house distribution. This handbill may be ordered immediately in quantities, at rates shown on page 194 of *The Watch Tower* for July 1.

Newspaper advertisements, to be inserted locally during the two or three days preceding the broadcast, can be prepared with information contained in the handbill.

Microphone announcements at local radio stations during the week before August 25 will be another effective method of notifying the people.

Stations engaged up to this time to participate in this broadcast include the following:

WBRR	New York	KQV	Pittsburgh
WVO	New York	WMAL	Washington
WFBL	Syracuse	WTAR	Norfolk
WLBZ	Bangor, Me.	WBT	Charlotte
WLSI	Providence	WAIU	Columbus
WODA	Paterson	WHK	Cleveland
WGBI	Scranton	CKOC	Hamilton, Ont.
WHP	Harrisburg	WKBF	Indianapolis
WIP	Philadelphia	WGFB	Evansville

(Continued on page 225)

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

JULY 15, 1929

NO. 14

JOB DISPUTES WITH SATAN'S AGENTS

"Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians of no value."—Job 13:3, 4.

PART 2

JEHOVAH has caused to be set out at length in his Word a debate between Job and the three men who posed as his friends. That fact alone intensifies the importance of a careful consideration of the argument. Before reading what is here written it would be well for the reader to carefully consider chapters three to thirty-one inclusive of the prophecy of Job. In so doing have in mind the constant effort of Satan to turn men away from God and that in so doing he often uses as his instruments men who claim to be God's representatives.

² Doubtless Satan reasoned that the long and hypocritical stare of the three pious frauds would produce such a torture upon Job, and so increase his sufferings, that Job would curse God. What could be more tantalizing to a suffering one than to be compelled to sit for days the object of the constant gaze of a self-righteous "bunch" of hypocrites! Satan was using this subtle method to overcome Job. Again he was doomed to defeat. The long silence was broken by Job's pronouncing a curse upon the day of his birth, but not one word of reproach against God. He did not complain of what he had lost, but he appealed to God that his life might end and that his sufferings might be done. "And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it." (Job 3:2-5) Then Job adds that, had he never been born, he would now be quiet and free from suffering. "For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Verse 13.

³ Fully realizing that God had given him life and that it was God's entire right to take it away he only asked that his suffering might end in death. How well do these words of Job represent the condition and thoughts of many men who have suffered affliction. Conscious of the fact that they have tried to do right,

yet suffering great bodily pain and mental anguish, they have wondered why they were ever born, and they long to rest in death. Not knowing of God's plan of redemption and blessing, they have prayed that their sufferings might cease and that they might rest in the grave.

⁴ Then, in response to Job, Eliphaz the Temanite speaks. Esau, an Edomite from whom Eliphaz descended, always represented the Devil's organization. Esau pictures the class that persecutes the true servants of God. Eliphaz now does the same thing. Mark the hypocritical and subtle words that fall from his lips. "If we assay to commune with thee, wilt thou be grieved?" (Job 4:2) Was that professed friend there to comfort Job? Had he been, then he would have told Job that his affliction and suffering had come upon him by inheritance because of the sin of Adam. (Ps. 51:5; Rom. 5:12) He would have told Job that his relief would come in God's due time through the ministration of the great Redeemer whose life-blood would provide the price to lift the curse from men. He made no mention of that to Job, but rather magnified his own importance and that of his two fellow frauds. Look now at the conditions that have long existed and that which has been taught to the people by the Devil's organization, represented by the three professed friends of Job.

⁵ Do the leaders of that satanic organization, who claim to speak in the name of God, tell suffering humanity that such suffering is by reason of inherited sin committed by Adam, who yielded to the Devil? Do they tell them that God is the only true and mighty One, and that he has made provision through the death and resurrection of Jesus his beloved Son to redeem mankind from death and the grave? Do they tell the people that in due time God, through Christ, will give a fair trial for life to all mankind, and that the obedient ones shall then be restored to health, happiness, and life everlasting on earth? No! far from that! The clergy even deny hereditary sin. They deny that the blood of Jesus is the great redemptive price

for man. They vehemently deny the great truth of life on earth through resurrection and restitution. They go in the very opposite direction. They magnify their own saintliness and point with great pride to the very "saintly" preachers who have gone before them, and they bid suffering humanity to follow their example. The Devil well knows that honest men despise hypocrites or those who pose as holy within themselves. He well knows that honest men turn away from the God whose ecclesiastical representatives thus teach, and Satan's hope has been to turn men away from God.

⁶ Eliphaz reminded Job that at one time he had instructed many and strengthened many feeble knees, and that now calamity had come upon Job and because of fear he quailed and cried. Then with the manifest purpose of reminding Job that his suffering was due to the direct judgment of God against him because of his own wickedness, he said to Job: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—Job 4: 7-9.

⁷ That statement of Eliphaz was a lie. How many clergymen have boldly stated that the suffering of men is directly the judgment of God upon them because of failure to pay their vows to him through the church systems! How many clergymen have even refused a decent burial of the dead because neither the dead nor their living friends had supported their unrighteous organization! Satan, the father of such falsehoods, has put them forth through his agents for the purpose of inducing men to curse God. Many men have declared that if that is the kind of God we have they want nothing to do with him. A few have refused to believe in the words of the clergy, and have yet held confidence in God and his mercy and loving-kindness.

⁸ Then Eliphaz magnified before Job his own greatness and wisdom, by declaring to Job that he had a vision from the Lord and from which he had received much knowledge in secret. At the time of that vision he heard a voice saying to him: "Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"—Job 4: 17-19.

⁹ Eliphaz' speech was that mortal man can not be justified, and that only God afflicts man and there is no appeal. Manifestly Eliphaz' statement, originating with Satan, was false and intended to turn Job against God. He then claims that God charges his angels with folly, the purpose of Eliphaz being to discredit God in the mind of Job. The leaders of "Chris-

tendom", so called, have always falsely misrepresented God and told the suffering people that he is harsh and cruel and that those who die outside of their church systems are doomed to eternal torment without mercy, and that there is no appeal that can be made by those who are outside of the church.

¹⁰ Then Eliphaz, seemingly in derision, says: "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them." (Job 5: 1-4) That was not much comfort to Job.

¹¹ Then, that this hypocritical comforter might stress his own greatness and high standing with God, and with mockery in his words, he says: "Yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvellous things without number."—Job 5: 7-9.

¹² Job recognized and acknowledged the greatness of God, but he received torment instead of consolation from the words of Eliphaz. In agony Job cried out: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One."—Job 6: 8-10.

¹³ Job maintained his faith in God, but he discerned that the three so-called "friends" were not in fact his friends. Turning upon Eliphaz he said: "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." (Job 6: 14, 15) Job then expressed his desire for more knowledge, that he might take the right way. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred." (Job 6: 24) Then with reproof to Eliphaz he said: "How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content, look upon me; for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. Is there iniquity in my tongue? cannot my taste discern perverse things?" "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: let me alone; for my days are vanity."—Job 6: 25-30; 7: 13-16.

¹⁴ The response of Job to the hypocritical speech of Eliphaz stirred the ire of the contentious Bildad, and he speaks to Job with even stronger words of rebuke. He also had come under the guise of a comforter, yet as the representative of the enemy Satan whose purpose was to induce Job to curse God, and he proceeded to carry out the purpose of his father Satan. "Then answered Bildad the Shuhite, and said: How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."—Job 8: 1-6.

¹⁵ Then Bildad denounced Job as a hypocrite and an evil-doer. He did not advise Job to seek wisdom at the hand of God, but to seek knowledge from other men like unto himself whom he called the "fathers". "For inquire, I pray thee, of the former age, and prepare thyself to the search of their *fathers*: shall not they teach thee, and tell thee, and utter words out of their heart? Behold, God will not cast away a perfect man, neither will he help the evil doers."—Job 8: 8, 10, 20.

¹⁶ That speech of Bildad was exactly in line with that given to suffering men by the clergy or religious leaders of "Christendom", so called. Whether the clergy know it or not, the purpose of Satan their father has at all times been to induce honest men to denounce Jehovah God. The clergy do not cite the people to the study of God's Word; but as Bildad said to Job, so they say to the people: 'Give consideration to what the *fathers* of the church have had to say. Shall they not teach thee and tell thee and utter words out of their heart?' They well know that these so-called fathers in the church have been teaching false doctrines and misrepresenting God. The Devil well knows it, and he continues to keep those false things before the people.

¹⁷ Job replied to Bildad (Satan's representative), and in so doing he speaks of the greatness of Jehovah God and of the inability of man to present his own cause before the Lord. "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? If God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge."—Job 9: 12-15.

¹⁸ Job then announces that he is unable to present his cause to Jehovah and bring about a reconciliation, and speaks of the necessity of a Mediator to bring

about man's reconciliation to God. "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." (Job 9: 32, 33) Be it noted that none of the professed friends of Job even intimate the necessity of a mediator. In the thirty-third verse, above quoted, the word "daysman" is in the margin rendered "umpire". Other translators render it "mediator", showing that Job thus prophetically spoke, by God's grace, concerning the "mediator between God and man". Like the three professed friends of Job, the clergy do not tell the people the necessity for such a Mediator.

¹⁹ Then Job cries unto God. He again contends that he is not a wicked person. To be wicked means that one has been enlightened and then has turned from God. Job knew that he had not been wicked. "I will say unto God, Do not condemn me: shew me wherefore thou contendest with me. That thou inquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction."—Job 10: 2, 6, 7, 9, 14, 15.

²⁰ Job, like many a suffering man, was seeking information. His three professed friends, like the clergy, failed to give it because in both instances they did not represent the Lord God.

²¹ The venom in Zophar, the other professed friend, stirred him to take part in the debate in support of his two companions. Job had dared to call in question the assumed wisdom of these representatives of Satan. He readily perceived that they were not speaking the truth. His reply made the representatives of Satan mad. In this connection call to mind how often the honest men have refused to believe the boasting words of the clergymen or religious leaders, and have thereby brought down upon their head the vicious attack of the false prophets. "Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! Know, therefore, that God exacteth of thee less than thine iniquity deserveth."—Job 11: 1-6.

²² Zophar then tells Job that he can not find out

anything about God. He supports his two allies and frauds in holding out that they are the ones who are wise and competent to direct men in the way that they should go. In substance their doctrine was that if Job would clean himself up from his iniquity, then he would have the blessings of God. The clergy or religious leaders have throughout the age taken the same position that the professed friends of Job took, by telling the people that if they would lead a clean life, as they called it, and support the church and the political or ruling powers, they could save themselves. In other words, they have told the people that salvation means to conform oneself to the rules of the church. They have entirely ignored God's provision of redemption through the blood of Christ and the restoration of the obedient ones to life everlasting on earth. They have contended that to develop character like unto themselves and their allies is all that is needed. They have not recognized that of necessity all men should endeavor to lead a clean life and that such is their duty as honest men.

²³ It is true that honesty, integrity, morality and chastity should be followed by all honest persons; but that of itself can not save any one. In this the clergy have misled the people. After a man has done all he can, he can not save himself. The clergy have not told the people that there is no other way under heaven whereby man can be saved except by faith in the great ransom sacrifice and full obedience to God's Word. On the contrary, they have told the people that if they would join the church and support it, and refrain from stealing, breaking Sunday laws, and like crimes and misdemeanors, such alone would bring them eternal blessings. They have further taught and yet teach that the clergy alone can know the proper course to take and are therefore the only ones who are competent to interpret the Scriptures and advise the people. Note the words of Zophar:

²⁴ "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? For he knoweth vain men: he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear."—Job 11:7, 11-15.

²⁵ There was sarcasm and expressed disgust in the reply of Job, even as other honest men have expressed themselves concerning the bombastic speech of the clergy. "And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these? I am as one mocked of his neighbour, who calleth up-

on God, and he answereth him: the just upright man is laughed to scorn." (Job 12:1-4) Then directing his words to the three frauds who had come with a pretense of giving him aid and comfort, Job said: "What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians [D.D.'s] of no value. O that ye would altogether hold your peace! and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him?"—Job 13:2-9.

²⁶ Here appears conclusive proof that the three professed friends of Job did not represent God, but represented the Devil, in their attempt to cause Job to denounce God. On at least two occasions God had said of Job that he was 'a perfect and an upright man, one that feared God and eschewed evil'. (Job 1:8; 2:3) It was while in this condition before God that calamities had come upon Job. In the face of God's plain declaration that Job was upright, these three frauds repeatedly denounced Job as a wilfully wicked man. But now Job tells them that they had come as physicians to heal and comfort him, but instead they were forgers of lies and physicians (doctors of divinity, D.D.'s) of no value.

²⁷ The purpose of Satan was to have these three men continue to torment Job with their speech, expecting that thereby he could compel Job to curse God. Amidst the fiery darts that continued to fall from their contaminated lips and strike against him, Job in his integrity cried out: "Wherefore do I take my flesh in my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him; but I will maintain mine own ways [not the ways of the clergy] before him." (Job 13:14, 15) Then Job further shows his faith in God and his belief that God would make provision for his salvation and restitution. He said: "He also shall be my salvation; for an hypocrite shall not come before him. Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered my cause; I know that I shall be justified. Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost."—Job 13:16-19.

²⁸ The Devil's organization, and particularly the shining lights therein, hold forth the doctrine that they are more holy than others, and that if other men would become like unto them they could save themselves. This very same thing appears in the debate between Job and the three frauds. Job points out to them that all men are born alike, and that none are pure, even if they do everything within their power to be pure. Therefore these three men were not com-

petent to judge him. For the same reason the clergy are not competent to judge the people. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one."—Job 14: 1-4.

²⁹ The Devil's organization on earth has for centuries taught the people the God-dishonoring doctrine of eternal torment. They have told the people that every man has an "undieable" soul; that God has prepared a great lake of fire and brimstone, which they call hell; that he will consign all the wicked to that place, where they will suffer for ever without any hope of relief. God used Job to utter a prophecy in utter contradiction of these false teachings of the clergy and to show that *sheol*, called hell, or the grave, is not a place of conscious torment, and further to prophesy concerning the resurrection and restitution of man. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14: 13-15.

³⁰ This statement of Job was in direct contradiction of Satan's first lie. (Gen. 3: 4, 5) Had every man an immortal soul, then it could not die; nor could it be awakened out of death and live again. Satan was angry because Job uttered this prophecy of truth concerning the resurrection of the dead, and he moved his agent, Eliphaz, to speak in response to Job's declaration of truth:

³¹ "Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandest thou, which is not in us? With us are both the grayheaded and very aged men, much elder than thy father."—Job 15: 1-10.

³² That speech is like unto the argument that the clergy have long used and continue to use against the humble and honest men who seek to learn and to express the truth of God's Word. They claim that the clergy class is the repository of all wisdom; that the gray-headed sages, whom they call "fathers" in the

church, are the only ones that should attempt to tell of a future life. They even go to the point of persecuting the humble men and women who try to study and teach the Word of God, which is the truth. Many a member of a church has been told by his pastor: 'You had better not read any books or study for yourself. Leave all that to us preachers. We are the guardians of your soul, and your only teachers.'

³³ Then Eliphaz, representing the enemy, makes another attempt to cause Job to turn away from God by inducing him to believe that God would have no confidence in him. He goes to the extent of saying that God has no confidence in the holy angels of heaven, and therefore would not have any confidence in filthy man, even though he sought God in God's appointed way. At the same time Eliphaz arrogates to himself all the wisdom from above, exactly as the clergy do today. "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? I will shew thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it; unto whom alone the earth was given, and no stranger passed among them."—Job 15: 15-19.

³⁴ Then Eliphaz proceeds to remind Job that he is wicked and that he must suffer the fate of the wicked. Job was not moved from his position of integrity by the bombastic words of his critics. "Then Job answered and said, I have heard many such things: miserable comforters are ye all. Shall vain words have an end? or what emboldeneth thee that thou answerest? I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. Though I speak, my grief is not asswaged; and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company."—Job 16: 1-7.

³⁵ In their regular turn Eliphaz, Bildad and Zophar continued to reproach Job and to remind him that God had visited him with these great calamities because of his wilful wickedness. Throughout the debate those three men repeatedly attempted to show Job that he will never be justified before God. Amidst it all Job insisted that his suffering was not because of his personal wickedness. He knew that he loved God and had done his best to serve him so far as he knew. He maintained his integrity in holding fast his faith in God.

³⁶ In this part of the prophetic picture two things are emphasized, to wit: (1) That the three men who professed to be friends of Job represent the organization of Satan the enemy and that their claim to represent God always corresponds to that of the members of the Devil's organization who claim to represent God and that these all bring reproaches upon

God; and (2) that amidst all the misrepresentation of God throughout the ages God has brought some honest men through the warfare and enabled them to maintain their confidence and faith in him. Let every person of fair mind now consider how the facts fit the picture and what opportunity is held forth to suffering humanity by the doctrines of the ecclesiastical systems. That all humankind, like Job, is full of putrid sores, no man can honestly attempt to gainsay. What, then, is contained in the doctrines of the ecclesiastical teachers that could comfort man?

³⁷ The Catholic wing says: 'If you join our church and follow the advice of the fathers of the church, when you die you will go to heaven. Otherwise you will go to purgatory; and if we are not able to get you out upon sufficient consideration, then you will spend eternity roasting in fire and brimstone.' The Protestant wing says: 'We represent God; and if you would be saved you must join our church and follow the advice of our teachers or fathers of the church; otherwise you will spend your eternity in torment.' Other branches of the Devil's organization, the purpose of which is to turn men away from God, teach men that there is no means of salvation by faith and obedience, but that man is a creature of evolution and will continue by his own efforts to increase in righteousness until he gets his great desire.

³⁸ These ecclesiastical leaders claim to be the sole interpreters of the Scriptures; and in putting forth their false doctrines they are supported by the commercial and political elements of the world. Satan is the god thereof. There is no part of the so-called "organized Christianity" that tells the people anything about God's plan of redemption through the blood of Christ, resurrection from death, and restitution to life for the obedient ones on earth. The doctrines held forth by these ecclesiastical systems, and concurred in by their allies, not only fail to bring consolation to suffering humanity but tend to drive and do drive multitudes of people away from God.

³⁹ The ecclesiastical systems speak of Jesus and call him the Redeemer, but their words are merely words of mockery, even as were the words of the three supposed friends of Job. The most that is said concerning Christ Jesus is that it is well to study his life as an example, and that his life was given to men for an example that men might attain unto a high character that would warrant their own salvation. The great majority of these ecclesiastical leaders deny that Jesus was any more than an ordinary sinful man. They openly deny the value of his sacrifice and repudiate the saving power of his blood. Today there is no ecclesiastical system under the sun that is teaching that the blood of Jesus was shed to provide the purchase price of man from death; that all men are born sinners, and that only through the blood of Christ can salvation come; and that in due time God will grant

life to the obedient ones on earth by resurrection and restitution.

⁴⁰ All these religious systems pose as God's representatives, but in fact are members of Satan's organization and are therefore frauds and the forgers of lies and doctors of divinity with no value. All the systems of "Christendom" repudiate the kingdom of God on earth as a means of bringing peace, prosperity, and life, and instead adopt the Devil's makeshift, the League of Nations, and hail it as the savior of mankind. Amidst it all a few men outside the religious systems maintain their integrity with God.

⁴¹ The proof is therefore conclusive that in the picture the three professed friends of Job, who came as physicians, foreshadow the visible part of Satan's organization, otherwise called "Christendom", acting through its representatives whom Satan uses for the purpose of turning men away from Jehovah God. The speech of the three men who posed as Job's friends did no honor to Jehovah, but rather cast reproach upon his name.

ELIHU

⁴² Another character appeared in the picture, and Elihu was his name. He was related to Abraham. (Gen. 22: 20, 21) He had faith in God like unto Abraham. He was the son of Barachel, which means "who bends the knee before God". The name Elihu means: "God of his; my God is he; he is my God himself". Elihu was a young man. He was one of the silent audience that sat by and listened to the speech of the three professed friends of Job as well as that of Job. Throughout that discussion he said not a word until the three professed wise men had ceased their babble. "So these three men ceased to answer Job, because he was righteous in his own eyes."—Job 32: 1.

⁴³ As Elihu listened to the discussion between Job and the three men he became indignant against Job because Job justified himself rather than extolling Jehovah God. Elihu's indignation boiled against the professed friends of Job because they had condemned Job and had not answered Job's arguments. They exalted themselves and made their own self-righteousness appear. Elihu did not condemn Job as the three professed friends did. While he did not approve the action of Job in speaking of his own righteousness, yet the words of Elihu offered, as an extenuation, that Job was ignorant of the real situation. He said: "Job hath spoken without knowledge, and his words were without wisdom."—Job 34: 35.

⁴⁴ In this Job pictures many men of honesty of purpose who have never been able to understand that their sufferings were due to their own wilful wrong-doing because of being conscious of the fact that they had tried to do right. Likewise they have never been able to harmonize the claims of "Christendom", so called, with a God of justice and love. They have been willing to submit their case to God, having faith that he

would do to them that which is best. They have therefore rejected the doctrines of ecclesiasticism, and properly so, because as honest men they could see that such doctrines were not in harmony with the all-wise, just and loving Creator.

⁴⁵ Elihu magnified Jehovah. As a young man he manifested respect for the gray-headed savants who had spoken before him, but he used no words of flattery because of their high standing. He began his speech in this manner: "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words; lest ye should say, We have found out wisdom: God thrusteth him down, not man. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away."—Job 32: 6-13, 20-22.

⁴⁶ The praise and exaltation of men is never pleasing to God. In this connection the reader is reminded that the prominent men of the Devil's visible organization have always been men who exalted themselves and their fellow men. The whole period of "Christendom" has been an age of hero-worship. Visit any of the art galleries of Europe or America and you will see the tangible evidence of this statement. In every celebrated painting where the power of a nation or government is shown there stands forth prominently in the picture the great warrior; by his side the great statesman, and with the two the clergyman, indicated by his garb and his sanctimonious face. The manifest purpose is to overawe the populace and impress them with the greatness of these men and to cause the people to pay homage to the great leaders of "Christendom".

⁴⁷ Let it be understood also that such celebrated paintings are further proof of the close union between the financial power, the warrior, the statesmen and the clergy. It is another tangible proof that these are the visible agencies of Satan's organization. It should be expected therefore that they would laud and praise men of their own organization. Why should they do this?

⁴⁸ The answer is that it has always been the purpose of the Devil to cause men to worship any creature, that man might be turned away from Jehovah God

and his devotion be given to other than Jehovah God. Let it be set down as a rule to which there is no exception, that where there is adulation and praise and worship heaped upon men, such is the result of the subtle influence of the Devil to turn men away from Jehovah.

⁴⁹ The religionists have fallen into this trap at all times. The Jews have magnified the names of their rabbis and exalted them. The members of the Catholic church have exalted their clergy and even called them saints. The members of the Protestant ecclesiastical systems have exalted their clergy and hailed them as great and mighty men. It is true that this has been due largely to ignorance on the part of the people. It is also true that that ignorance has been induced by Satan the enemy. Many Christians who have allied themselves with neither Catholics nor Protestants have also exalted men to their own injury. It may be laid down as a safe rule that where a person professes to be devoted to God and at the same time is exalting any man or men he will have great difficulty in standing the test and proving his complete faithfulness to God. The majority of such fall away.

⁵⁰ Elihu assigned the reason for the disastrous results to those who worship men. He said: "Let me not . . . give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job 32: 21, 22) His words are really prophetic. Many have been taken away from the Lord because of flattering words. Many have fallen because they have been willing to receive words of flattery heaped upon them. But one might ask, Why would God take away one who flatters men? The answer is quite apparent when we understand the great controversy that has long existed between Jehovah and the Devil. Let it be kept in mind at all times that Satan the Devil has tried and is trying to alienate all creation from God. Let it also be kept in mind that Jehovah has said, 'There is no other God besides me.' Remember that no creature can get life except by and through Jehovah. Therefore if a man who claims to be a servant of the Lord would give flattering titles to men, and laud and magnify men and make heroes of men, he would be following the lead and the instruction of Satan the Devil, and not following the Lord and being obedient to the Word of God.

⁵¹ Every creature that is pleasing to the Lord God must welcome the knowledge that comes to him of the distinction between God and Satan, and take his stand unequivocally on the side of Jehovah. Elihu put himself on the side of Jehovah and unequivocally stood for Jehovah God. This is important also to keep in mind as a rule that should be followed by all who are pleasing to the Lord. The great sage of Israel, Paul, in his day saw the danger of receiving flattery and giving flattery to men. He said: "Who then is Paul, and who is Apollos, but ministers by whom ye

believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." —1 Cor. 3:5-7.

⁵² Addressing Job, Elihu said: "Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just; I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not."—Job 33:8-14.

⁵³ Job had spoken without understanding. He could understand that his suffering was not because of his wilful sin against God. His professed friends had not taught him in the right way, even as the clergy have not taught the people in the right way concerning God and why men suffer.

⁵⁴ Then Elihu proceeded with his speech in praise of Jehovah God. The words of Elihu were prophetic and told of the Lord's purpose to stay the destructiveness of sickness and death, and to redeem or ransom man; and that those who will then be obedient to God, after receiving knowledge, shall be restored to the days of their youth. His were words of life, showing God's purpose to give life to man by means of redemption, resurrection and restitution. He first shows the human race, pictured by a man sick, afflicted, and emaciated, and almost dead. He shows man abhorring everything about him, even his bread and meat, because of his great suffering, and then points out that if there be with man a messenger to interpret and make plain the right way, God is gracious to man and delivers him from going down to the grave; and he assigns as the reason therefore the great ransom provision.—Job 33:18-30.

⁵⁵ It is clear that God will use some one as his instrument to deliver this message of truth, and that those who do so faithfully will inherit the everlasting blessings of the Lord.

(To be continued)

Give praise to Jehovah!
 'Tis nothing of thine—
 This Light that is shining,
 With glory divine.
 Thou hast nothing worthy
 Thou didst not receive
 From God, thy Creator.
 To him honor give.
 Set him e'er before thee;
 Keep self out of sight.
 So shalt thou shine for him
 With heav'n's radiant light.

Walk e'er in his presence,
 Give God the first place,
 Endeavoring always
 His leading to trace.
 Go forth with rejoicing
 Heav'n's comfort to strew;
 Give thanks for each service
 He giveth to do.
 Give praise to Jehovah;
 His kingdom proclaim,
 Till earth's teeming millions
 Shall honor his name.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. As shown by the prophecy of Job, what is Satan's constant purpose? Why should he use as his instruments some who claim to be God's representatives?
- ¶ 2, 3. At this point in our study, how is Satan proceeding against Job? How does Job respond in this part of the test? What is illustrated in Job's situation and expression?
- ¶ 4, 5. Contrast what the people should be taught in this regard with what the clergy substitute therefor. Account for the clergy's perversion of the Word of God.
- ¶ 6-11. Show whether Eliphaz' words to Job were true and helpful. Give present-day illustrations of what was pictured therein, to account for the general turning away from God and his Word.
- ¶ 12, 13. What words of Job disclose his grief and the effect of his "friends'" abuse? How does he answer Eliphaz?
- ¶ 14-16. What is the tenor of Bildad's remarks? Of what "comfort" is this to Job? Apply this part of the picture.
- ¶ 17-20. Point out the lesson contained in Job's answer to Bildad. What was Job seeking? Show that he discerned and acknowledged the true and only means of approach and reconciliation of man to God.
- ¶ 21, 22. Zophar's words identify him as representing what class? Describe the position of the religious leaders of the present as fulfilling this part of the picture.
- ¶ 23, 24. Compare the standard set forth by the clergy with the Scriptural requirements for man's salvation.
- ¶ 25-28. How does Job in his answer to these three men portray the real condition of those sincerely seeking to know and do what is right, as compared with that of their religious leaders?
- ¶ 29, 30. How does Job refute the doctrines of eternal torment and immortality of the soul? Why should the truth and wisdom spoken by Job bring reproof from Zophar? How do Zophar's words illustrate the position assumed by the religious leaders of the present time?
- ¶ 31-33. Compare the argument of the modern Eliphaz class with the speech of Eliphaz recorded in Job 15.
- ¶ 34, 35. Show that Job's answer to Eliphaz illustrates the position of a multitude of honest and truth-hungry people at this time.
- ¶ 36-40. Thus far this prophetic picture emphasizes what two important facts? Point out ecclesiasticism's doctrinal confusion and its utter failure to teach the people truthfully any part of the divine plan.
- ¶ 41-44. Who was Elihu? What is significant in his name and in his lineage? How does he proceed to address Job, and what is pictured therein?
- ¶ 45-49. Elihu's opening remarks to the three men contain what lesson as to acknowledging Jehovah as the only source of true wisdom and understanding? As to man's proper attitude toward man? Contrast the picture with what is seen in this regard in Christendom today.
- ¶ 50, 51. What is the important lesson presented in Job 32:21, 22 and in 1 Corinthians 3:5-7?
- ¶ 52, 53. What lesson do we see in Elihu's candor with Job and his using the occasion to magnify Jehovah? Why had Job spoken the words here referred to by Elihu?
- ¶ 54. Point out the beautiful features of Jehovah's plan that are pictured in Elihu's words to Job as recorded in Job 33:18-30.
- ¶ 55. Thus far this prophecy indicates what as to God's using some human instrument to deliver His message of truth to the people?

POVERTY AND PROSPERITY

[Fifteen-minute radio lecture]

UNIVERSAL prosperity, or prosperous conditions world-wide, doubtless all would like to see. But can we ever hope to see a world in prosperity under the present world system? Not if we take the words of Jesus to be above those of any man. Jesus was a prophet of God who can not lie, and Jesus said: "Ye have the poor always with you." (Matt. 26: 11) God gave the Jewish nation a code of perfect laws to regulate their affairs; but he also plainly told them that even then complete prosperity would not exist throughout their nation in the face of present human conditions. He said to them: "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." —Deut. 15: 11.

If such was true of the Jews, with their divine laws, it could not be other than true of all other nations of earth down to this day. It is claimed that the United States has the best form of government on earth; but nobody will claim that even in its present era of prosperity everybody in the land is in a satisfactory material and health condition. Many people publicly assert that the present so-called prosperity here shows up, not on the side of the common people in general, but on the side of the Big Business interests; and it is a public fact that the World War increased the number of millionaires in this country from 7,000 in 1914 to 30,000 now.

But let it be argued that general prosperity holds true here; what about the rest of the world? What about the millions reported to be starving in the stricken districts in China? What about the undernourished and oppressed millions of India? What about the people in that bankrupt nation of Rumania? What about multitudes in England unemployed or living on the dole of the government? Let your eyes sweep over the entire earth and take note that everywhere only the few are in apparent prosperity but the masses are in poor and uncomfortable circumstances.

Why should this be so? If it were merely the few who were in abject poverty we might claim that they were merely exceptions to the general rule, and could dismiss the subject. But it is the majority who are in material difficulties and uneasiness. Is this because the few on top are the only honest people and have the exclusive or special blessing and favor of the supreme God of heaven? Are the majority poor because the God of love intended them to be so or because they are unwise, lazy, uneconomical or dishonest? No; such could not be the case.

Jehovah God's eyes run to and fro throughout the whole earth, beholding the evil and the good. (Prov. 15: 3) He is not unmoved by the sufferings and pover-

ty and hard times of the common people, and he has loving plans to relieve them and to bring them into a state of unmingled and everlasting prosperity here on this earth. Referring to the present inequalities as to material well-being, God's prophet says: "I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches."—Ps. 73: 3, 5, 7, 8, 11, 12.

Patient Job, who had once known prosperity and had now come into temporary adversity, said: "The tabernacles of robbers prosper, and they that provoke God are secure." (Job 12: 6) At these words many people will at once think of the profiteers and the stock gamblers and other selfish men who do not themselves produce but who for their own enrichment juggle with that which the honest toilers produce. Many people feel like the people of Malachi's day, who said: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3: 15) Even the Prophet Jeremiah asked the question: "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?"—Jer. 12: 1.

God's Word also says: "The rich ruleth over the poor." (Prov. 22: 7) Who will deny this truth today? In view of what the Bible has to say, it is not in every respect the most honorable thing to be classed among the prosperous ones in this world, at least not in God's sight. Nor are the materially well-off, who feather their own nest and selfishly hoard up a large surplus, really the best off, for God's Word says: "Better is a little with righteousness, than great revenues without right." (Prov. 16: 8) It is little wonder then that God counsels the meek of the earth, saying: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."—Ps. 37: 7.

The divine Word assures us that in the time when pyramids of riches have been heaped up and the prosperous of earth never raked in money so easily, then the time of the people's deliverance would be at the door. Writes the Apostle James (5: 1, 3): "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days." Treasure was heaped up mountain-high by the prosperous before

1914, but what about now, fifteen years after the World War began? Nevertheless, what says the Word of God? Hearken: "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." (Prov. 28:8) "The prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:32, 33) The earthly prosperous today refuse to hearken to what God's Word says about the setting up of Christ's kingdom in our day; hence we may know that the present outward prosperity of such foolish self-satisfied ones is leading to an early destruction in the battle of Armageddon.

The cries of the poor and down-trodden are loud, frequent and wide-spread at this period of human history. The Lord God will not close his ears to those cries. He says: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." (Ps. 12:5) His day of wrath against all the grossly selfish ones who serve Satan in robbing, preying upon, misruling and deceiving the people is here. We know that, because we are living in the period after the World War; and in Revelation 11:18 Christ says: "And the nations were angry [that was from 1914 to 1918], and thy wrath is come, and the time of the dead, that they should be judged, and that thou . . . shouldest destroy them which destroy [or corrupt] the earth." Hence the prosperous may not rest easy and trust in the power of finance to save them, because it is further written: "Riches profit not in the day of wrath; but righteousness delivereth from death."—Prov. 11:4.

God's prophet also said: "The rich man's wealth is his strong city; the destruction of the poor is their poverty." (Prov. 10:15) For centuries this divine statement has been true, that poverty due to the oppressions of the rich and powerful and deceitful has destroyed the poor people; but now God proposes to change conditions in favor of the masses of mankind and for the glory of his name. But why, you may ask, has God permitted the common people from time immemorial to lie in poverty and suffering and under oppression at the hands of the prosperous wicked; and how will he bring in an era of universal prosperity?

God, whose name is Jehovah, is all-wise; he is good. God is love. Hence whatever he has permitted must be for a wise reason and for humanity's good. At the very beginning of man's history Jehovah God placed man in the most happy circumstances. He had made this earth for mankind's everlasting happy home. In Isaiah 45:12, 18 it is stated that God created the earth to be inhabited, and in Psalm 78:69 it is further stated that this earth is founded for ever. Man is the

creature who is thus to inhabit the earth for ever, so that God's creation of earth will not be in vain.

In the soil God mixed the various elements of which the man himself was composed and which the trees and plants could extract from the soil so as to provide perfect nourishment for man's body. In the rivers and oceans he placed power which man could in due time harness and make work for him. Deep in the earth he stored up the coal beds, and seas of mineral oil, and all the layers of metals and minerals. Commenting on this, the psalmist says: "O Lord, how manifold are thy works! . . . the earth is full of thy riches." (Ps. 104:24) God did not intend or ordain that these valuable products and riches and powers of nature should be monopolized by any man, or company of men, as a means to enrich themselves and to make the rest of the human race dependent upon them. In the book of Ecclesiastes (5:8, 9) the Lord says: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest [on earth] regardeth. . . . Moreover, the profit of the earth is for all." Every one will concede that it is selfishness that keeps the profit of the earth from now going to all and making them prosperous.

In his original state man was in his most prosperous condition. At this statement some will think of the present fabulous wealth of the world, the marvelous inventions, and the many luxuries and comforts; and they will smile at the original man living with his wife in the garden of Eden, naked, without a dollar to his name and without an automobile or airplane or radio apparatus, and without the labor-saving machinery and devices of our day. Ah yes, Adam was a plain and simple man, but he did not live in a dirty, grimy city with factories belching out soot and smoke and gas fumes, and machinery filling the air with deafening din and rackety street traffic making life unsafe and creating nerve-racking noises. He lived in a perfect home, a clean, beautiful garden spot, Paradise, the like of which does not exist even in California. He did not eat out of tin cans, but God made to grow in that Edenic garden trees and herbs the fruit of which needed no cooking or canning but provided perfect and healthy foods for man all the year around.

No, he did not have the so-called comforts and conveniences of our day, but he did not need them. There was no shame or poverty indicated in his nakedness, but his nakedness displayed him as a perfect creature. God had made him such, for "his work is perfect". (Deut. 32:4) Adam was in perfect health and all the muscles and members of his body were at perfect ease and in fullest comfort. No sickness, no aches or pains, no bodily imperfections or diseases afflicted him. He was in God's image and likeness mentally and morally. He had indeed no telephone or wireless

telegraph or radio set, but he had the best thing of all, and that was perfect communion and communication with his Creator, God, through God's appointed deputies. Adam was the industrial or economic slave or dependent of nobody on earth; he had the liberty of a human son of God, and God gave him princely dominion over the fish of the sea, the fowl of the air,

and whatsoever moveth and creepeth upon the earth. God also gave Adam and his wife a most prosperous outlook on life; he authorized them to subdue the earth, making it everywhere like the garden of Eden. He gave them the marvelous power to produce children and to fill the earth with a free, perfect and godlike race.—Gen. 1: 27-30.

The night is past, the day has come,
The light of the Millennium
Irradiates the sky.
And earth's ten-thousand voices sweet
In happy harmony compete,
To raise the joyful cry:
Rejoice! Rejoice! mankind is free
From all his ancient tyranny!
Broken are error's galling chains;
Messiah reigns! Messiah reigns!

In Zion trees of healing grow,
A panacea for the woe
Of all the tribes of man;
And righteousness and peace have found
On earth a happy meeting ground,
And, like a rainbow, span
With glorious arch the heav'n above,
Displaying God's eternal love,
And vanished are our griefs and pains;
Messiah reigns! Messiah reigns!

UNIVERSAL PROSPERITY UNDER GOD'S KINGDOM

[Twenty-minute radio lecture]

WHAT was it that transformed the happy estate of our first parents into one of dire sorrow and woe, decay and dying? It was selfishness, sin, which is the transgression of God's law. (1 John 3:4) Man's continuance in prosperity in Eden was dependent upon one thing; that was loving obedience to his Maker. God was interested in having man continue happy. Psalm 35:27 says: "The Lord . . . hath pleasure in the prosperity of his servant." Submission to God, and the keeping of his law, makes for prosperity; as it is written: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1:8; Ps. 1:2-4.

However, God believed also in testing out the faithfulness of the creature whom he had blessed so greatly, thereby to prove the creature's worthiness to retain such blessings. Therefore he permitted Satan, the Devil, to tempt man to break God's law. God had plainly told Adam that breaking the law would be punished with the death penalty, and that Adam would then return to a non-existent state in the dust of the earth from which he had been taken. Love supreme for God would have held Adam loyal to his Creator; but Adam permitted his love for his wife Eve to become selfish and he joined her in the transgression of the divine law. The death penalty was forthwith pronounced upon them, and they were driven from their blissful Eden home into the wild,

uncultivated regions outside to subsist there as best and as long as they could, but ultimately to die and crumble to dust.—Gen. 2:17; 3:17-24.

Here man's poverty and misery and discomfort and oppression began. He came under the oppression of that tyrannical master, Satan, the Devil, and became his slave, a dying pauper. Adam's offspring were born after he broke God's law and was put out of the Edenic paradise. Hence all the human family descending from the sinful Adam has been brought forth to an estate of penury, affliction, sin, oppression and death. Death has passed upon all, as the Apostle Paul has said, for there is none righteous, no not one. (Rom. 5:12; 3:10, 23) Not only has Satan deceived and trodden down the fallen human family, but he has established an empire over them, using debauched angels, devils like himself, to exert an unseen, spiritual influence over man for evil. He has also organized an earth-wide system to keep man under as a victim of exploitation for the benefit of the ambitious few. In this earthly organization Satan has advanced the ultra-selfish and self-willed, politicians, financiers, and religious leaders untrue to God. These he has favored with position, power, and material prosperity. Little cause for amazement then that Jesus said: "Woe unto you that are rich! for ye have received your consolation. . . . Woe unto you that laugh now! for ye shall mourn and weep."—Luke 6:24, 25.

Jesus admitted that all the governments and kingdoms of this world, and the glory of them, were delivered over to the Devil's control. (Luke 4:6) He re-

fused to let Satan corrupt him with these things. He called Satan "the prince of this world" (John 12: 31), and the Apostle Paul called Satan "the god of this world". (2 Cor. 4: 4) This explains why earth's multitudes have for so long been the sad victims of sin and suffering and exploitation, injustice and death. God is not responsible for man's undone condition: man himself is answerable for his age-long miseries; and behind all is Satan. Nevertheless Jehovah God still loves his human creatures; he pities them. In his love he has made an arrangement to liberate them from all who oppress and make spoil of mankind. He has plans to restore mankind to a state of perfect happiness and prosperity on earth as our first parents, Adam and Eve, enjoyed it in the paradise of Eden.

In The Book we read: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9) This gives the clue to the whole matter. Jesus, who was rich in his heavenly state, became man that he might substitute his own perfect human life for the forfeited life of Adam who had sinned. Thus he by his death could relieve Adam and his race of the legal claims which God has against us and could thus open the way for mankind's restoration to a perfection of life in prosperity and in harmony and favor with God. To this end Jesus died on the cross. No one can say that Jesus sought or lived in material prosperity while on earth. For our sakes he became poor, and hence no one need be ashamed to be numbered among earth's millions of honest poor and oppressed ones.

God raised Jesus out of death and set him at his own right hand and declared him to be the rightful King for mankind and the future Ruler of earth. Many hundreds of years before that, God had promised through his prophets that he would establish a righteous kingdom or government over man, which should be a blessing to all the families of the earth.—Gen. 22: 18; Isa. 9: 6.

To illustrate a good lesson for us, Jehovah God organized the Jews into a nation and gave them the best set of laws ever given to man. Times were never so golden for the Jewish nation as under the wise king Solomon, of whose reign it is written: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." (1 Ki. 4: 20, 25) The conditions among the people under Solomon's rule were a small-scale picture foreshadowing the happiness, plenty, security, and prosperity of all the obedient ones of mankind during the thousand-year reign of Christ, God's anointed King.

After Solomon's death the kingdom of the Jews steadily declined. In 606 B. C. God overturned the

Jewish government, and never since has he dealt with an earthly nation or organized government. (Ps. 147: 19, 20) Rather, all nations, Gentiles, have been under the influence and invisible control of Satan, whom Jesus called the "prince of this world". Hence no nation on earth today can claim that it is prosperous because it has the favor and blessing of God and is in covenant relationship with him. No nation is in such relationship with God as the Jews were, nor can any one show that the nations of earth have ever kept God's laws, faithfully enforcing and observing them as they are given in God's Word, the Bible. If these things *were* true of the nations, the present prosperity would not be so spotted and one-sided, but the people generally would be blessed.

The real fact of the matter, however, is that the present unequaled prosperity of some nations, but particularly the piling up of riches and material wealth by the ruling and influential classes, is not the sign of God's blessing and approval but is the fruitage of gross selfishness. It is also an unmistakable sign that the end of the control of selfishness is very near. The inspired Apostle James, for one, pointed out that the "rich men" would 'heap treasure together *for the last days*', and that the cries of the oppressed, especially the farmers, would arise and God would hear and come to the rescue. It is most evident that we are living in "the last days". Therefore let those be patient who are suffering from local hard times and unjust pressure by those now on top. The overthrow of the rule of sinful selfishness is at the door. Not merely do the prophecies of the Bible give this assurance, but even the newspapers frequently quote prominent and far-sighted men of our day who declare that because of fierce commercial competition and because of gigantic preparations, not for peace, but for war, the nations are surely marching on to self-destruction in the battle of Armageddon. That battle, Armageddon, so God's Word tells us, means the crushing of Satan's organization over the earth, the complete establishment of God's kingdom over all mankind, and the relieving and blessing of all peoples.—Rev. 16: 13-16.

Let the people turn away from supporting any part of Satan's organization, whether religious, financial or political; let them turn joyfully toward God and hail the incoming kingdom of his dear Son, Christ Jesus. The World War of 1914 marked the end of the world, as the Bible uses that word; it marked the end of the "seven times" of Gentile supremacy or supremacy of ungodly nations; it marked the time when God gave the kingdom to his anointed One, Jesus, and set him on the throne as the new and invisible King over earth. Though Satan's organization in heaven and earth never looked stronger or more firmly saddled on the crumpling backs of the people, yet God's anointed King Christ Jesus will ere long dash to pieces the Devil's entire evil organization. That will be in the oncoming "great tribulation", a tribulation

such as never was since the world began, so Jesus said; and then earth's new King will lead the people forth into freedom and untold blessings.—Matt. 24: 21, 22.

Then prosperity, even more abundant than Adam enjoyed in Eden, will come to all the obedient people, just as prosperity was restored to patient Job after he had endured a painful experience. (Job 42: 10-15) Solomon's kingdom foreshadowed Christ's kingdom. When the queen of Sheba visited King Solomon and beheld the grandeurs of his kingdom, she exclaimed: "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants." So, too, the half has not been told, nor can it be told, of all the benefits and blessings and joys which all the people will share when Christ Jesus reigns in absolute power and Satan has been bound and his organization utterly wrecked. At that time, now near, the devoted followers of Jesus, just a "little flock" of them, shall be with him in his heavenly throne, but the race of mankind will be Christ's subjects on earth and will receive material, physical and mental benefits on this planet. The faithful prophets of pre-Christian ages will be brought forth from death and be installed in office as "princes in all the earth" (Ps. 45: 16) to act as human representatives of the invisible government of The Christ. These "princes shall rule in judgment", and the spoilers and exploiters and oppressors of the meek and weak and of all people will be abased, shorn of power, yes, even destroyed if they do not reform.—Isa. 32: 1.

The health of the people will be provided for and gradually improved until all who follow the instructions of the great Physician will reach perfection of mind and body. "I will bring it health and cure," the Lord declares. (Jer. 33: 6) The Lord will take away all the diseases of the world (Deut. 7: 15), and dying shall cease toward all who walk in God's righteous way. Death shall be wiped out, but not by our modern scientists; for the scripture says that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death". (1 Cor. 15: 25, 26) Even the grave, which still clamors for more victims, will be despoiled of its dead, for Christ Jesus himself declared that 'all that are in the graves shall come forth' unto the opportunities of a resurrection (John 5: 28, 29); and nobody will be turned back into death and dust except those who obstinately resist Christ's government and try to keep on practising their devilish schemes, thus proving themselves to be the offspring of the serpent, the Devil. 'The serpent shall lick the dust,' but earth's broken family ties shall be bound up and healed.—Ps. 145: 20; 72: 9; Isa. 65: 25.

Jehovah God, who originally planted the paradise garden eastward in Eden for man's enjoyment, will start another paradise on earth; and, in order to make it large enough to accommodate the entire human fam-

ily, he will extend it to the very ends of the earth. Thus all the resurrected billions of mankind may enjoy human life therein for ever. Just as God instructed Adam to subdue the earth, so mankind will then have the privilege and opportunity of cooperating with God in ridding the earth of its waste and barren places and converting it into a paradise. The land will not be monopolized by land barons and real estate companies: "The earth is the Lord's, and the fulness thereof" (Ps. 24: 1), and he will see to it that the land is distributed equitably to all the people. Then the people will plant and build and enjoy the fruits of their labors. As the Bible poetically describes it, "Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Mic. 4: 3, 4.

If the mouth of Jehovah God has spoken and foretold all these glorious things, then that should be sufficient for us to believe them. Now very few people believe these things, because they do not have the knowledge of them as a basis for their belief. But the Bible tells us that during Christ's kingdom, although there will then be no clergymen or church denominations, "they shall all know me [the Lord], from the least of them unto the greatest of them . . . : for I will forgive their iniquity, and I will remember their sin no more". (Jer. 31: 34) Jesus declared that to know God and his Christ means life eternal (John 17: 3); and God's Word assures us that in that blessed time "they shall not hurt nor destroy in all my holy mountain [or kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea".—Isa. 11: 9.

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WFIW	Hopkinsville	KSOO	Sioux Falls
WORD	Chicago	KFAB	Lincoln
WIBO	Chicago	WJAD	Waco
KMOX	St. Louis	KIZ	Denver
WIL	St. Louis	KSL	Salt Lake City
WOQ	Kansas City	KDYL	Salt Lake City
KFEQ	St. Joseph	KMTR	Los Angeles
KTNT	Muscatine	KYA	San Francisco
WRHM	Minneapolis	KEX	Portland, Oreg.
CKY	Winnipeg	KGA	Spokane
CJGX	Yorkton, Sask.	KJR	Seattle

IBSA WEEK CONVENTIONS

In order that a wider witness may be given, it is recommended that no conventions be arranged for the period of IBSA Week, August 25 to September 2. Let each class as a unit confine its activity in its own territory. Thus the brethren may encourage one another.

NOTICE OF ANNUAL MEETING

Agreeable to the provisions of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held at Turngemeinde Hall, situated at N. E. Cor. Broad St. & Columbia Av., in the City of Philadelphia, State of Pennsylvania, beginning at 10 o'clock in the morning of Thursday, October 31, 1929. The annual business of the Society will be transacted at such meeting.

W. E. VAN AMBURGH, Secretary.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA		INDIANA		NEBRASKA		PENNSYLVANIA	
Adelaide	5KA	Evansville	WGFB	York	KGZ	Altoona	WFBG
Sun pm 8.15-10		Sun am 9-10*		Sun am 9.45-10.45		Sun pm 7-7.30	
Melbourne	3DB	Fort Wayne	WOWO			Erie	WEDH
Sun pm 6.30-8.30		Sun pm 4-4.30				Sun pm 9-9.30	
Newcastle	2HD	Indianapolis	WKBF			Harrisburg	WHP
Sun pm 7-8.30		Sun am 9-10*		Paterson	WODA	Sun am 10-11*	
Sydney	2AD	Terre Haute	WBOW	Sun am 10-11*		Oil City	WLBW
Sun pm 7-8; Thu pm 8-9		Sun pm 1-1.40				Sun pm 5.30-6	
Sydney	2KY					Philadelphia	WIP
Mon Tue pm 8.30						Sun pm 2.30-3.30 (German, Greek, Italian, Polish)	
CANADA		IOWA		NEW JERSEY		Wed pm 3.45-4 (English)	
Calgary, Alta.	CJCF	Cedar Rapids	KWCR			Pittsburgh	KQV
Sun pm 1.30-2.30		Sun am 9.30-10; pm 4-5				Sun am 10-11*; pm 1-2, 7-8	
Chilliwack, B. C.	CHWK	Wed pm 9-10				Fri pm 8.30-9.30	
Sun pm 12.30-1.30		Council Bluffs	KOIL			Reading	WRAW
Brandon, Man.	CKX	Sun am 10-11				Sun pm 7-8	
Sun am 10-11 (second, monthly)		Davenport	WOC			Scranton	WGBI
Winnipeg, Man.	CKY	Sun pm 10.15-10.45				Sun am 10-11*	
Sun am 10-11		Muscatine	KTNT				
(first, monthly)		Sun pm 12-1					
Hamilton, Ont.	CKOC	(every other week)					
Sun am 10-11*							
London, Ont.	CJGC						
Sun pm 2-3 (every other week)							
Preston, Ont.	CKPC						
Sun pm 3-4.30							
Moose Jaw, Sask.	CJRM						
Sun am 10.15- (monthly)							
Saskatoon, Sask.	CJHS						
Sun pm 1-2							
NEWFOUNDLAND		KANSAS		NEW YORK		RHODE ISLAND	
St. John's	VO8A			Binghamton	WNBF	Providence	WLSI
Sun pm 8.30-9.30				Sun am 11-1; pm 7-9		Sun am 10-11*	
ALABAMA				Thu pm 8-9			
Birmingham	WBRC			Buffalo	WEBR		
Sun pm 8-8.45				Sun pm 2-3			
ARIZONA				Jamestown	WOCL		
Phoenix	KOY			Sun am 11-12 (first and third, monthly)			
Sun pm 8-9				Long Island City	WL BX		
CALIFORNIA				Fri pm 7-8			
Hollywood	KNX			New York	WBBR		
Sun pm 1-2				Sun am 8.30-11*; pm 5-9			
Los Angeles	KTM			Mon am 10-12; pm 2-4			
Sun am 9-10				Tue pm 12-2; 6-8			
Oakland	KFWM			Wed am 10-12; pm 9-12			
Sun am 9.45-11; pm 12-2.30,				Thu pm 1-3, 8-10			
6-7.45, 9.15-10.30				Fri pm 2-4, 6-8			
Mon Wed Fri am 8-9; pm							
2.30-3.30, 4.30-6, 7-8.30							
Tue Thu Sat am 8-9, 11-12;							
pm 1.30-6, 7-8.30, 9-11							
COLORADO							
Colorado Springs	KFUM						
Sun pm 7-7.30							
Denver	KLZ						
Sun am 10-10.30							
Pueblo	KGHF						
Mon pm 8-8.30							
DISTRICT OF COLUMBIA							
Washington	WMAL						
Sun am 10-11*							
FLORIDA							
Jacksonville	WJAX						
Sun (July 28) pm 7.30-9							
Miami	WIOD						
Sun am 11-11.30							
Tampa	WDAE						
Mon pm 7.30-8							
ILLINOIS							
Chicago	WORD						
Sun am 9-12*; pm 1-7.30							
Mon Tue Wed Thu Fri Sat							
am 10-11; pm 7-8							
Galesburg	WKBS						
Sun pm 1-3							
* WATCHTOWER chain program.							
** Northwest network program.							