



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 21

NOVEMBER 1, 1945

CONTENTS

| | |
|--------------------------------------|-----|
| LIVING UNDER GRACE, AND NOT THE LAW | 323 |
| What Was Abolished | 324 |
| Perpetualness | 326 |
| Spirit Imparted by God's Grace | 329 |
| RIGHTEOUS WORLD WITHOUT | |
| THE TEN COMMANDMENTS | 330 |
| Not Released to Wanton Wrongdoing .. | 332 |
| EVENTS OF GLADNESS AT | |
| CLEVELAND AND PITTSBURGH | 334 |
| "TREASURE OF SERVICE" | |
| TESTIMONY PERIOD | 322 |
| "WATCHTOWER" STUDIES | 322 |
| 1946 YEARBOOK OF JEHOVAH'S WITNESSES | 322 |
| 1946 SERVICE CALENDAR | 322 |

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD!"—Isa. 43:12

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNORR, President W. E. VAN AMBURGH, Secretary

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

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 wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service will be rendered during December by using the 25c combination of "*The Kingdom Is at Hand*" and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the follow-up treasuresome service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of December 2: "Living Under Grace, and Not the Law,"
¶ 1-17 inclusive, *The Watchtower* November 1, 1945.
Week of December 9: "Living Under Grace, and Not the Law,"
¶ 18-36 inclusive, *The Watchtower* November 1, 1945.
Week of December 16:
"Righteous World Without the Ten Commandments,"
¶ 1-18 inclusive, *The Watchtower* November 1, 1945.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

British _____ 34 Craven Terrace, London, W. 2, England
Australasian _____ 7 Beresford Road, Strathfield, N. S. W., Australia
South African _____ Boston House, Cape Town, South Africa
Indian _____ 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

1946 SERVICE CALENDAR

What a theme the Lord has provided through his organization for the calendar year of 1946! It is, "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham*. This text is commented
(Continued on page 336)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

NOVEMBER 1, 1945

No. 21

LIVING UNDER GRACE, AND NOT THE LAW

"For ye are not under the law, but under grace."—Rom. 6:14.

JEHOVAH is the "God of all grace" and at the same time the God of law and order. It is good for us human creatures that it is so. While He upholds his perfect law, he is also wise enough to work out a righteous way to show grace or undeserved favor. He can bestow grace upon us erring humans without violating the exact justice of his law. His grace leads to no lawlessness and it does not cast any reflection upon his law, but rather confirms it. Thus it creates a proper respect for his law rather than encouraging lawlessness.

² His law is Theocratic, because it is law given by the only true and living God and it is issued and enforced by him for the government of his creatures. Necessarily, then, his law is supreme. No laws that any of his creatures might make and publish by His permission could have any worth or validity except they are in harmony with his Theocratic law. Since he has the right and power as the Supreme Law-giver, Jehovah God has the right and power to recall or withdraw or abrogate any of his laws. This could not be so because any of his laws are unwise, imperfect, unrighteous and unprofitable, but would be because they are made only toward certain creatures and are meant for only a time, till their purpose is fulfilled. But those who are released from under such laws are not then left to do just as they please. Their further rightdoing is safeguarded.

³ Certain religious interpreters of the Bible may deny the last foregoing statements, but their denial is wrong, as we shall see. One of the foremost students of Theocratic law, the apostle Paul, wrote to the Christians at Rome: "Ye are not under the law, but under grace." (Rom. 6:14) To the Hebrew Christians in general he wrote: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 7:18, 19) Or, put in simpler modern

English: "A previous command is set aside on account of its weakness and uselessness (for the Law made nothing perfect), and there is introduced a better Hope, by means of which we can draw near to God."—*Moffatt*.

⁴ To identify whose law it was that was set aside or abolished, this same law student, Paul, wrote to uncircumcised Gentile Christians at Ephesus, saying: "So remember that you were once physically heathen, and called uncircumcised by those who called themselves circumcised, though only physically, by human hands. At that time you had no connection with Christ, you were aliens to the commonwealth of Israel, and strangers to the agreements about God's promise; with no hope and no God in all the world. But now through your union with Christ Jesus you who were once far away have through the blood of Christ been brought near. For he is himself our peace. He has united the two divisions, and broken down the barrier that kept us apart, and through his human nature put an end to the feud between us [Jews and Gentiles], and ABOLISHED THE LAW with its rules and regulations, in order to make peace and create out of the two parties one new man by uniting them with himself, and to kill the feud [or the enmity] between them with his cross and in one body reconcile them both to God with it." (Eph. 2:11-16, *Goodspeed; Moffatt*) This proves it was Jehovah's law that was annulled or abolished.

⁵ Paul testifies further that it was Jehovah's own law that was moved out of the way by means of his own Son Christ Jesus. He says to uncircumcised Gentile Christians at Colosse: "You, being dead by the trespasses, even by the uncircumcision of your flesh, he made alive together with [Christ Jesus], having freely pardoned all our offences; having blotted out what was written by hand in ordinances which was against us, and has removed it from the midst, having nailed it to the cross; having stripped the governments and authorities, he made a public exhibition of them, triumphing over them by it. Let no one,

1. Why does God's grace to us create proper respect for his law rather than encourage lawlessness?

2. What kind of law is His? and why can and does he recall, withdraw or abrogate any of his laws?

3. What texts of the apostle Paul support the foregoing statements beyond denial?

4. What did the apostle Paul write to the Ephesians to prove whose law it was that was thus set aside or abolished?

5. Why did Paul write the Colossians on the same subject? and why do orthodox Jews still keep such law partially?

therefore, rule [or judge] you in food, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths, which are shadows of the future things; but the body [the substance, the reality] is Christ's." (Col. 2: 13-17, *The Emphatic Diaglott*) No mere man blotted out, annulled, or abolished the particular law of God here concerned. Not seeing that point, to this day men such as the orthodox Jews insist on keeping it and being governed by it, *in part*.

* The Theocratic law that was nailed to the tree of Christ's death was the Mosaic law. It is called "the law of Moses", not because Moses originated it; for Moses did not do so. But it was because he was the go-between in handing over this law from God to the nation of Israel. He was the instrument which Jehovah God used in writing out by hand the law and commandments, ordinances, and statutes, which God dictated to him. "Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Ex. 34: 27, 28, *Am. Stan. Ver.*) "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17) "Through this man [Jesus] is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13: 38, 39.

* No human code of laws and statutes was ever given under the marvelous circumstances such as marked the "law of Moses"; not even the law of the Charter of the United Nations Organization and its Statute of the International Court of Justice as drawn up by the delegates of the fifty nations at San Francisco, Calif. In fitting symbol of the supremacy of Theocratic law, the "law of Moses" was given from the top of Mount Sinai in Arabia. The entire nation to whom it was given was assembled near the base of the mountain and observed the inauguration proceedings. The eyewitness record of this occasion is: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD [Jehovah] descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder,

Moses spake, and God answered him by a voice." "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."—Ex. 19: 16-19; 20: 18, 19.

* Besides what Moses and the people could see, there were invisible persons present there to deliver that Theocratic law. For this reason it was said that the Jews "received the law by the disposition of angels". (Acts 7: 53) "And it was ordained by angels in the hand of a mediator." (Gal. 3: 19) "The word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward." (Heb. 2: 2) Under the conditions it is not to be wondered at that, when Moses came down from Mount Sinai with the two tables of the Ten Commandments, his face shone with a glory. It reflected the glory of those with whom he was dealing. Until Moses returned to the mountaintop to God's presence, he veiled his face from the frightened Israelites. "And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him." (Ex. 34: 29-35) The law thus given by Jehovah through Moses was the law code of the covenant or contract which Jehovah there inaugurated with the nation of Israel. Hence the arrangement is commonly called "the law covenant". Also, the simple expression "the law" is used in the Bible to refer to God's side of the law covenant with Israel.

WHAT WAS ABOLISHED

* The "law" being Theocratic and being given under such glorious, awe-inspiring conditions, it would seem to be perpetual, everlasting, beyond recall, eternal like the Lawgiver. So it causes many to be amazed when informed that such law was abolished and brought to an end by Jehovah, and that no creatures on earth, not even the Jews, are any longer under it. Certain religionists, in fear that such abolition of all the law covenant must produce bad moral effects, put up a peculiar argument. They claim that two laws were given to the Jews, (1) God's law, written by Him; and (2) Moses' law, written by him. They claim the one was the moral law and the other was the ceremonial law; and that it was the ceremonial law that was abolished, but not the moral law as contained in the Ten Commandments. Hence such religionists consider themselves bound to keep the Fourth Commandment by observ-

8. Why did Moses' face shine? and what is the expression "the law" sometimes used to mean?

9. Why does the abolition of such law amaze some religionists? and how do they argue in favor of keeping the weekly sabbath?

6. What is such abolished law generally called? and why?

7. Under what circumstances was the "law of Moses" given? and why?

ing a weekly sabbath day on the seventh day, from sundown of Friday to sundown of Saturday.

¹⁰ They vigorously contend that all true Christians must keep a weekly sabbath the same as the Jews did of old. They claim that in saying to Christians, "Ye are not under the law, but under grace," Paul meant the ceremonial law, not the Ten Commandments including the sabbath commandment. They appeal to the doings of Jesus and his close disciples on the Jewish sabbath day as a proof that Christians are subject to both the sabbath commandment and the rest of the Ten Commandments. Plainly, they think there is no greater force and inducement to righteous living than the Ten Commandments. Hence they are afraid of what the abolition of the Ten Commandments as an integral part of the law covenant might cause to the morals and godly living of Christians. However, their fears are not the first fears of this kind to be expressed. The apostle Paul in his own day needed to quiet such fears on the part of converted Jews who were sticklers for Moses' law. Paul showed that their fears and misgivings were not properly founded. Almighty God's arrangement of grace and mercy is more powerful for righteousness than the Ten Commandments and the other laws of his law covenant with Israel. Shall we see?

¹¹ Those who argue against the law covenant's having been abolished, including the Ten Commandments, quote Jesus' words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:17-19) Do these words say that the "law" will not be abolished before the heaven and earth (Satan's invisible and visible organization) pass away in destruction at the battle of Armageddon to be succeeded by the new heavens and new earth which God has promised? No! Neither was Jesus saying that heaven and earth will pass away at the end of the world only after everybody alive on earth is keeping the Ten Commandments down to every jot and tittle.

¹² Oh, you will say, surely by the term "law" Jesus meant the Ten Commandments, because in his sermon on the mount he referred to the Sixth Commandment against killing and the Seventh Commandment against adultery, two references. (Matt.

5:21, 27) Yes, but did you examine the complete sermon on the mount and notice that Jesus made more references to other parts of Moses' law than to the Decalogue or Ten Commandments? He called attention to the matter of bringing gifts for the altar, to granting an immoral wife a divorce certificate, to forswearing oneself, to "an eye for an eye, and a tooth for a tooth", and to loving one's neighbor as oneself. In proof compare Matthew 5:23, 24, 31, 33, 38, 43 and Deuteronomy 16:16, 17; 24:1; Numbers 30:2; Exodus 21:23-25; Deuteronomy 19:21; and Leviticus 19:18.

¹³ This proves that by the term "law" Jesus meant not merely the Ten Commandments but all the rest of the "law of Moses"; and that the Ten Commandments did not occupy a position detached from the law covenant. Instead of declaring, therefore, that the law covenant, including the Decalogue, was eternal as the literal heavens and earth, what was Jesus saying? This: that the law was typical and that its types and shadows of good things to come would all find a fulfillment in antitypical realities. They would be fulfilled down to the last jot and tittle before the full end would come upon the Devil's world by the destruction of its demonic "heavens" and its political, commercial and religious "earth". Long before such wicked heavens and earth passed away, the types and shadows of the "law" would begin fulfilling, and that would mean that the law had been abolished with its types, in order to make way for the bringing in of the antitypes or realities by Christ Jesus. We are now at the end of the world and can see that the fulfillment of the law began nineteen centuries ago. At that time the law was abolished by being nailed to the tree on which Christ Jesus died as the antitypical "Lamb of God, which taketh away the sin of the world".—John 1:29

¹⁴ It was the *second* year of his preaching ministry when Jesus delivered the sermon on the mount. Hence he spoke while the "law" was binding upon the Jews. Jesus came, not to destroy the law, but to bring about its fulfillment, starting off the antitypical realities. The scribes, the Pharisees and the Sadducees, by means of traditions that transgressed God's commandments and made them of no effect, were the ones that were destroying the law and teaching men to break the commandments. Yet those men pretended to be the greatest observers of the law and to be righteous thereby. They claimed to be the "children of the kingdom", that is, to be in line for Messiah's kingdom. In view of their lawbreaking, hypocritical course, Jesus warned his hearers: "Except your righteousness shall exceed the right-

10. How do they explain, "Ye are not under the law, but under grace"? and why are their fears improper?

11. What words do some objectors quote from Jesus' sermon on the mount? and why do heaven and earth's passing away not argue against the law's abolition?

12. In Jesus' sermon, to what did the expression "the law" refer? and why?

13. What, then, did Jesus' words at Matthew 5:17, 18 mean? and how do we see that fact today?

14. As respects the law, why did Jesus come? and why was the righteousness of scribes and Pharisees not enough to enter the Kingdom?

eousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20) Such righteousness must be, not by keeping the law, but by a faith in Christ. As the apostle Paul said, who was once, "as touching the law, a Pharisee; . . . touching the righteousness which is in the law, blameless": "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:5-9.

¹⁵ Hence, while the law covenant was still in force over Israel, Jesus kept and taught the law and sought its fulfillment. To be little or "least in the kingdom of heaven" as a teacher of lawbreaking means not to be in the Kingdom at all. No Jew should think that while the law was thus in force the way into the kingdom of heaven was by breaking and teaching others to break the law covenant. The law foreshadowed the Christian realities that were to come, and so, unless a person was in harmony with that law, he could not enter the heavenly kingdom. Hence, if he broke the law in the smallest regard and taught others to do the same, he would not be in the Kingdom at all, because he would be practicing and teaching lawlessness toward God. Thus seen, Jesus' words to those Jews under the law in no wise meant that those of the "kingdom of heaven" class are still under the "law" since Jesus' death on the tree. Neither is their greatness nor their littleness to be measured by their degree of keeping *that* law, Pharisee-fashion.—Acts 15:5.

PERPETUALNESS

¹⁶ The religionists who claim that the "law" was in two parts say that the ceremonial law only was abolished but that the moral law set out in the Ten Commandments was to be perpetual and for ever. They refer us to Exodus 31:16, 17. These verses refer to the Fourth of the Ten Commandments and say: "The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual* covenant. It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

¹⁷ However, the use of the terms *perpetual* and *for ever* as regards the weekly sabbath cannot be interpreted to mean that the Fourth Commandment as well as the other nine were to continue to apply forever and hence must apply to Christ's disciples.

15. How is the lawbreaking teacher called the "least in the kingdom of heaven"? and are Christians therefore still under that law?

16. As against abolition, what do sabbath-keeping religionists argue about the Ten Commandments? and with what scripture?

17. Had those Ten Commandments always been in existence? and how do Moses' words show the answer?

Those Ten Commandments had not always been in existence toward men, not even toward the Jews. Moses, the mediator of the law covenant with Israel, says so plainly. In Deuteronomy 5:6-21 Moses recites the Ten Commandments and then, in verse 22, he adds: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." But just before reciting the Ten Commandments Moses said to the Israelites: "The Lord [Jehovah] our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire," and spoke the Ten Commandments. (Deut. 5:1-5) Yes, the Ten Commandments had a beginning, not with their forefathers, Abraham, Isaac, Jacob, and Jacob's twelve sons, but with the Israelites who were alive and present at Mount Horeb (or Sinai) when Moses mediated the law covenant with them. Hence the fact that the Ten Commandments have been abolished should arouse no fear and dismay in us.

¹⁸ Read, now, those Ten Commandments. Then you will realize that they had their beginning with Moses and his fellow Israelites. They did not exist toward Abraham and their other forefathers. The First Commandment says: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Ex. 20:2, 3, *Am. Stan. Ver.*) That commandment did not apply to Abraham, Isaac, Jacob, and the twelve sons of Jacob, because Jehovah God never did bring them out of a house of bondage in Egypt. Note, too, that the Commandment is negatively stated: "Thou shalt have no other gods before me." God did not thus speak negatively to Abraham. God spoke positively to Abraham, as it is recorded at Genesis 17:1, 2: "When Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." (*A.S.V.*) This covenant was not the law covenant, but the Abrahamic covenant concerning the Seed in whom all families of the earth are to be blessed.

¹⁹ As regards the Israelites under Moses, Jehovah God rightly commanded them not to worship other gods than Him. Why? Because Jehovah had rescued them from slavery and death in Egypt. They

18. Why did not the First Commandment apply to Abraham, Isaac, Jacob, and Jacob's twelve sons?

19. Why did Jehovah have a right to command the Israelites under Moses to worship no god but Him?

belonged to him as his redeemed people, and he had a right to command them to worship no other than Him alone.—Deut. 7:6-11.

²⁰ The Second Commandment is also negatively stated: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments." (Ex. 20:4-6, *A.S.V.*) No such commandment was given to Adam in the garden of Eden against worshiping fish, birds, and animals or images of them. Instead, God gave to man the positive command: "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." (Gen. 1:28, 26) It was when man lost dominion over the lower animal creation that he worshiped them and made images of them.

²¹ The Third Commandment is also negatively worded: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, *A.S.V.*) This commandment is enlarged upon, at Leviticus 19:12: "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD [Jehovah]." God had made a special revelation concerning his name to the Israelites under Moses, namely, that his name *Jehovah* means the God of purpose, the God of the covenant, the purpose-keeping or covenant-keeping God. (Ex. 3:13-18; 6:2, 3) Hence for them to enter into a covenant with Jehovah and thus become a people for His name would be a serious responsibility. If they did not keep their covenant with him, they would be dishonoring his name and taking it hypocritically and in vain. Therefore they would become guilty of a great offense against God. Bringing reproach upon God's name by false swearing and by covenant-breaking is a sin. It is contrary to what Jesus taught his disciples to pray to Jehovah God: "Hallowed be thy name."—Matt. 6:9; Rom. 2:23, 24.

²² The Fourth Commandment is also negatively put: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor

thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it." (Ex. 20:8-11, *A.S.V.*) In this Commandment there is nothing positive stated about celebrating the sabbath day by studying God's Word either in private or in public assembly, or by listening to sermons, or by going through various acts of worship on the seventh day.

²³ The Fifth Commandment is without negative: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20:12, *A.S.V.*) The apostle Paul says this is the "first commandment with promise". (Eph. 6:2) This commandment did not apply to the forefathers of the Jews, forasmuch as Jehovah God actually gave them no land. Abraham's father and mother were dead when he entered Canaan. Also God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child". (Acts 7:5) Abraham's grandson Jacob, and Jacob's twelve sons also closed their days, not in the Promised Land, but in an alien land not theirs, Egypt.—Genesis 50.

²⁴ The remaining five commandments of the Decalogue are all put negatively: (6) "Thou shalt not kill." (7) "Thou shalt not commit adultery." (8) "Thou shalt not steal." (9) "Thou shalt not bear false witness against thy neighbour." (10) "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (Ex. 20:13-17) They are not positive commands to love one's neighbor or others, but are commands against selfishness. They showed that such actions and forms of selfishness are sin, and thus they imparted the knowledge of sin to those to whom the Ten Commandments were given. Now, then, the giving of these laws to Israel did not prove or mean that they were a just and righteous nation. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13) Rather than show up the nation as righteous and just because of the righteousness and justice of their laws, such laws showed them up to the exact contrary. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no

20. How is the Second Commandment stated? and why did it not apply to Adam in Eden?

21. How is the Third Commandment stated? and why and how did it apply to the Israelites?

22. How is the Fourth Commandment stated? and what is not stated positively in connection with it?

23. How is the Fifth Commandment stated? and why did it not apply to Abraham down to his great-grandsons?

24. How are the remaining five commandments put? and how did they show up the Jewish nation?

flesh be justified in his sight: for by the law is the knowledge of sin.”—Rom. 3: 19, 20.

“The Ten Commandments being stated in such a negative way, it was plain that they were delivered to a people that had sin in their members. They were enforced upon a people that was inclined to the unrighteous things forbidden by those Commandments. Hence men who try to put Christians under the Ten Commandments and the rest of Moses’ law are trying to be teachers of the law without understanding the relationship of Christians to righteousness. So Paul remarks, saying of them: “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully [or applies it to whom the law fits, namely, to the Jews under it; why?]; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.” (1 Tim. 1: 7-11) Hence such negative laws against unrighteous persons of that kind were not delivered to Christians nor applied to them. Christians are justified by having Christ’s righteousness imputed to them, and they also have the glorious gospel of the blessed God committed to their trust. However, this is by no means saying that the Ten Commandments were not good and excellent for their day. “The law of Jehovah is perfect, restoring the soul.”—Ps. 19: 7, *A.S.V.*

“The law covenant cannot be taken apart, so that a part of it could be abolished, such as the ceremonial part, and a part of it remain, such as the so-called “moral” part. James 2: 10, 11 makes this point clear, saying: “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” So then, applying this point to the question of the perpetualness of the Ten Commandments and all the rest of the Mosaic law, what do we see? This: that if the Fourth Commandment concerning the sabbath day was “for a perpetual covenant” with Israel and for a sign “for ever”, then all Ten Commandments and all the Mosaic law, in fact, were for a perpetual covenant to endure as long as the Fourth Commandment. Conversely, if the rest of the covenant was

abolished, then the Fourth Commandment went out with it also.

“Just how long, then, do the words *perpetual* and *for ever*, as used in Exodus 31: 16, 17 quoted above, mean? Not to eternity, so as to be beyond abolishment. The same words in the Hebrew meaning *perpetual* (*ohlám*) and *for ever* (*l’ohlám*) are used with regard to the Jewish priesthood, the priesthood that descended from Moses’ brother Aaron. For example, Exodus 40: 12-16: “Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an *everlasting* [*ohlám*] priesthood throughout their generations.” Also as to the handling of the meal offering, the law said, at Leviticus 6: 14-23: “This is the law of the meat offering: . . . All the males among the children of Aaron shall eat of it. It shall be a statute *for ever* [*ohlám*] in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. . . . the priest of [Aaron’s] sons that is anointed in his stead shall offer it: it is a statute *for ever* [*ohlám*] unto the LORD.” (Num. 25: 13; Lev. 24: 8, 9; and Lev. 25: 46, *l’ohlám*) Such laws concerning priesthood had a physical or carnal basis; that is, they required that the priests and their high priest must be descendants of Aaron according to the flesh.

“From the Bible’s use of the words *perpetual*, *everlasting*, and *for ever* in connection with the Aaronic priesthood and their official duties one would imagine that these would exist and continue in force to all eternity. Yet today the Aaronic or Levitical priesthood has disappeared and functions no more. Moreover, the apostle Paul explains that Jehovah God, who first established the Aaronic or Levitical priesthood, abolished it and no longer recognized it after Christ’s death and resurrection. Christ Jesus was made God’s High Priest, not according to a “carnal commandment” or a law that recognized the flesh of Aaron the Levite, but according to a new law of God and by the sworn oath of God. His priesthood is therefore superior to Aaron’s. It is after the order or rank of Melchizedek, the priest-king of Salem. So Paul explains, as follows:

“Now if anything final had been really accom-

27. In connection with what else are the Hebrew words for “perpetual” and “for ever” used?

28. Because of using such words concerning priesthood, was the Aaronic or Levitical priesthood to continue always? and why is Christ’s priesthood superior?

29. What showed that a change of the law concerning priesthood must take place?

25. Because of being what kind of people was the law given to the Jewish nation? and why not to Christians?

26. Why cannot the law covenant be taken apart and partly abolished? and how perpetual would the Fourth Commandment therefore be?

plished through the Levitical priesthood, for even the giving of the Law was based upon it, what further need would there have been of appointing a different priest of the priesthood of Melchizedek, instead of choosing one of the priesthood of Aaron? For when there is a change in the priesthood, a change necessarily takes place in the Law as well.

30 "For [our Lord Jesus] of whom all this was said was related to a tribe no member of which ever officiated at the altar. For it is perfectly clear that our Lord sprang from the tribe of Judah, with reference to which Moses said nothing at all about priests. The point is still more clear in view of the fact that the appointment of the new priest resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications [the law of a carnal command], but by virtue of a life that cannot end. For the psalm [Psalm 110, verse 4] bears witness, 'You are a priest forever, of the priesthood of Melchizedek!' So an earlier regulation is abrogated because it was poor and ineffective (for there was nothing final about the Law), and a better hope begins to dawn, through which we may approach God. And in proportion as Jesus was not appointed priest without God's making oath to it, the agreement [the new covenant] which he guarantees is better than the old one, for God took no oath in appointing the old priests, but he made oath to his appointment, when he said to [Jesus], 'The Lord has sworn it and he will not change: You are a priest forever!' The old [Aaronic] priests too had to be numerous, because death prevented their continuing in office. But He [Jesus] continues forever, and so his priesthood is untransferable."—Heb. 7: 11-24, *Goodspeed*.

31 The "law of a carnal commandment" which made Aaron and his sons Levitical priests was not sinful; it merely recognized the flesh of Aaron's family. It was not against the Jews nor contrary to them. Not at all; for this law provided for typical sacrifices for their sins and their typical restoration to God's favor. This law was not weak, unprofitable, poor, ineffective, and useless in itself; but the weakness, unprofitableness, and ineffectiveness about it lay with the weak, imperfect, sin-stricken, dying priests of the line of Aaron the Levite. Hence, when Christ offered up and presented to God his human sacrifice as God's High Priest, that former law and its Aaronic priesthood were abolished. That means that the old law covenant, of which the priesthood-law was a part, was abolished. Hence it means that the Ten Commandments were abolished too as an

integral part of that old law covenant. The use of the Hebrew word *ohlám*, translated *perpetual, everlasting*, and *for ever*, in connection with the Fourth Commandment, respecting the weekly sabbath, does not argue against its abolition any more than against the abolition of the Levitical priesthood. *Ohlám* (from *ahlám*, to wrap up, hide, or conceal) simply means *indefinite* or *uncertain time*, whether eternity or a limited space of time whose limit is concealed from man and unknown beforehand to man. What makes the priesthood of Christ eternal is his having immortal life.

SPIRIT IMPARTED BY GOD'S GRACE

32 Let us not think, however, that the law covenant with its Ten Commandments was set aside without anything to take its place in the lives and conduct of Jehovah's consecrated people. By acting as God's High Priest in offering up his human sacrifice for sins, Jesus Christ became also the Mediator of a new covenant, a "better covenant" as compared with the old Mosaic law covenant. That old covenant with its Ten Commandments written on stone tablets did not make the Jewish nation perfect or righteous. However, under the new covenant the Christians are made righteous or justified through the Mediator Christ Jesus. His sacrifice upon which this new covenant is based really cancels or takes away sins in God's sight. (Heb. 9: 15-17; 8: 6-13) If the Jews had kept the old covenant, they would have become Jehovah's "peculiar treasure", his "kingdom of priests, and an holy nation". (Ex. 19: 6) Now the new covenant is His new contract or agreement whereby he takes out from the Gentile nations as well as the Jewish nation a "people for his name".—Acts 15: 14.

33 In paragraph 7 our attention was called to the glory with which the old law covenant was inaugurated by Moses its mediator. But such glory did not guarantee that the covenant with its Ten Commandments engraved on stone tablets would not pass away at some then-unknown, indefinite time. The very glory attending that covenant was a passing glory. But the new covenant has a better Mediator, a better sacrifice, and a power for righteousness which is stronger than the Ten Commandments engraved in letters of stone. It has a glory that never fades. Its power for righteousness is God's spirit. That active force makes alive, whereas the handwriting of the old law covenant showed up the Israelites as covenant-breakers, sinners, and assigned them to death. The consecrated Christians who are under this new covenant are made its ministers or servants. They receive their qualifications for this service, not from

30. Why was a new priesthood-arrangement necessary for Jesus? and why is he alone, instead of numerous priests, sufficient?

31. (a) Why was not the "law of a carnal commandment" against the Jews? but wherein was it weak and unprofitable? (b) Why, then, does *perpetual* as regards the Fourth Commandment not argue against its abolishment?

32. With Christians what takes the place of the old law covenant? and how and for what purpose?

33. 34. How is the glory of the new covenant greater than that of the old law covenant? and who are its ministers?

some religious theological seminary, but from Jehovah God and by Christ Jesus. Indisputably showing that the law covenant with stone-engraved Ten Commandments written by God's finger was abolished and was replaced by the new covenant with its life-giving spirit, Paul writes:

"My qualifications come from God, and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the spirit makes alive. Now if the administration of death which was engraved in letters of stone was invested with glory—so much so, that the children of Israel could not gaze at the face of Moses on account of the dazzling glory that was fading from his face; surely the administration of the spirit must be invested with still greater glory. If there was glory in the administration that condemned, then the administration that acquits [the ministration of righteousness] abounds far more in glory (indeed, in view of the transcendent glory, what was glorious has thus no glory at all); if what faded had its glory, then what lasts will be invested with far greater glory."

³⁵ Then Paul shows that the power for righteousness

³⁵ How does Paul then describe the Christian power for righteousness under the new covenant?

ness under the new covenant is not the abolished Ten Commandments but is God's spirit which transforms them to a godly likeness. Paul says: "(The Lord means the Spirit, and wherever the spirit of the Lord is, there is open freedom.) But we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit."—2 Cor. 3: 5-18, *Moffatt; The Emphatic Diaglott*.

³⁶ From that standpoint we can appreciate the force of Paul's further statement: "But if ye be led of the spirit, ye are not under the law." (Gal. 5: 18) The Christians are the ones being led by the spirit or active force of God in harmony with his holy Word. This fact proves that they are not under the old law covenant with its Ten Commandments, but are under the new covenant. Under it they are being transformed by the spirit which God's grace imparts in connection with that new covenant. For more on this vital matter our readers are referred to the next succeeding article.

³⁶ By what are the Christians led? and why are they therefore not under the law?

RIGHTEOUS WORLD WITHOUT THE TEN COMMANDMENTS

CAN you visualize a new world without the Ten Commandments? The very thought of such a thing would horrify many self-righteous religionists, as if it meant that all morality would be thrown to the winds. Still, you ask, how would it be a righteous world without the Ten Commandments to keep it straight? How could it be any better than "this present evil world"? Of course, this world does not observe the Ten Commandments; in fact, the world in general was never under the Ten Commandments. But the mere *absence* of the Decalogue, as those Commandments are called, is not responsible for the world's wickedness. The mere presence and popular knowledge of the Decalogue would not keep the world from being sinful. Just recall that the Ten Commandments were a part of the law code which God gave to the Jews by Moses. The mere declaration and publication of that law code to the Jews did not make them righteous or keep them from sin and wickedness against God. The hearing of God's commandments declared from Mount Sinai did not remove the Jews from the sinful level of the rest of the world and transform them into a righteous nation. "For not the hearers of the law are just before God, but the doers of the law shall be justified."—Rom. 2: 13.

1. How do we know that the mere presence and popular knowledge of the Ten Commandments would not make this world righteous?

² The Jews had been nine hundred years under that law code when Jehovah God said by his prophet Ezekiel: "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them mine ordinances, which *if a man do* [and not merely hear], *he shall live in them*. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." (Ezek. 20: 10-12, *A.S.V.*) In place of carrying out God's righteous law code, including the Ten Commandments, the Jews rebelled against him and his law and imitated the Gentile world round about them. God forewarned the Jews that, for breaking his law covenant, he would deliver them over into the hands of their heathen enemies. But the Jews would not be warned. "Wherefore," says Jehovah God, "I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord [Jehovah]." (Ezek. 20: 25, 26) This does not mean that God gave them a ceremonial law that was not good. All of God's laws are good, and the ceremonial features of

2. According to Ezekiel (20: 25, 26) why did God give the Jews 'statutes that were not good'? and why does this not refer to the ceremonial law?

his law are declared to be 'shadows of good things to come'.—Heb. 10:1.

'But what God here meant was that, after the Jews' persistence in disobeying his law (not just the Ten Commandments), he let them go their own way. He gave them over to the statutes and judgments of the heathen that were not good and by keeping which they could not gain life. Psalm 81:11, 12 declares: "My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." And the apostle Paul writes: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts. . . . God gave them up unto vile affections: . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:24-28) Thus the Ten Commandments did not transform the Jews into a righteous nation, nor convert the world. The Decalogue alone cannot produce a righteous world, despite the righteousness of the Decalogue.

'That God's promised new world can be righteous without the reinstatement of the Ten Commandments is demonstrated by Christ's faithful footstep followers. "Reinstatement" of the Ten Commandments, we say, because the Bible makes it plain that the old law covenant with the Jews, including the Decalogue, was taken out of the way by virtue of Christ's death on the tree. (See Ephesians 2:11-18 and Colossians 2:13-17; and the preceding article, ¶¶ 4, 5.) Hence such followers of Christ are not under the law covenant and its Decalogue. Nevertheless, their righteousness with God is a fact. They are not trying to be righteous before God by doing the works of that old law covenant. They accept God's Word, namely: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." "But that no man is justified by the law in the sight of God, it is evident: for, *The just shall live by faith.* And the law is not of faith: but, *The man that doeth them shall live in them.* Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 2:16; 3:11-13) Yet, despite not being under the commandments, ordinances and statutes of the old law covenant, true Christians do not pursue a course of sin like the world and its nations.

'To these Christians who are under God's new

covenant by Christ Jesus Paul writes, saying: "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14) All the world of mankind are "dead in trespasses and sins" and traveling now a swift pace toward destruction at the battle of Armageddon. And yet these Christians do not let sin have dominion over them, although they are not under the law but are under God's grace or favor through Christ. Many religionists insist that here the expression "not under the law" means not under the penalty of the law.

'They argue that the *law* here means the Ten Commandments or the "moral law of God", as they call it. They say Christians are as fully subject to the Ten Commandments as were the Jews, but that Christians come under the law when they break it and they are not under the law as long as they keep it. But such an argument does not agree with the rest of the Scriptures. Galatians 4:4 says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made UNDER THE LAW." According to the religionists' argument, this would mean that Jesus was a breaker of God's law and was under its penalties; whereas Jesus asserted that he came not to destroy the law but to fulfill it. It was nothing morally against Jesus to be *under* the law. He was subject to it because of being born by a Jewess. So he kept the law covenant, and he acted and he still acts in fulfillment of the good things which it foreshadows.

'The Christians are under God's grace or undeserved kindness. It is expressed toward them by the imputing of righteousness to them, resulting in their justification through Christ. Such righteousness is not earned by them by the works of the old law covenant, but is God's gracious gift to them through faith in the sacrifice of His Son. Hence it is said that they are not under the law, but under grace: "that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7) The apostle Paul illustrates the freedom which the Christian heirs of God's kingdom enjoy from the old law covenant by an illustration of a Jewish man and his wife. At Romans 7:1-6 he writes:

' "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her

3. What, then, did God's words by Ezekiel mean? and why would not the Decalogue produce a righteous world?

4. How do Christians demonstrate that God's promised new world can be righteous without reinstating the Ten Commandments?

5. Although not under the law, why do Christians not let sin dominate them like the old world?

6. Why does the religionists' argument about being "not under the law" not agree with Galatians 4:4?

7. How is it demonstrated that Christians are under grace and not the law?

8. How does Paul's illustration of the Jewish man and his wife fit the Christians?

husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ [sacrificed on the tree]; that ye should be married to another, even to him who is raised from the dead [Christ Jesus], that we should bring forth fruit unto God. For when we were in the flesh, the motions [passions] of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that [law] being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter [of the old law covenant]."

* That the "law" here meant is the law covenant, including the Ten Commandments, is proved by Paul's next words, namely: "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet [the Tenth Commandment]: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came [by God's law covenant through Moses], sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin [became death unto me], that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin."—Rom. 7: 7-14, *Am. Stan. Ver.*

¹⁰ Briefly, what the apostle is saying in the above-quoted words is this: According to God's law through Moses the death of a husband loosed his wife from her union to him, so that she could marry another man without becoming an adulteress and breaking the Seventh Commandment. Because of death the husband was no longer bound to the woman. God nailed the law covenant to the tree on which Christ Jesus his Son died. (Col. 2: 13, 14) That law covenant had condemned us and hence was against us by exposing us to be sinners. But those who acted on God's gracious provision through Christ for canceling sins died to such law covenant. Thus dying to it, such believers were justified from the things which the law covenant condemned and were free to be married or joined to Christ as members of his body

or congregation; not to a dead Christ, of course (for he was raised from the dead to heavenly life); but to a living Christ. So they live by union with him and bring forth the fruits of righteousness. The law, by its negative commandments (or Thou shalt not's) against committing sin, had excited the body's passions for sin, which sin works death. But now that the law covenant was dead and abolished, which once held the Jews under it, all believers in Christ are delivered from it and serve God, not according to the letter of that old covenant, but according to a new spirit given to them by God.

¹¹ Because the law covenant did not produce righteousness in the Jewish nation, that does not mean that the law was sin. Rather, that law made the Jews conscious of what sin is, and the law commandments are holy, just and good. Paul was a fleshly descendant of Abraham, to whom God said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22: 18) Abraham was God's friend and was justified in God's sight because of his faith. While yet unborn in the loins of Abraham, Paul had a hope of life through faith. But 330 years after Abraham died, the law covenant was added to the divine promise made to Abraham. This law covenant made it plainly appear that Abraham's fleshly descendants, the twelve tribes of Israel, were sinners and transgressors. Paul was born under this law covenant. He being unable to justify himself to life by the works of the law covenant, his hope of life by it died.

¹² The Jews, not seeing the temporary purpose of the law covenant, were deceived into thinking they could justify themselves by its works and thus earn the right to life from God. The law being holy, just and good, sin was clearly shown up in contrast with it. Hence the good law covenant was not the death of Paul and of the rest of the Jews; it was sin that they committed that brought the death penalty. The law, being given by the great Spirit Jehovah, was spiritual, being in harmony with that great Spirit Jehovah. But Paul was just a carnal or physical, fleshly human, sold or delivered over to sins at that. Hence how could he measure up to such good law? He could not; and so he turned to God's mercy through Christ.

NOT RELEASED TO WANTON WRONGDOING

¹³ Therefore, walking in union with the living Christ and following the active force or spirit of God, the Christians are not under the condemnation of the law covenant. They are not under the law covenant and its Ten Commandments. Many religionists,

11. How had Paul once been alive, and then died?

12. What was it that wrought death in Paul? and why could he not measure up to the law?

13. Why are Christians not under the law's condemnation? and why do they not give themselves over to a loose abandon to sin?

9, 10 (a) In Paul's illustration, how do we know what is meant by his expression "the law"? (b) How have Christians been freed from that law, to "serve in newness of spirit"?

frightened at this stark fact, ask, How can Jehovah's witnesses who believe this be held back from sinning without the restraining commands of the Decalogue? Are they not tempted to give themselves over to a loose abandon to sin and wickedness? The apostle Paul answers their questions and shows that true Christians dare not selfishly use their liberty unto sin. Paul admits that the law covenant made sin become more apparent and it disclosed the Jews under it to be sinners in a special manner. But God's grace was broad enough to take in even those covenant-breaking Jews under that special responsibility, provided they believed in Christ's sacrifice. Notice how Paul reasons it out to make it plain to us, that God's grace is no occasion for anyone to freely yield himself over to sin. Paul writes:

¹⁴ "Moreover the law entered [by Moses], that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Let not sin therefore reign in your mortal body, that ye should obey it in the lusts [passions] thereof. For sin shall not have dominion over you: *for ye are not under the law, but under grace.* What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. 5: 20, 21; 6: 1, 2, 12, 14-18.

¹⁵ Being free from the yoke of the law covenant and being made free in Christ, his followers are acting under the "law of liberty" and are manifesting in a positive way their love of Jehovah with all their mind, heart, soul and strength. This they manifest by following the course of righteousness and rendering to him the service that he requires of them as His witnesses. That the "law of liberty" does not mean license for unrighteousness, Paul shows, saying:

¹⁶ "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. For, brethren, ye have been

called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. . . . Walk in the spirit, and ye shall not fulfil the lust of the flesh. . . . if ye be led of the spirit, *ye are not under the law.* Now the works of the flesh [the law of Moses was against such works] are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, . . . envyings, murders, drunkenness, revellings, and such like: . . . they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 4, 6, 13-23) There are no Ten Commandments against producing such fruitage of God's spirit. His spirit in his consecrated people is powerful enough to produce this legal fruitage of righteousness without the Ten Commandments.—Rom. 13: 8-10.

¹⁷ Faithful Christians still study the law covenant, because the features of the law "are a shadow of things to come" and these coming things pertain to Christ and his ministry and kingdom. They recognize the law as "having a shadow of good things to come" and see Christ Jesus as "being come an high priest of good things to come". (Col. 2: 17; Heb. 10: 1; 9: 11) The types and shadows of the law are an important part of God's Word and must be studied by Christians as correctly outlining in advance the purposes of God respecting his Christ. The entire book of Hebrews is inspired proof of this fact. For this reason non-flag-saluters have properly quoted the Second Commandment as a supporting proof of their position.—Luke 24: 27, 44-48.

¹⁸ The faithful justified Christians will be united with Christ Jesus in the new heavens which will govern the coming new world of righteousness. They have been under no Ten Commandments, but under the new covenant and the power of Jehovah's spirit and grace. Likewise their earthly companions now, the people of good-will, are not under the Ten Commandments; and yet these are abandoning this world and are seeking God's righteousness and meekness, if it may be that they will be hid in the day of Jehovah's anger. (Zeph. 2: 3) Hence we may be sure that what God has accomplished in the case of these justified Christians and his "other sheep" of good-will now as regards reclaiming them for righteousness, without the Ten Commandments, he will also without them accomplish for all obedient men in the new world, by His grace through Christ the "Wonderful Counselor".

14. (a) Why did God's grace abound? (b) Should Christians sin because they are not under the law but under grace? and why?

15. How are they acting under the "law of liberty"?

16. (a) What is the liberty to which Christians are called? and how must it be used? (b) What works bar one from the kingdom? and against which fruits is there no law?

17. Why will faithful Christians study the old law covenant and quote the Second Commandment?

18. What do God's accomplishments regarding the justified Christians and their good-will companions assure us regarding men in the new world?

EVENTS OF GLADNESS AT CLEVELAND AND PITTSBURGH

NO PEOPLE enjoy more the assembling of themselves together for mutual edification and united action to God's glory than do Jehovah's witnesses. The strenuousness of the times and the difficulties of getting together do not count with them. The strengthening and the joy derived from meeting together for the advancing of the interests of the kingdom of God count with them as worthy of any effort and expense. So with inexpressible gladness thousands availed themselves of the assembly at Cleveland, Ohio, on the closing days of September, 1945.

The annual business meeting of the Watch Tower Bible & Tract Society, a Pennsylvania corporation, at Pittsburgh, Pa., was due on Monday, October 1. This made it convenient for a preliminary local assembly to be held in a near-by city, to be served by the president of the Society, N. H. Knorr. Cleveland could offer the facilities for such an assembly, and was accordingly chosen. Meant for just a state convention, due to travel restrictions, the invitations to it by special letter were confined to the Ohio companies of Jehovah's witnesses. These were sent out ten days in advance, announcing a two-day assembly, September 29 and 30, and advising of the personal attendance of Brother Knorr and also the subject of his public address, "Be Glad, Ye Nations," at the great Cleveland Public Auditorium. Also special letters, giving like information, were delivered by direct visit by Cleveland company publishers upon all persons of good-will listed in their files.

Such news, however, was too good to be held within Ohio's boundaries, and effusive individuals spilled over the big news to their relatives and friends in other states and provinces. Not surprising, then, that when the Cleveland assembly took up, there were eager, excited, overjoyed brethren present from most or all the states of the Union, and also the provinces of Canada.

Ten units of Jehovah's witnesses operate directly in Cleveland and its adjacent suburbs, and, of course, they have their problems. The day prior to the Assembly, Friday, September 28, a special afternoon meeting was arranged particularly for the servants of these company units and the local pioneers. However, the pouring in of the brethren on Friday at the Assembly Committee quarters was such that the meeting was thrown open to all caring to attend. This was held at the Kingdom Hall of Unit No. 1, and many of the 428 present were obliged to stand. Beginning at 3 p.m., this was first addressed briefly by T. J. Sullivan, a director of the Society and from the Brooklyn headquarters service department. Then the president, Brother Knorr, conducted a question-and-answer meeting pertaining to the organization and methods for carrying on the publication of God's kingdom afield. This kept up till 4:50 p.m., and proved to be very profitable and enlightening to all.

The night session, also meant originally for only the Cleveland company units, was transferred to the Music Hall, in the same building of the Cleveland Public Auditorium, on Lakeside avenue and E. Sixth street. Here the attendance leaped to six times as high, namely, to 2,500. Brother Sullivan first delivered a half-hour speech on "Our Kingdom Service", after which Brother Knorr spoke on

"Remembering the New World's Creator", dealing particularly with the texts Ecclesiastes 11:9, 10 and 12:1-14. All enjoyed it immensely, not only the many youthful persons present, but also the older folks, many of whom had grown old in Jehovah's service. As *The Watchtower* expects to publish this in its November 15 issue, we are glad to refer our readers thereto.

CLEVELAND ASSEMBLY

"It wouldn't be Cleveland if it didn't rain," someone on the streets was heard to say. But Saturday's rain did not dampen the ardor of Jehovah's assembled hosts for field service. September 29 the street magazine-work, the distribution of the public-meeting leaflets, the house-to-house witnessing and back-call activities moved ahead, because the limited time of the Assembly must be redeemed, rain or shine. In these Christian activities the members of the remnant of Christ's anointed body-members worked in unity, "shoulder to shoulder," with the many times more of the Lord's "other sheep", the modern-day Jonadabs.

For the meetings of the Assembly proper, according to printed program, the great gathering now moved into the vast Public Auditorium, which seats 10,500. The usual facilities of an assembly of Jehovah's witnesses were installed at the Auditorium, including a cafeteria in the basement. Here wholesome luncheons were served free to the conventioners. Voluntary contributions to the expense of the cafeteria were dropped in a number of receptacles therefor.

At 2:30 p.m. chairman N. Drysdale called for the song "Eternal God, Celestial King", and a well-trained orchestra (which grew to 36 instrumentalists) struck up the tune, and the formal Assembly was on! A prayer for divine blessing, and then a series of four related talks followed, all stressing the glad some fact that Jehovah God reigns anew toward our earth since A.D. 1914. The titles and the speakers were, "The New Song," by Assembly servant C. Hessler; "The Singers," by Cleveland company servant E. Hooper; "Jehovah Hath Become King," by J. Pierce, a traveling servant to the brethren; and "The Visible Theocratic Organization", by Grant Suiter, one of the Society's directors. Attendance at these speeches was 5,880.

Building up on the foregoing afternoon speeches, the night's program mounted to an unforgettable event. After fifteen minutes of song and announcements, the speeches resumed at 7:30 p.m., "The Gift of His Son" being first presented, by Brother Sullivan. "His Unspeakable Gift" was next presented by another director of the Society, F. W. Franz, and dealt with the method and manner with which the early Christian church, through its governing body, handled contributions for the poor and needy Jewish Christians at Jerusalem about the year 55 (A.D.). The speech culminated with explaining what is Jehovah God's unspeakable gift mentioned at 2 Corinthians 9:15.

Climaxing the entire day came the final speech, "Jehovah's witnesses in the Crucible," by Brother Knorr. An audience of 6,789 felt their hearts burn within them as they listened to this speech giving undeniable historical proof from the records of particularly 1933-1945 as to who are in actuality "Jehovah's witnesses". It was past 10 p.m. when Brother Knorr completed this world survey of proof.

In nice sequence he then disclosed the Society's early publishing of a new 48-page booklet, *Organization Instructions for the Kingdom Publisher*, adaptable for world-wide use in postwar times. His announcement of plans for a much-needed visit to the British Isles and continental Europe during the last quarter of this year evoked another round of applause. And when he advised that the Society would try to get material aid to the needy brethren of central Europe and that, in due time, the Society would tell them how they could all contribute their share of help, the brotherly love in the hearts of the delighted thousands warmed them up to yet more vigorous handclapping. The entire assembly, by a *viva voce* vote of "Aye!" charged Brother Knorr with the pleasant burden of bearing their love to all the European brethren he meets abroad. Never were brethren more stirred, and they fervently joined their hearts with Brother Knorr in his closing prayer.

All through the night more brethren continued to arrive in Cleveland, even if to enjoy only the final day of the Assembly, Sunday, September 30; and their zeal to assemble themselves with those of like precious faith was well repaid. The first event of the day was the baptismal talk, at 8:30 a.m. The Kingdom Hall, on Lexington avenue, was jammed for this occasion. Preliminary to being immersed in the city's pool at St. Clair Recreation Center, 98 affirmatively answered the questions, 36 men and 62 women. For the day's field activities all the other brethren applied to the Kingdom Halls in the respective sections of the city where they resided and sallied forth from there to the work. Of the 769 pioneers at the Assembly, 252 were special publishers, and all these helped in producing the fine service result that was later reported to the Assembly covering the two days of united activity.

At 2:15 p.m. speeches at the Public Auditorium took up again. From the attendance it was evident that the Auditorium would be packed out for the public address at 4 p.m. The contingent of three of the Society's directors, Suiter, Sullivan and Franz, served up a wholesome series of talks on "Living Under Grace, and Not the Law", "Were Parts of the Law Perpetual?" and "Righteous World Without the Ten Commandments". Before this series was over the Auditorium was indeed packed out. In mighty tones the Assembly sang "Take Sides with Jehovah", and at 4 p.m. the chairman introduced the public speaker, Brother Knorr. The speech that followed, "Be Glad, Ye Nations," held that vast audience of 13,500, and their applauses emphasized that they were rejoicing either *as* or *with* Jehovah's people; they well understood the glorious reasons for being irrepressibly glad. A free gift of the booklet *The Kingdom of God Is Nigh* was offered at the close to the 4,000 or so strangers of good-will in attendance. This public address brought the Cleveland Assembly to its finis.

SOCIETY'S MEETING AT PITTSBURGH

From Cleveland to Pittsburgh, Pa., is just several hours by train or auto. There, next day, Monday, October 1, 186 gathered at the offices of the Watch Tower Society in the Wabash Building, at 10 a.m. This was in harmony with the revised charter of the Watch Tower Bible & Tract Society as amended in business meeting last year, on October 2, 1944. Notice thereof was sent by letter to the 438 members

of the Society. Of this membership, 332 profess to be of Jehovah's anointed remnant of Christ's body-members, and 106 claim to be Jonadabs, or persons of good-will. There are 19 colored members. All together, 27 nations are represented besides the 48 states and District of Columbia of the United States of America. All members are active servants of God's kingdom, 83 being of the Society's institutions in America, and 142 being associated with American companies of Jehovah's witnesses, 102 being pioneers, 70 full-time company servants, 3 servants to the brethren, 3 book-depot servants, and 35 representing the foreign branches of the Society. Either by proxy or by personal presence, 427 members attended and voted.

After the acting secretary had distributed the voting blanks, Brother Knorr presided over the meeting. The main order of business was the electing of the seven members of the Society's board of directors. Before proceeding to this, Brother Knorr read a letter to the gathering. Because of its importance, at this transition time when the members of God's anointed remnant of heavenly Kingdom heirs are gradually passing off the earthly stage and the multitude of His "other sheep" is increasing in numbers with hopes of eternal life on earth, we publish this letter. It is self-explanatory.

LETTER OF GENERAL INTEREST

Brooklyn, New York,
September 24, 1945.

To the Membership of the
Watch Tower Bible and Tract Society,
Pittsburgh, Pennsylvania.

Dear fellow Servants:

On January 13, 1942, being a member of the board of directors of the Watch Tower Bible & Tract Society, I was elected vice-president of that Society to fill the office made vacant by the election of Brother Knorr as president. Ever since that date I have, with diligence and the Lord's help, striven to perform the duties of that office, as well as discharge other privileges and responsibilities of service bestowed upon me by the Lord.

At the time the board of directors selected me as vice-president they knew that I did not consider myself to be one of the remnant of the body of Christ, but that I hoped to be of the "great multitude" class, expecting to get life on earth instead of heavenly glory. At that time the members of the board did not consider one not of the "remnant" to be disqualified to hold a position as an officer of the Society. However, since that time, we have been greatly enlightened on the status of the Jonadab class in the organization by revelations of the Lord's Word in *The Watchtower* articles about the "stranger's right". Also in that journal we have learned more about the spiritual "governing body" and the proper position of the Watch Tower Bible & Tract Society in relation to such "governing body". These vital matters have become plainer to all of Jehovah's witnesses in recent years.

It is clearly to be seen, as a result of this plainer understanding, that each member of the board of directors of the Society, which the Lord is using to direct His work in the earth, should be an integral part of the spiritual governing body of Christ, as long as there are those of the "remnant" legally admissible to the directorate who possess the necessary qualifications to manage the affairs of the Society. Accordingly, since there has been a clearer appreciation of the proper qualifications of officers and directors of the Society, my being not of the remnant class and at the same time being a member of the board, as well as an officer of the Society, has presented and now presents an occasion for deliberation and action in harmony with the Lord's will.

More than a year ago when Brother Knorr and I were working together on the proposed amendments to the charter this matter was discussed by us. We considered then whether the qualifica-

tions of directors and officers should be presented to the shareholder voters in the form of a resolution to amend the charter fixing the qualification of directors and officers. At that time we did not deem it to be a matter that should be handled through amendment of the charter, because of reasons too numerous that time would fail me here to discuss them. At that time it was considered advisable by us to refer the matter to the board of directors at a suitable time so that the board could fix the qualification of directors and officers, limiting them to those of the "remnant" class, in harmony with the Lord's will.

Considering that the matter should be clarified and settled by the board of directors before the first annual meeting under the new amendments to the charter this matter was submitted to the members of the board of directors recently. After prayerful consideration and due deliberation the members of the board, including me, decided that it was the Lord's will that all officers, as well as directors, of the Society should be of the "remnant" class as long as there are such available and qualified. The determination was unanimous.

Inasmuch as there are members of the board of directors who are qualified to be vice-president, and since there are members of the Society each of whom is competent to become a member of the board of directors according to the Lord's will, I do not believe that it would be in harmony with the judgment of the Lord that I should continue to act as vice-president of the Society and as a member of the board of directors. Although my name as a candidate for re-election as a director has been printed on the ballots mailed to the members of the Society I do not choose to be nominated for re-election at the annual meeting of the members. I am hereby withdrawing my name as a candidate for election as a director. It is suggested that some competent person of the "remnant" class be nominated and elected to fill my place on the board of directors. Since my term of office as vice-president expires with my retirement as a member of the board by election of another person, it is not necessary for me to resign as vice-president in order for that office to be filled by some competent person from among the members of the board. A new vice-president will have to be elected by the directors after the annual meeting of the members. My membership in the Society with you shall continue unaffected.

My action in declining to serve further as a member of the board of directors and as vice-president of the Watch Tower Bible and Tract Society, a Pennsylvania corporation, is not an evasion of responsibilities. Rather it is an effort to comply with what appears to be the Lord's will, acceptable to me, and to which I delight to conform.—Rom. 12:2; Ps. 40:8.

The brethren everywhere, including all members of the Society voting at the election, will no doubt be pleased to join with me and the other members of the board of directors on this issue. In doing so we shall comply with the counsel of the apostle Paul, to wit, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10.

There is no question that in the days of the nation of Israel Jehovah did not permit those of the "stranger" class to do the work that belonged exclusively to the Levites. There is no reason why it should be different in this day of Jehovah.

Moreover, the action taken should not be considered as any indication of disunity. There is no disunity between those of the "anointed" class and those of the "stranger" class at the headquarters of the Lord's organization on earth. Indeed we rejoice that our hands are joined together in the service of Jehovah and that our hearts and minds are knitted together as one, even as

were those of Jehu and Jonadab as they rode together in the chariot to battle.—2 Ki. 10:15, 16.

I rejoice to stand with you as a fellow warrior for Jehovah, marching under the undefeated Commander to the people, determined that, by the spirit of Jehovah, we shall never break our serried ranks. In doing this we shall have a small part in the vindication of Jehovah's name, and see the enemy go down in the dust of defeat.

Your brother,

[Signed] HAYDEN C. COVINGTON.

ELECTION OF DIRECTORS AND OFFICERS

Accordingly Brother Covington's name was withdrawn from the nominations, although he still continues as one of the 438 members of the Society and also as the Society's legal attorney. Brother Knorr then read the Resolution referred to in Brother Covington's letter and which sets out the findings of the erstwhile board of directors. Thereafter nominations for directors proceeded, and Lyman A. Swingle, of the Society's headquarters in Brooklyn, N.Y., was nominated as instead of Brother Covington. A unanimous vote was cast for all seven nominees, namely, N. H. Knorr, W. E. Van Amburgh and L. A. Swingle to serve as directors for a term of three years; H. H. Riemer and F. W. Franz, for two years; and T. J. Sullivan and Grant Suiter, for one year.

For the next forty-five minutes Brother Knorr then delivered a service speech, the material of which will be incorporated in the 1946 *Yearbook* as the introduction of the Society's annual service report. Brother C. E. Stewart, Sr., of Pittsburgh, then moved that all those present at this annual business meeting send their love and greetings to their brethren in Europe by Brother Knorr; which motion was readily seconded and unanimously voted. Brother Knorr closed the meeting with prayer. It was a glad occasion, and numerous were the comments on how smoothly and expeditiously the proceedings had moved under the Theocratically revised regulations of the Society's charter.

Only four of the seven directors of the Society were in attendance at the Pittsburgh annual meeting. Hence the election of the Society's officers by the board of directors, as required by the amended charter, was deferred till all could be notified and assembled together in regular meeting. This was done on Friday, October 5, 1945, the board meeting being called by Brother Knorr at the Brooklyn headquarters for 8 a.m. All seven met together in the president's private office. After prayer for Jehovah's guidance and blessing, the following were nominated and then elected by unanimous vote: N. H. Knorr, as president; F. W. Franz, as vice-president; W. E. Van Amburgh, as secretary-treasurer, he having continued in unbroken succession in this office of the Society since March 24, 1903; and Grant Suiter and H. H. Riemer, as assistants secretary-treasurer. There being no further business, the results of the meeting were commended to the Lord with prayer.

(Continued from page 322)

upon in the December 15, 1945, issue of *The Watchtower*, but the 1946 Calendar of the Society will feature it before your eyes all the new year round. The picture in color accompanying the text helps you to visualize just how this year's text is being applied and realized throughout all the nations now. The Calendar pad also

reminds you of each of the six special Testimony Periods of 1946, besides the special service themes for all the intervening months. A single copy is 25c; but five copies, when mailed to one address, are \$1. Companies and groups should take advantage of this and combine individual orders for one common shipment.