



ROCK OF AGES
Other foundation can
no man lay -
A RANSOM FOR ALL

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

VOL. L

SEMI-MONTHLY

No. 15

August 1, 1929

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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.

YEARLY SUBSCRIPTION PRICE

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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.

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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:

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

(Continued on page 239)

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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NO. 15

JOB SEES THE TRUTH

"Hearken unto this, O Job: stand still, and consider the wondrous works of God."—Job 37:11.

PART 3

JEHOVAH'S Word makes the prudent man wise. Exaltation of self or of other creatures makes man a fool, because he deceives himself and deceives others. (Prov. 14:8) The three professed friends of Job represented that foolish class of men who speak, not according to the Word of God, but according to the word of creatures. In chapters thirty-two to thirty-seven of Job's prophecy Elihu speaks. With meekness and reverence he ascribes all wisdom and honor to God. In this great picture set forth in the book of Job, whom did Elihu foreshadow?

² When Elihu began his speech, he made no claim that he was speaking his own words of wisdom, but stated that he spoke as the mouthpiece of Jehovah God and that he would ascribe all honor and glory to God. He said to Job: "Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee." (Job 33:6, 7) Then Elihu added: "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words shall not be false; he that is perfect in knowledge is with thee. Behold, God is mighty, and despiseth not any; he is mighty in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the poor."—Job 36:3-6.

³ In this connection call to mind that when Jesus was on earth he said: "My doctrine is not mine, but his that sent me." "The words that I speak unto you, they are spirit, and they are life." "But he that sent me is true; and I speak to the world those things which I have heard of him. . . . As my Father hath taught me, I speak these things. . . . I do always those things that please him." (John 7:16; 6:63; 8:26, 28, 29) Jesus Christ was God's Anointed One, which means that he was commissioned by Jehovah to speak in behalf of Jehovah God. (Isa. 61:1-3) All those who have been brought into the body of Christ and anointed with the holy spirit of God are authorized or commissioned in the name of the Lord to speak his message concerning reconciliation of man

to God. (2 Cor. 5:20) The conclusion is therefore irresistible that in the picture Elihu represented God's anointed witnesses. Elihu therefore pictured Christ Jesus the Head and also the members of his body. All these constitute God's Servant, as it is written:

⁴ "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles [nations]. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles [nations]; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. 42:1, 6-8.

⁵ Furthermore, Elihu was a young man and therefore pictured the "young men" upon whom the Lord has poured out his spirit in these latter days since coming to his temple. Such are the ones who become God's witnesses. (Joel 2:28) These are the "young men" who have taken their stand wholly on the side of the Lord God and against the Devil and his organization. The Lord's inspired witness, writing of and concerning such class, said: "I write unto you, young men, because ye have overcome the wicked one. . . . because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" and loved not his world. (1 John 2:13-15) These are the ones who are described by the prophet as "the feet of him that bringeth good tidings, that publisheth peace" and who tell of God's great plan of salvation and say to the people of the Lord: "Thy God reigneth!" They are the ones that constitute the "watchmen" who joyfully join together in a harmonious testimony to the name and plan of Jehovah God.—Isa. 52:7, 8.

⁶ Elihu said to Job: "If there be a messenger with him, an interpreter, one among a thousand [God's anointed servant], to shew unto man his uprightness [to show man the right way]." Elihu therefore

shows by his language that he pictured the "interpreter", the "messenger" of God, the servant of the Lord God, who is God's anointed and who is commissioned to speak the Word of God for the comfort of those of mankind who desire to know the truth. It is God's anointed class that is commissioned to 'prepare the way of the people, cast up the highway, gather out the stones, and lift up a standard for the people'. (Isa. 62:10) This prophecy applies specifically after the Lord takes his power and begins his reign, and after he comes to his temple and assembles Zion.

⁷ Elihu therefore pictured the class to whom the Lord God said: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10-12.

⁸ We may know that we have the proper understanding of a prophecy when we are able to apply to the words of the prophecy the physical facts which clearly appear and then find that they fit exactly. Seeing that the words of the Lord show that in the picture Elihu must have represented his anointed servant class, what are the facts showing the fulfilment thereof? The indisputable facts show that there is now on earth, and has been within the last few years, a class of men and women who are entirely and wholly devoted to God and his government of righteousness. These constitute his anointed servant class. The Lord came to his temple in 1918. It was in 1922 or thereabout when his people began to see and appreciate the distinction between God's organization and Satan's organization. Particularly since 1922 the ones faithfully devoted to the Lord have been going forth with gladness in their hearts explaining or interpreting the Word of God and telling the people who will hear of and concerning God, his mighty power, and his gracious provision to grant life to man by means of restitution; and pointing out to them that God has placed upon his throne his anointed King Christ Jesus, and that during his reign all the peoples and nations of the earth shall have an opportunity to be restored to life and live upon earth.

JEHOVAH SPEAKS

⁹ Referring again to the picture that appears in Job: God was displeased with the three professed friends of Job because they had not spoken the truth. The Lord said unto Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." (Job 42:7) The

words of Jehovah here show that Job, a man of no pretensions, came nearer speaking the truth, and spoke much of the truth, whereas the three professed friends of Job, who claimed to speak in the name of the Lord, did not utter the truth.

¹⁰ How well the facts that have come to pass since that time fit the picture! The representatives of the Devil's visible organization have claimed to speak in the name of Jehovah God. The clergy and their allies and the principal of their flocks have posed as the sole teachers of the Lord's Word and as guides and advisers of the people. They have not spoken the truth, while many good, honest men of the land who have desired to know the truth have found and spoken some truth, the latter being pictured by Job. The ecclesiastical systems have builded great and imposing structures which they call "churches"; they have installed therein costly furnishings; they have caused to preside over these places the so-called great and mighty doctors of divinity; they have made the financiers and the professional politicians, who rule, the principal members of the congregation; and in these houses called "churches" the clergy have expressed their great "wisdom" and claimed to represent the Lord. They have in fact represented the Devil, because it is the Devil's organization.

¹¹ It is true, doubtless, that many of these ecclesiastical organizations started out with the avowed purpose of serving God; but they soon fell victims to the Devil; and the Lord caused his witness to write concerning such, and his words apply specifically to this day. (Jer. 2:21-25) Babylon and Belial are the names of the Devil's organization; and the ecclesiastical systems being a part thereof, the Lord says of and concerning the same: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

¹² In fact "Christendom", so called, is a social and political organization, operated chiefly by the owners of great wealth, professional politicians who carry on their selfish, nefarious work, and the clergy who pose as God's representatives and urge the people to faithfully support and uphold such organization. Many good men and women who desire to know of God's Word of truth are wholly in bondage to these ecclesiastical systems. Elihu pictures a class whose privilege it is to inform them.

¹³ What is said here with reference to the Catholic

and Protestant systems applies with equal force to the Jewish synagogues. No longer are the people therein taught by the rabbis the Word of God as written and recorded by his holy prophets. They have substituted the words of the so-called "fathers", even as the "three friends" of Job advised Job that he should study and follow such. These, as well as the Protestant churches, form a part of "Christendom", for the reason that the word "Christendom" is a misnomer. It is intended to be used to represent Christ's kingdom, but is in fact a subterfuge to blind the people. It is really the Devil's organization. There is no part of so-called "Christendom" that is teaching or making any attempt to teach the people *God's plan* to give man life on earth by redemption, resurrection and restitution.

¹⁴ God's anointed class, sometimes called Bible Students, and which class was pictured by Elihu, is the only class of people under the sun who today are magnifying the name of Jehovah God, and who give to him the glory and who are not giving glory and honor to men. These are telling the people of God's way that leads man to life and happiness. There is every reason why this anointed and faithful servant class should rejoice and sing for joy, because of the privilege granted unto them to declare the name, majesty and loving-kindness of the Almighty God, and tell the people how their relief and blessings are coming through his kingdom. Never did man enjoy a greater privilege on earth than is now enjoyed by those who take a delight in being the witnesses for Jehovah God, in speaking to those who will hear, and telling them about God's great arrangement for the salvation of humankind.

TIME

¹⁵ It will be seen that the speech of Elihu was chiefly for the purpose of magnifying, and did magnify, the name of Jehovah. His testimony tells of the power of Jehovah, indicates the overthrow of the enemy's organization, and tells of God's reconstruction in the time of restitution. The voice is used as a symbol of a message. It is the servant class of the Lord that together lift up the voice, that is to say, harmoniously proclaim the words and message of Jehovah God.

¹⁶ The lightning is a representation of the illumination of God's Word, which he gives forth through the Head of his anointed class. In his speech Elihu said: "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth." (Job 37:2, 3) Thus he indicates that the message of truth, illuminated by the "lightning" of the Lord and under his direction, will go to the ends of the earth as a witness to the nations and people. Then he says: "After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God

thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Out of the south cometh the whirlwind: and cold out of the north. He causeth it to come, whether for correction, or for his land, or for mercy. Harken unto this, O Job: stand still, and consider the wondrous works of God. And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty."—Job 37: 4, 5, 9, 13, 14, 21, 22.

¹⁷ In substance, Elihu here pictures a time when a strenuous and forceful witness would be given to the peoples and nations of earth, telling of God, his excellency and his mighty plan for the salvation of men; also telling of an approaching storm, the great trouble which is expressive of the indignation of God against Satan's organization; also indicating that immediately following this witness, or even while it is in progress, the great storm or whirlwind breaks with terrific fury upon the earth, and that it passes and cleanses the earth, and then "fair weather cometh out of the north". These words of Elihu foreshadow a great witness to the peoples of earth followed by the time of trouble, at the end of which restitution blessings would begin.

¹⁸ Thus is indicated the time when the anointed servant class on earth must give a testimony concerning the majesty of God, his purpose of destroying Satan's organization, and the bringing of life to the people through his government over which his beloved and anointed Son presides. The facts show that the anointed servant class is now giving that very testimony to the peoples of earth in obedience to God's commandments, and that this must be done before the great whirlwind of Jehovah's war breaks upon the nations of the earth.

¹⁹ The World War of 1914 to 1918, and the associated incidents, mark the fulfilment of the prophecy concerning the end of the world. (Matt. 24:7-22) That means that 1914 marked the time when the period of waiting would end and when the period of activity would begin against Satan and his organization. In verse fourteen of Matthew 24 it is said that then must follow the testimony of the good news to the peoples of earth, to wit, that the world has ended, the time of God's kingdom is at hand, and that this testimony must be given as a witness to the nations. Verses twenty-one and twenty-two of that same chapter state that then shall follow a time of trouble such as the world has never known and that this will be the last. That time of trouble is undoubtedly otherwise described by the prophet of the Lord as the battle of God Almighty. (Rev. 16:14) That will be the battle of God Almighty against Satan's organization, and will mark the complete overthrow of Satan's organization.

²⁰ This is another reason why the servant class now

on earth should rejoice to sing forth the praises of Jehovah's name and to declare his works among the people. (Isa. 12:1-5) The physical facts that are now in progress in fulfilment of prophecy are further proof that Elihu represented a class that would be privileged to understand the prophecy at this time. God conceals the understanding of his prophecy until his own due time to permit it to be known. His people have not heretofore understood the book of Job, but now in the light of the unfolding of the divine plan it becomes clear, and all honor and glory is given to the name of God. The revelation of the book of Job to God's people is another evidence that we are rapidly approaching the great battle of Almighty God and, after it, the blessings of God's kingdom on earth.

²¹ As Elihu concluded his testimony, the whirlwind broke in all its fury. Such is a symbol of God's expressed indignation against Satan's organization. Concerning this the Lord caused his prophet to write: "For, lo, I begin to bring evil on the city [organized Christendom] which is called by my name [Christendom claims the name of the Lord, but in fact represents the Devil], and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape."—Jer. 25:29-35.

JEHOVAH IS GOD

²² "Then the Lord answered Job out of the whirlwind, and said." (Job 38:1) This describes the condition at the time that God makes himself known to mankind. The whirlwind is a symbol of God's expressed wrath against Satan's organization. It is in this time of trouble that God will make the people understand who is the mighty and eternal One. Let

the reader now give careful consideration to Job's prophecy, chapters 38 to 41 inclusive.

²³ While organized "Christianity", so called, is posing as the savior of the peoples of earth, and so doing by bringing forth peace pacts, the League of Nations, and other makeshifts, there are many honest-hearted people of good-will who have no faith or confidence in "Christendom". These men, however, have not the knowledge of God's plan, and they have theories of their own as to how the Lord will bless them. They believe in the existence of God, but they have no knowledge or understanding of either his organization or the Devil's organization. Among other things pictured by Job, he foreshadowed or pictured this class. The Lord speaks to this "class" out of the whirlwind and puts to silence all the professed wise men of earth. He calls attention to the fact that he is the great Creator of heaven and earth, and shows that there is no other, and that he is the fountain of all wisdom, power, justice and love. His words show the utter insignificance of man and magnify the greatness of the Creator.

²⁴ What could be the purpose of Jehovah in thus speaking to Job, as set forth in chapter thirty-eight and that following? Having in mind that Job there pictured the peoples of earth who have respect for God, the purpose is to serve notice upon the people that Jehovah is God and that life can come only by reason of his provision made in mercy and loving-kindness. It is to convince all men of the truth that man has no power to bring about his own blessings.

²⁵ Before creation there is now, and there has been, the question at issue: Who is the great Supreme One? This issue has been made possible by the deflection of Lucifer and by his effort to turn man away from God. Satan has diligently sought to blind creation to God's greatness and loving-kindness. The Lord God has permitted the enemy to go his full length in this wicked attempt, and that is shown by the assault of Satan upon Job. Very few people on earth have any appreciation whatsoever of the importance of the statement that Jehovah is God. The great multitude of nominal "Christendom" think that they look to God, and their leaders speak his name, but their hearts are far removed from him. Many who claim to be followers in the footsteps of the great Master think that they have an appreciation of God's name, but they have not. There are none on earth who have a full appreciation thereof. At this time the appreciation of God's anointed people as to the meaning of his great name is increasing, and this is due to the lightnings that come from the Lord illuminating his Word. That is the reason why at this time God's anointed people are commanded to give the testimony that Jehovah is God.

²⁶ When by his supreme power God brought the Israelites out from the oppressive hand of Egypt, he

was teaching that people that he is God. Egypt symbolized the Devil's organization, while Mount Horeb pictured God's organization. The Lord God miraculously delivered the Israelites from Egypt and brought them to Horeb, and there gave them his law or rule of action by which they would be governed and which points to the way of life. The great issue then was, Who is God? Whom shall we serve? The paramount part of that law which God announced to Israel at the foot of Mount Horeb was and is: "I am the Lord thy God, which have 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) That declaration of God's law was made for the benefit of man. It was for the purpose of teaching men that Jehovah is the only true God; and all who will ever enjoy life everlasting must receive it from the Lord God and must be obedient to his law. Again Jehovah emphasized the same great rule when he spoke to Job out of the whirlwind. (Job 38 to 41) And now Jehovah God is having his anointed people to serve notice upon the nations that he is the only true God; and this he will have done before the great antitypical whirlwind or war breaks upon the nations. A few will hear; the great majority will not hear; and then out of the time of trouble God will convince all that he is Jehovah.

²⁷ It is expressly written that when God sent his beloved Son to earth he sent him to provide the ransom or redemptive price in order that man might have life everlasting. (John 3:16, 17) It was this great and mighty Teacher who at the end of his ministry on earth said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) That means, then, that no one can ever get life without knowing Jehovah God and his means of bringing life to the people.

²⁸ From the time of the tragedy in Eden until 1914 God has permitted the Devil to put forth his greatest efforts to turn creation from him. It has been a time of great suffering and it has furnished experience to mankind, teaching them a lesson that they could learn in no other way. It was in 1914, in harmony with the words of his prophet, that God said to his anointed One: 'Go forth now and rule in the midst of thine enemies.' (Ps. 110:1, 2) Since that time the Lord has been putting his kingdom in operation. He has been causing his anointed ones to specially give a testimony to the people that he is God; and this has been for the benefit of man, and not for God's benefit. The peoples of earth must be told that Jehovah is supreme, that he is the only true God; and they must know this in order that they may have an opportunity for life. This is proven by the specific words which God delivered to Job. That the testimony must now be given by the anointed is proven

by the position that Elihu occupied in the picture. God has commanded that this testimony be now given; and no one can be pleasing to him and acceptable to him unless he joyfully participates in giving the testimony to the people. The Lord has provided the means whereby the testimony can be given.

²⁹ To Job he says: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job 38:35) Thus with terse but accurate language God tells that the radio is a manifestation of His power and not man's, and that *He* is presenting the message of truth by the carrier wave of the radio. His anointed servant class must now use, and is using, this particular means of proclaiming the majesty of Jehovah, the great Creator of heaven and earth, and telling the people of his plan to give them life on earth. They are at the same time telling the people of Satan's organization how that oppressive hand will be removed and destroyed. Satan's organization has arrogantly and presumptuously undertaken to monopolize the radio; but we may know that God will have that means of transmitting the message used exactly according to his sovereign will. Doubtless in his own due time the great God will cause his faithful servants Abraham, David, and others, to stand in the city of Jerusalem and by means of the radio speak to all the peoples of earth that they may hear and know that there is no God besides Jehovah. Then the people will be fully informed that to know Jehovah God, and to obey him, means that they will be restored to the days of their youth and will live on the earth for ever.

RESTORED

³⁰ After the great whirlwind, and after Job had heard the voice of God, he abased himself before the Lord God and said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5, 6) Thus is pictured that after the great storm of trouble sweeps from coast to coast and totally wrecks Satan's organization all honest-hearted people of good-will will say: 'We repent in dust and ashes, and we gladly give our allegiance to the great eternal Jehovah.' Furthermore, the people will say: 'We have heard of thee, O thou Almighty God, for the past six thousand years, but our hearing was made dull and our eyes blinded by Satan and his agents, particularly the clergy, and we did not understand thee. We have also more recently heard through thy witnesses concerning thee and thy plan, because it has been dinned in our ears. We have seen the manifestation of thy greatness and power in the storm of thy battle that has swept over us, and now our understanding is open and we see thy majesty, thy power, and thy glory.'—Hab. 2:14; Hag. 2:7.

³¹ When the peoples of good-will then see and understand, they will know that the clergy and their

allies have misrepresented the Lord to them and have in fact been the representatives of the Devil. They will then see and understand that God is love and that his mercy and loving-kindness is now their portion. The prophet of the Lord represents them thus as saying: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

³² Returning now to the picture: The record shows that God gave to the repentant and abased Job full and complete restoration. It is written: "The Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."—Job 42:9-13.

³³ It is now seen that God made with Job a most marvelous picture, illustrating his purpose to give life to the human race by means of redemption and restitution. Job was again given seven sons and three daughters, making ten, or representing a complete restoration of the human family who repent and humble themselves before the Lord God. Job was then given 14,000 sheep and 6,000 camels and a thousand yoke of oxen and a thousand she asses, thus symbolically representing the riches that shall come to the restored human race. When the Israelites merited God's disapproval they were often taken into captivity, and then God extended his loving-kindness and mercy to them and "turned their captivity" and set them again in his favor. Billions of humankind are now dead and in the tombs, which condition is often spoken of as captivity. Millions of others are on earth, suffering great agony and pain and on the very brink of the grave, and they are properly spoken of as in captivity to sin and death. The promise of God is that he will bring the nations and the people from captivity and open a way to them for life by restitution. (Ps. 68:18; Eph. 4:8; Ezek. 16:53) By the mouth of all his holy prophets God has foretold that in due time there shall be opened unto all men the way to life, and that the obedient ones shall, by the process of restitution, receive life and dwell upon the earth for ever in happiness.—Acts 3:21-24.

REDEEMER

³⁴ The Jewish rabbis sometimes speak of Messiah because the prophets frequently foretold the coming of

a Messiah. The prophets also foretold that the Messiah would be the great Redeemer of mankind. Very few of the natural descendants of Abraham have any faith in a redeemer. The ecclesiastical systems of "Christendom", so called, 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. They speak of God and of Jesus with their mouths, but, as the Lord foretold, their hearts are far removed from him. (Isa. 29:13) The most that these ecclesiastical teachers say concerning Jesus Christ is that he was a great example and that men should study his life and follow his example. The majority of the clergy today even deny that he was more than an ordinary sinful man. They openly and flippantly deny the value of his sacrifice that provides the great redemptive price for man, and therefore they repudiate the saving power of his blood.

³⁵ Today there is no ecclesiastical system under the sun, Jewish, Catholic or Protestant, that teaches that the blood of Jesus Christ was shed to provide the purchase price for man from death, and that God by Jesus Christ at his coming and his kingdom will restore the obedient ones on earth to perfect life and give them a home on earth for ever. At the same time all these ecclesiastical systems and their leaders pose as God's representatives, but in fact are frauds and hypocrites. All these systems repudiate God's kingdom on earth as a means of bringing about peace, prosperity, life and happiness. In one part of the picture, however, Job represented a class of people having faith in God and in the great Redeemer.

³⁶ In his speech Job uttered a prophecy concerning the necessity for a Redeemer and a Mediator. He expressed faith in a Redeemer when he said: "For I know that my Redeemer [near of kin, or vindicator, *Rotherham*] liveth, and that he shall stand [up] at the latter [last] day upon the earth [or, as *Rotherham* renders it, 'over my dust shall he rise']; and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26) The sense of this seems to be that the One who would be Job's (and all mankind's) Redeemer was then alive in the universe; and though he should arise over Job's dust, that is to say, though he should come forth after Job had died and, as Job puts it, "after my skin is struck off"; yet in or through Job's flesh he should see the evidence of the presence and day of the Lord; and although his old skin and body would be destroyed, yet "apart from" this old fleshly body Job would be given a new one in the resurrection and would look forth and behold the evidences of the presence of his Redeemer.

³⁷ On another occasion Job expressed his faith in a redeemer and his desire to find and to know him.

He said: "Oh that I knew where I might find him! that I might come even to his seat [dwelling place, *Rotherham*]! I would set my cause in order before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me. There the upright might reason with him; so should I be delivered for ever from my judge. Behold, I go forward, but he is not there: and backward, but I cannot perceive him; on the left hand, when he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." (Job 23:3-10, *R. V.*) This shows a class, pictured by Job, seeking the Lord if haply they might find him. In support thereof compare the words in Acts 17:27, 28, which read: "They should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." In this connection attention is called to God's provision through the Redeemer to bring life to man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

³⁸ While the ecclesiastical systems, which are of the Devil's organization and pictured by Job's professed comforters, have not comforted the human family by telling them of God's gracious provision through the Redeemer, God has had some witnesses on earth, and still has some, who do call attention to his plan of salvation by redemption and restitution. The Lord spoke words of disapproval of Job's three professed friends, and words of reprimand against Job; but no words of disapproval or reprimand were spoken against Elihu. This is further proof that those who are pleasing to the Lord, even though imperfect in themselves, are the ones who are wholly devoted to him and who joyfully proclaim the message of his name and his great works.

INTEGRITY

³⁹ The Scriptures emphasize the fact that amidst all his trials and tribulation Job maintained his integrity. In this Job had the confidence of Jehovah God. In due time God sent Jesus his beloved Son into earth. Jehovah had confidence that Jesus would maintain his integrity on earth, even though Satan, through remote causes, would move God to let suffering come upon Jesus. The Jews considered Jesus "stricken [and] smitten of God", just as Eliphaz, Bildad and Zophar thought of Job; but in fact, as

God's prophet disclosed, Jesus' suffering was for the benefit of humankind. (Isa. 53:4, 5) God knew that he could put a man on this earth who would withstand the temptations of Satan and would cleave to God and maintain his integrity, and on the basis of his integrity he would provide for the redemption and restoration of the human race.

⁴⁰ When Jesus began his ministry Satan thought he could cause Jesus to turn against God. He placed before him three great temptations, and in all of these Satan failed to turn Jesus from the path of rectitude and Jesus maintained his integrity. (Matt. 4:3-10) Satan then set his organization, to wit, the clergy of that time and their allies, the commercial and political rulers, against Jesus and brought upon Jesus all manner of persecution. Amidst it all Jesus maintained his integrity. Jesus suffered persecution, great affliction, and the most ignominious death, and the pious Jewish clergy attempted to make the people believe that all this was because of the direct judgment of God against him.

⁴¹ God also foresaw a strain of men in the human family who would resist Satan and maintain their integrity of heart devotion to him. There is a long list of these given in the eleventh chapter of Hebrews, and they are designated as faithful witnesses. The Lord shows also that a class of 144,000 "called and chosen and faithful" ones, following in the footsteps of Jesus, are subjected to persecution and misrepresentation and yet maintain their integrity, their faith and devotion to God. God's expressed confidence in Job also reflects God's purpose to discipline the human family, which he will do under Christ's kingdom; and that eventually, during the reign of Christ, he will bring them back into harmony with him, and that at the end of his reign, when the great test shall come upon all mankind, there will be a large number who will maintain their integrity and prove worthy of life everlasting. And thus it is prophetically written concerning Jesus: "By his knowledge shall my righteous servant justify many."

⁴² Be it further noted that all of these who have maintained their integrity have been witnesses to the name of Jehovah God. Jesus testified that for this cause was he born and for this reason came he into the world, that he might bear testimony to the truth. (John 18:37) The faithful men of the Old Testament were witnesses to the name of Jehovah God, and they are cited as examples of faith to the followers of Jesus. (Heb. 12:1) It follows, therefore, that those who shall be associated with the Lord Jesus in his kingdom will be the ones who will maintain their integrity and stand firmly against the Devil and his organization and will with boldness and joy of heart proclaim the name and works of Jehovah God.—1 John 4:17, 18; Isa. 12:1-5.

LESSON

⁴³ There must be a lesson in the book of Job for all who love righteousness. In brief, that lesson may be summed up as follows:

⁴⁴ (1) That Jehovah is the only true God and there is none other; that his power is supreme; that he is just, wise, and the complete expression of unselfishness; that he is the source of life, and that all who will receive life must receive it from him.

⁴⁵ (2) That Satan is the embodiment of evil, the enemy of man, and the adversary of God, and that he always resorts to fraud, lies, deceit and hypocrisy to accomplish his wicked purposes.

⁴⁶ (3) That Satan has a powerful organization, both visible and invisible to man; that the agencies of the visible part of Satan's organization are, to wit, the clergy and their allies, the commercial and political powers of earth that rule the people and misrepresent God and whose efforts turn the people away from God and blind them to his Word of truth.

⁴⁷ (4) That on the earth there is a class of men and women who have a desire for righteousness, but have been blinded by the efforts and misrepresentation of Satan and his agencies, and who are in the dark and know not of the proper course to take.

⁴⁸ (5) That God has an organization a part of which is visible to human eyes; that those who are members of his organization are wholly devoted to him; that it is the privilege and duty of the members of the visible part of God's organization to obey his commandments and to proclaim his power and his works and his loving provision made to give life to the people; and that the time is now come when this testimony must be given to all the nations as a witness.

⁴⁹ (6) That shortly God will express his indignation against Satan and his agencies by a demonstration of his power in a time of trouble to be visited upon the world, such as never before was known; that in that time of trouble Satan's organization will perish from the earth and the people will be delivered from his oppressive hand.

⁵⁰ (7) That following the time of trouble peace will come to the peoples of earth; that all will be brought to a knowledge of the truth, and that those who will know and obey God shall be restored to their homes, their friends, their property, and be given even much more than they ever possessed; and above all, the obedient will receive life everlasting and dwell together in peace upon earth for ever.

⁵¹ This knowledge of the mercy and loving-kindness of God is now brought to the attention of the people, that all those who desire may take their stand on the side of Jehovah God and gladly obey and serve him. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." (Ps. 40:4) "Blessed is the nation whose

God is the Lord; and the people whom he hath chosen for his own inheritance."—Ps. 33:12.

⁵² God now offers his servant class the great privilege of conveying these eternal truths to the people. It is the message of peace on earth and good-will toward men. It is God's truth and is therefore the complete remedy for all the ills that afflict humankind. Henceforth every one of the temple class will sing forth the praises of the Most High by telling the people of the wondrous works of God.

QUESTIONS FOR BEREAN STUDY

- ¶ 1-3. What is the source and the standard of true wisdom? At this point in our study, who is speaking to Job? Whom does he foreshadow? What does he say as to the source of his knowledge and wisdom and of the merit of his counsel? Compare his claim and manner with that of Jesus and his followers, to identify the class pictured by Elihu.
- ¶ 4-7. Quote scriptures to show that this class is God's commissioned "servant" to speak his message concerning reconciliation of man to God. Show how other scriptures confirm the identity of the class pictured by Elihu.
- ¶ 8. How may we know when we have the proper understanding of a prophecy? Relate the physical facts which show the fulfilment of prophecy respecting an anointed servant class authorized as witnesses for Jehovah and entering into the Lord's arrangement in harmony with their commission from him.
- ¶ 9, 10. Compare the words of Job and those of his three "friends", as to their statements' having the approval of the Lord. Give the application of this part of the picture.
- ¶ 11-13. Account for the formation of many of the ecclesiastical organizations. Why should they have so far deflected from their original purpose? Apply 2 Corinthians 6:15-18 in connection with what is pictured in Elihu's ministry to Job.
- ¶ 14, 15. Identify God's anointed class, pictured by Elihu, by comparing the message which they are giving to the people with that which Elihu gave to Job.
- ¶ 16-19. What, in substance, is pictured in Elihu's words recorded in Job 37? Point out the fulfilment of what is there foreshadowed, and show that it is in harmony with Jesus' prophecy recorded in Matthew 24.
- ¶ 20, 21. What is the rule as to when prophecy can be understood? The recent rapidly increasing volume of revealed prophecy is evidence of what? What is pictured by the whirlwind's closely attending the conclusion of Elihu's testimony? Describe the Lord's judgment upon Christendom, as set forth by his prophet Jeremiah.
- ¶ 22-25. Apply the picture of God's answering Job out of the whirlwind. What is the purpose therein?
- ¶ 26-29. Quote Jehovah's first commandment in his law to Israel. State its purpose and its importance. What was pictured in God's warning to Egypt and his deliverance of Israel from Egyptian bondage? Point out the only way to attain unto life, and the means by which God is bringing to the people a knowledge of himself and of his purpose to offer them life.
- ¶ 30, 31. What is pictured by Job's abasing himself after he had heard the voice of God?
- ¶ 32, 33. Describe Job's restoration. What was illustrated therein?
- ¶ 34-38. Account for the class of people represented by Job. By Job's three "friends". By Elihu.
- ¶ 39, 40. What is shown by Job's 'maintaining his integrity' amidst all his affliction and trials? Point out the lesson in Jesus' maintaining his integrity under the extreme test to which he was subjected.
- ¶ 41. Describe how the element of test will finally be found to have entered into the experience of every member of the human family who, under God's plan for man's reconciliation, shall attain to life everlasting.
- ¶ 42. Show that it was as witnesses to the name of Jehovah

God that the faithful ones referred to by Paul (Hebrews 11) were involved in a test of their integrity.

¶ 43-50. Sum up the seven-fold lesson contained in the book of Job as to (1) the supremacy and majesty of Jehovah; (2) the utter degeneracy and wickedness of Satan; (3) Satan's organization; (4) a class on earth blind but de-

siring righteousness; (5) a visible part of God's organization; (6) destruction of Satan's organization near; (7) a subsequent time of peace and restoration.

¶ 51, 52. Why has God given these truths to his servant class? What, therefore, is clearly their responsibility and privilege in this respect?

JEHOVAH OUR GOD, JEHOVAH IS ONE

[Fifteen-minute radio lecture]

“JEHOVAH is our God, Jehovah is one.” (Deut. 6:4, *A.R.V.*, margin) These words express an unchangeable truth, and to go contrary thereto means death, extinction. All human beings who would seek to gain everlasting life on this earth must come to a knowledge of this truth. All creatures in heaven and in earth who will ever enjoy eternal life must acknowledge this truth from their hearts and live in harmony with it. Jesus said, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) Jesus was here addressing God his Father, whose name is Jehovah. Jehovah is the God of Jesus Christ.

It was Jehovah who sent Jesus Christ into this world to die and thereby take away the sins of the world that the human race might be restored to perfect human life on earth, and that for ever. Jehovah is the Father of our Savior Jesus Christ, and therefore it was Jehovah to whom Jesus referred when he said to Mary Magdalene after his resurrection: “I ascend unto my Father, and your Father; and to my God, and your God.” (John 20:17) Hence Jehovah is the “God [that] so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16.

To be a genuine Christian, acceptable to the Most High God, one must not alone confess Jesus as his Savior but also acknowledge, confess and serve Jehovah as his God, the same as Jesus himself did. To deny that Jehovah is the true God as well as the Father of Jesus Christ is unchristian. The sacred scripture plainly says: “This is antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.” (1 John 2:22, 23, *R.V.*) This scripture does not say that he is antichrist, even he that denieth the theory that the Father and the Son and the holy spirit are one, three persons in one, and one in three persons.

It will not do to dismiss the matter lightly by saying, Jehovah? why, he was merely a tribal god, a local god whom the Hebrews either borrowed from a neighboring pagan tribe or else invented for themselves, choosing him to be their deity of worship! The sacred record is absolutely to the contrary. The Hebrews did not choose Jehovah, but Jehovah chose them for his

good purposes. Not only was Jehovah the God of the faithful Hebrews, but he is now and for ever shall be the Most High God over all, to whom even Jesus will always be subject. (1 Cor. 15:27, 28) For Jesus, when he became a man, was born as a Hebrew, a Jew, and he worshiped and served the same God as his fellow Jews. A true Christian will therefore follow Jesus' example and worship the same God.

A Christian is indeed not under any portion of the law code which God gave to the Jews through Moses; the value of Jesus' human sacrifice relieves him of all obligation to that law. But Jesus' atoning sacrifice does not and never will relieve any human being who wants everlasting life of the necessity of being obedient to and worshiping Jehovah as God supreme. In fact, Jesus' death was for the very purpose of bringing all mankind back to the worship of Jehovah and to reconciliation with him, that thus they might gain eternal life on earth.

The name Jehovah occurs in the original Hebrew Bible several thousand times, but our English *King James Version* Bible has been so translated that the name Jehovah can be found therein only seven times. This same smothering over of God's true name is also true of the *English Revised Version*, the *Douay Version* and other translations of the Scriptures. Hence even very few Christians can tell you what God's own name is.

“Jehovah,” the name, has been defined as meaning “The self-existent One”. But Rotherham, producer of that precise Bible translation called *The Emphasized Bible*, states that the name signifies “The Becoming One”, or “I will become whatsoever I will, may or can become”. In other words, this name means that the Almighty is a God with a purpose, who does or becomes whatsoever he wills to do or become, and no other being can prevent God from thus accomplishing what he will. At the burning bush the angel told Moses that God would deliver the Hebrews from Egypt and set them in a land of milk and honey. He also told Moses to tell the Hebrews that the God who would thus deliver them was named Jehovah. Hence this name means that God's purpose is to deliver. Therefore, to deny Jehovah means to cut oneself off from deliverance.

God's purpose is to deliver not merely the Jews. God *did* once deliver them from Pharaoh's oppressions

in Egypt and brought them into a land which was then almost a paradise; for of ancient Palestine it is written: "All the plain of Jordan . . . was well watered every where, . . . even as the garden of the Lord." (Gen. 13:10) Nevertheless, even in the land of milk and honey the Jews fell away from the true worship of God and at length came under the power of Satan, the god of Egypt and of all this world. (2 Cor. 4:4) Today they are as much in need of deliverance as all other nations. Deliverance must come to all mankind, Jew as well as Gentile; and hence God's name signifies that he is a God who can deliver, and whose purpose is to deliver, all humankind from the great oppressor, Satan, and from sin, sorrow, death and the grave.

It was because Jehovah's name implies this noble purpose that he, 'the Father, sent the Son to be the Savior of the world. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.' (1 John 4:14; 3:8) It was because of this loving purpose that Jehovah spoke through his prophets thousands of years ago. Through them he foretold that, after all human governments should prove to have completely failed to bring the desire of man's heart, then he would set up a perfect government upon this earth and the operation of that government would be laid upon the shoulders of "his only begotten Son", the Messiah, Christ Jesus; that Christ must first be slain as mankind's ransom before he would be exalted as King over mankind; that then Christ would overthrow the Devil and all man's oppressors, would bring back the dead to life on this earth, would act as Mediator between God and fallen man, would be mankind's true Physician and heal them, if obedient, of sin and all mental and bodily sicknesses and imperfections, and would restore them to human perfection in a paradise restored on earth.—Isa. 9:6.

Just before the Prophet Moses' death God inspired him to utter these words: "Jehovah is our God, Jehovah is one." These words do not say that God is three in one, or one in three. The doctrine of the trinity claims that God is in three persons, the Father, the Son and the holy ghost, and that these three are one, equal in power and glory. This trinity idea is really borrowed from the idolatrous pagan religions. The ancient Babylonians, Egyptians, Assyrians, Persians, Grecians, Romans, and even the East Indians and Chinese worshiped a plurality of gods, which fact shows that the trinity idea is of the Devil. Teachers of the trinity doctrine may pretend to have a religion different from that of the pagans, but they can find no Bible support for the trinity dogma, and, when asked to explain it, they merely look wise and say that the trinity is a mystery. And it is a mystery, invented by Satan to confuse people's minds as to the true God.

It is true that Jesus is God's Son; but no one can

prove from the Bible that Jesus ever said he was Jehovah God, or that he was his own father or was what trinitarians call the holy ghost. The *King James Version* Bible does say: "There are three that bear record in heaven, the Father, the Word, and the holy ghost: and these three are one" (1 John 5:7); but you will find these words absolutely left out of all modern revised versions. Why? Because all investigators of the most ancient Bible manuscripts find that this verse is a forgery; it was never in the original New Testament. The other scriptures that trinitarians use to try to bolster up their false doctrine do not prove their argument, but really disprove it.

Jesus did not agree with the trinity doctrine that he is equal with Jehovah God his Father in power and glory. Jesus said: "My Father is greater than I." (John 14:28) And as to Jehovah's superiority over his Son Jesus and every one else God says: "I am Jehovah, that is my name; and my glory will I not give to another."—Isa. 42:8.

Superstitious pagans, ancient and modern, have worshiped and prayed to a mythological woman called the mother of god, or gods, and adored her as "the queen of heaven". But Jehovah has neither wife nor queen in heaven. In Jeremiah's prophecy (7:18; 44:17-19, 25) God condemns those who worship and burn incense to "the queen of heaven" so called. The expression "mother of God" is totally pagan; it is blasphemous, because nowhere found in God's Word. Women and mothers are human creatures and are not found in heaven. God never had a mother, for of him it is written: "Even from everlasting to everlasting, thou art God."—Ps. 90:2.

It was not Jehovah God who came down from heaven to become man by being born of the virgin. It was Jesus, the Son of God. At no time did Jesus claim to be Jehovah, the Almighty God. When Jesus was raised from the dead he was born anew, "the firstborn from the dead." (Col. 1:18) Thus Mary no longer holds the relationship of "mother" to him. Mary was merely the mother of Jesus as a man; but that human nature Jesus laid aside for ever at his death, depositing it as a ransom sacrifice for mankind's redemption. (John 6:51) Hence he no longer has any human relationships. (Matt. 12:46-50; 2 Cor. 5:16) He is now a divine spirit being, the Son of God, not of woman, having been born anew in the resurrection by God's spirit. (Acts 13:33; 1 Pet. 3:18) The "brethren" of Christ, whom God is now taking out from the world are his brethren spiritually, because begotten by the spirit of Jesus' Father, Jehovah.—Heb. 2:11, 12.

Jehovah! It is the name that all creatures granted life shall yet reverence, hallow and love, yea, even more so than Jesus' name. Why? Because it is the name of the true God, and "God is love". (1 John 4:8) It is the name of Jesus' Father, the name of the Most High God, the great Giver of life to all.

(Ps. 36:9) Jesus loves Jehovah's name above all, and now at his second advent he comes to vindicate that "glorious and fearful name".—Deut. 28:58.

Satan, the great adversary, has misrepresented God's name and has caused it to be hidden from the people. God has been long-suffering and has not interfered. But now the deliverance of the human race by God's power is at hand. And as at the salvation of the Hebrews from Egypt God exalted and magnified his name as Jehovah, so also in the oncoming "battle

of the great day of God Almighty" he will again unveil his name and will destroy Satan's empire from heaven and earth and deliver mankind therefrom. And then, as it is written, "Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one." (Zech. 14:9, *A.R.V.*) Thus it will be finally and for ever established that Jehovah is the one true, almighty, and supreme God, and that he is the great Deliverer and Savior through our Redeemer Christ Jesus.—1 Cor. 8:6.

THE LOVE OF GOD

[Twenty-minute radio lecture]

FEW words in the English language are more misunderstood and misused than the word "love". In the majority of instances that which passes for love is not love, in the true sense of the word. The reason for this is that the accepted definition of the word is not correct. The dictionary defines it thus: "Love is a strong, complex emotion or feeling that causes one to delight in and crave the presence and possession of some object." This is a first-class definition of selfishness, which is the very opposite of love.

It oftentimes occurs that passion, rank selfishness, and at times even wickedness, are called love. To illustrate: A young man has a strong emotion or feeling that he desires some young lady for a wife. In other words, his emotion or feeling leads him to desire to possess this young lady. She cares nothing for him and he murders her, and it is quite customary for people to call this wicked emotion or feeling by the name of love. The real truth is that he is possessed of a blind passion and a cruel, heartless selfishness. He does not have the best interests of the young lady at heart. In fact, he is not considering her at all. He is simply considering his own selfish desires. In no sense of the word can it be said that he loved this young lady.

Again, it often occurs that when a child deserves a punishment the parents refrain from punishing because of some sentimental feeling that they themselves would suffer by seeing the child suffer, and among nearly all people this sentimental emotion passes for love. The truth is that the parents are selfish, and are not willing to suffer in order that the child may be blessed. Such parents consider their own feelings, and not the child's future welfare. As a result, the child is injured, and soon learns that "mamma" is so "tender-hearted" and "loving" that she will not punish, and soon the child becomes wilful, disobedient and oftentimes incorrigible. Again, parents often have a sentimental desire to exercise control of a child's actions and liberties after the child has reached the estate of manhood or womanhood and claim that this desire

is love for the child, when it is merely a selfish desire to be near the child and to possess it. Jealous husbands and wives will curtail the just and proper liberties of their mates, and insist that their motive is love, when in fact it is wicked selfishness on their part.

These illustrations fit perfectly the dictionary definition of love; but they do not fit the Bible definition nor the many examples of love set forth in the Bible. The only proper definition of love is the one found in the Bible, and throughout its pages Jehovah God is held up as the great example of perfect love.

There is very little real love on earth; and the reason is that the human family are fallen and degenerate because born in sin, and hence are prone to be selfish by nature. It is this *inherent* selfishness that leads men to crave and desire to possess some object; and selfishness will stop at nothing to attain its ends.

Real love is not based on a sentimental emotion or feeling, but is based on *principle*. Principle means a rule of action; it means to do that which is right, just, proper and helpful, that which will be a blessing to others, even at great cost and sacrifice on the part of the one who loves. Real love will not only refrain from injuring others, but will go much further than that: it will try to be a blessing not only to friends but also to enemies. Jesus laid down this rule of action, saying, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. . . . But love ye your enemies."—Luke 6:32-35.

In the New Testament the Greek word *agape* is the one translated "love", and is also often translated "charity". The word "charity" is the better translation because it means the giving of something without hope of receiving something in return. A charitable person is a benevolent person, and the root meaning of the word *agape*, which is translated "love" and "charity", is "benevolence". A benevolent person is one who has gifts to bestow and delights to give them in order that others may be blessed thereby. God is

the great benevolent One, and has multiplied gifts to bestow on needy ones. He delights to give these gifts where they are appreciated and properly used. This is how he manifests his love. Instead of seeking to receive blessings for himself, he is constantly giving blessings to others. This is a manifestation of *real* love.

There is nothing selfish about Jehovah. He is not seeking primarily to please and gratify self; but he is seeking the well-being and the best interests of all his creatures. The gifts he has to bestow are liberty, peace, happiness and everlasting life, and his greatest joy will eventually be in seeing all his creatures appreciate, use and enjoy his gifts in a right and proper way. There is no trace of selfishness in this.

According to the Bible, no one will ever be permitted to have everlasting life unless he comes to the point where he will desire and strive to be a blessing and a help to others. When he reaches this point he will be perfect in love, perfect in benevolence. Let us firmly grasp the thought that real love seeks to *give out* blessings to others, and is not seeking to grasp blessings for oneself.

According to the Bible, this desire to *give out* blessings to others, which is the Bible definition of love, is most important. Let us note some texts calling attention to its importance. In 1 Corinthians 13:1-3 we read: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again, in 2 Peter 1:5-7 we read: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness *charity*." And then the apostle adds that if we do these things we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (Verses 10, 11) Hence we can see that it is quite necessary to attain to this standard of charity, which means a benevolent desire to be a blessing to everybody.

In Romans 13:10 we read that "love is the fulfilling of the law". This means that those who attain to this standard of love will be fulfilling all the divine requirements. But let us grasp the thought that love means to endeavor to be a blessing and a help to everybody, even our enemies. When once we grasp this thought we discern that the love set before us in the Bible is an entirely different thing from the sen-

timental, emotional, and selfish thing that men call love.

In manifesting this love to the human family God has taken over six thousand years. He has endured and suffered more than any human being can possibly suffer. To give us an illustration of the great love of God, he gave to a cruel and ignominious death that which was dearest to his heart, his only and well-beloved Son. He did this that all the race might be blessed thereby. What anguish of heart it must have cost the heavenly Father as he saw his beloved Son suffer, in order that we might have life!

Now let us notice some of the examples of perfect love which are recorded in the Bible, and see how it differs from the selfish human love that is prevalent everywhere. In John 3:16 we read of the love of Jehovah God, as follows: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No imperfect father or mother would consider for one moment the idea of giving their only and beloved son to death for their enemies. This, however, is exactly what the heavenly Father did, and he commends this very kind of love to us; not with the thought that earthly parents sacrifice their children to death for others, but that we might consider the *self sacrifice* which Jehovah made in behalf of others, with the thought that we might note the fact that real love is unselfish. Love does not seek first its own comfort and convenience, but does seek the comfort, convenience and blessing of others.

Again, in Romans 5:8 we read: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Still again, in 1 John 4:9 we read: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

Thus we can see that true love is costly: it involves sacrifice; it means to give the very best and costliest of our possessions for the blessing of others. To show her love for Jesus, Mary gave her costliest possession, the bottle of spikenard. Jehovah God manifested just such a love toward the race; and so did his Son, our Lord Jesus, when he voluntarily gave his life for the sins of the world. He gave his best and most priceless possession. These are examples of *perfect* love. There is no selfishness in them; and the blessings were intended for both friend and foe, for the just and the unjust.

Many people boast of their love for others, and yet on the slightest provocation their love turns to hate. This shows that their love was not real, but a selfish one. It is also quite common among fallen men to protest their love for others in words, but to fail utterly to show their love by deeds. God does not boast of his love for the race, but has demonstrated and is still demonstrating it by deeds. Real love means to *do* something for another, which will be helpful and

a blessing. Real love does not *boast* of its love for others, but *proves* its love by *doing* something for their blessing.

Now let us read a description of true love, as given to us by the Apostle Paul, and see how it differs from what is commonly accepted as love among the fallen race. I quote from 1 Corinthians 13:4-7, the translation which appears in the *Emphatic Diaglott*. "Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up; acts not unbecomingly, seeks not the things of herself; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things. Love fails not at any time."

Thus seen, there is no *sentimental* emotion or feeling in real love. Of course, there *is* emotion and feeling in true love, but it is *that* emotion and feeling which always comes from a *desire* to do right and to be a blessing to others, and a *consciousness* that we have done that which is for the best interests of the one loved. Let us get this thought clearly in our minds; namely, that true love is always based in principle, that is, a desire to do right and to be a blessing, no matter what the cost, and no matter whether to friend or foe.

Now the question arises, How can we attain unto this perfect love? The Bible gives the answer. In 1 John 2:5 we read: "Whoso keepeth his word, in him verily is the love of God perfected." Also, in 1 John 5:3 we read: "This is the love of God, that we keep his commandments." Again, the apostle says that "love is the fulfilling of the law". All this means that if we do the things that God commands in his Word, we shall be manifesting perfect love. Jesus sums up all the divine commands, in a single sentence, saying, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

In this summary of the divine law there are noted two distinct commands, (1) to love God, and (2) to love our fellow men. How can we do it? The only way to love God is to *serve* him. And the only way to love our fellow men is to *serve* them. Serving either God or men does not mean to protest our love in *words*, but does mean to get busy and *do* something for them. Paul says: "By love serve one another." —Gal. 5:13.

Many people misunderstand what it means to serve the Lord. They think they are serving him by refraining from lying, swearing, stealing, committing murder or adultery or other crimes. This is not serving the Lord. One country sends an ambassador to another country for the purpose of serving his own country in the foreign land. He would not be serving his country by simply refraining from committing crime and keeping himself sweet and clean. To serve his country he must uphold its honor, laud its virtues

and proclaim its advantages, and do the work committed to his charge. Just so the ambassadors of the Lord must show forth his praises, declare his message, proclaim his laws, make known his plans and purposes, and do his will. This is the only thing that constitutes service. We must do this at any cost of suffering and sacrifice, and this is *real love*. This is *serving* the Lord.

Serving our fellow men means *doing* something for their blessing. It does not consist in refraining from wickedness. It means to do them good, at some cost of suffering and sacrifice to ourselves. This is serving our fellow men, and this is *real love*. Love manifests itself in service, and service means doing something that will be helpful and a blessing to others. Those who desire to show their love for God and their fellow men can do it in no other way than by serving them.

Jehovah God has been serving the race all through the past six thousand years by doing those things that would be for their eternal good. Jesus served the race when he gave his life for it, thus ransoming man from the power of the grave. God served the race when he permitted his Son to die for mankind. Jehovah will eventually overrule so that even the permission of evil will have been a blessing, as it is written: "He maketh the wrath of men to praise him."

When his plans are all completed and his purposes all accomplished, every human being, and all the angels as well, will discern that God has loved the world even in permitting evil, in permitting sin and death; and that he has ordained that the lessons learned from experience with sin and evil will be for the eternal blessing of the race. It was his love for the race that enabled him to endure these six thousand years of sin and misery, which he saw was for their blessing. This is real love, and it can readily be seen that there is no mawkish, sentimental emotion or feeling about it. This love was founded not on emotion, but on the great principle of doing something for the everlasting benefit of his creatures. Let us all try to copy that divine love which seeks always to be a blessing to others.

(Continued from page 226)

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

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

SERVICE APPOINTMENTS

T. E. BARKER

Port Huron, Mich.	Aug. 1, 2	Boston, Mass.	Aug. 11
Buffalo, N. Y.	" 4	Philadelphia, Pa.	Sept. 1, 2

C. W. CUTFORTH

Lethbridge, Alta.	Aug. 1, 2	Qualicum Beach, B. C.	Aug. 20, 21
Macleod, Alta.	" 3, 4	Nanaimo, B. C.	" 22
Fernie, B. C.	" 5, 6	Ladysmith, B. C.	" 23
Nelson, B. C.	" 8, 9	Victoria, B. C.	" 24, 25
Trail, B. C.	" 10, 11	N. Westminster, B. C.	" 26, 27
Penticton, B. C.	" 13, 14	Port Coquitlam, B. C.	" 28, 29
Vancouver, B. C.	" 16-18	Langley P. R. C.	Aug. 31, Sept. 1
Courtenay, B. C.	" 19	Surrey, B. C.	Sept. 2, 3

G. H. DRAPER

Sidney, Ohio	Sept. 5-7	Washington, Pa.	Sept. 19-21
Springfield, Ohio	" 8-10	Canonburg, Pa.	" 22-24
Zanesville, Ohio	" 12-14	Monongahela, Pa.	" 25-27
Cambridge, Ohio	" 15-17	Bentleyville, Pa.	Sept. 29-Oct. 1

M. L. HERR

Schenectady, N. Y.	Sept. 1-3	Holyoke, Mass.	Sept. 15-17
Pownal, Vt.	" 5-7	Greenfield, Mass.	" 19-21
North Adams, Mass.	" 8-10	Orange, Mass.	" 22-24
Pittsfield, Mass.	" 12-14	Nashua, N. H.	" 26-28

W. M. HERSEE

Prince Rupert, B. C.	July 31	Vancouver, B. C.	Aug. 16-18
Oona River, B. C.	Aug. 1, 2	Port Coquitlam, B. C.	" 19, 20
Prince Rupert, B. C.	" 3, 4	Langley P. R. C.	" 22, 23
N. Westminster, B. C.	" 8, 9	Surrey, B. C.	" 24, 25
Victoria, B. C.	" 10, 11	Matsqui, B. C.	" 27, 28
Qualicum Beach, B. C.	" 12, 13	Clithwaek, B. C.	" 29, 30
Nanaimo, B. C.	" 14	Kamloops, B. C.	" 31

DWIGHT KENYON

Grand Junction, Colo.	Sept. 1-3	Trinidad, Colo.	Sept. 12-14
Colorado Springs, Colo.	" 5-7	Albuquerque, N. M.	" 16-22
Pueblo, Colo.	" 8-10	El Paso, Tex.	" 23-28

A. H. MACMILLAN

Wichita, Kans.	Aug. 2-4	Kalamazoo, Mich.	Aug. 15
Kansas City, Mo.	" 5, 6	Grand Rapids, Mich.	" 17, 18
St. Joseph, Mo.	" 7, 8	Bay City, Mich.	" 19, 20
Moline, Ill.	" 10, 11	Saginaw, Mich.	" 21
Chicago, Ill.	" 12	Detroit, Mich.	" 23-25
Michigan City, Ind.	" 13	Toledo, Ohio	" 26, 27
Battle Creek, Mich.	" 14	Tiffin, Ohio	" 28, 29

H. S. MURRAY

Davis, S. D.	Sept. 1-3	Monroe, Wis.	Sept. 15-17
Menno, S. D.	" 5-7	Lake Mills, Wis.	" 19-21
Yankton, S. D.	" 8-10	Saginaw, Mich.	" 22-24
Madison, Wis.	" 12-14	Flint, Mich.	" 26-28

E. D. ORRELL

Washington, D. C.	Aug. 20-Sept. 10	Baltimore, Md.	Sept. 12-22
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J. C. RAINBOW

Dore, N. D.	Sept. 1-3	Enderlin, N. D.	Sept. 15-17
Powers Lake, N. D.	" 5-7	Fargo, N. D.	" 18-22
Minot, N. D.	" 8-10	Wyndmere, N. D.	" 23-24
Kathryn, N. D.	" 12-14	De Lamere, N. D.	" 26-28

W. J. THORN

Cortland, Ohio	Sept. 5-7	Elwood City, Pa.	Sept. 19-21
Sharon, Pa.	" 8-10	Butler, Pa.	" 22-24
Farrell, Pa.	" 12-14	New Kensington, Pa.	" 26-28
New Brighton, Pa.	" 15-17	Kittanning, Pa.	Sept. 29-Oct. 1

S. H. TOUTJIAN

Tonawanda, N. Y.	Sept. 1-3	Rochester, N. Y.	Sept. 15-18
Niagara Falls, N. Y.	" 5-7	Auburn, N. Y.	" 19-21
Lockport, N. Y.	" 8-10	Elmira, N. Y.	" 22-24
Medina, N. Y.	" 12-14	Chester, Pa.	" 26-28

J. C. WATT

Pawtucket, R. I.	Aug. 29-31	Newport, R. I.	Sept. 15-17
Attleboro, Mass.	Sept. 1-3	New Bedford, Mass.	" 19-21
Woonsocket, R. I.	" 5-7	Plymouth, Mass.	" 22-24
Franklin, Mass.	" 8-10	Plympton, Mass.	" 26-28
Charlton City, Mass.	" 12-14	N. Duxbury, Mass.	Sept. 29-Oct. 1

SERVICE CONVENTIONS

These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held. Communications should be directed to the secretary, whose name and address are given in each instance.

Denver, Colorado	August 10, 11
K. C. Reddish, 4785 Quitman St.	
Butte, Mont.	August 10, 11
W. W. Cornelie, 1001 S. Wyoming St.	
Detroit, Mich.	August 24, 25
P. J. Medina, 5053 Bishop St.	
Buffalo, N. Y.	August 24, 25
Miss Alice E. Davis, 218 Bristol St.	
Charlotte, N. C. (N. Carolina Annual State Convention) ..	Sept. 6-8
D. J. Richards, 609 Kingston Ave.	
Philadelphia, Pa.	Oct. 31-Nov. 3
G. G. Calhoun, 6019 N. 10th St.	

ADVERTISING AUGUST 25 CHAIN BROADCAST

In addition to stations shown on pages 226 and 239 of this issue, the following also have been engaged to participate in this international "public meeting" introducing IBSA Week:

WIIDH	Gloucester	KWKH	Shreveport
WGY	Schenectady	KTSL	Shreveport
WMCA	New York	WSPD	Toledo
WEBR	Buffalo	WGHP	Detroit
WDBJ	Roanoke	WBCM	Bay City
WPTF	Raleigh	WOOD	Grand Rapids
WWVA	Wheeling	CJHS	Saskatoon, Sask.
WAMN	Fairmont	KFHL	Wichita
WREC	Memphis	WRR	Dallas
WBRC	Birmingham	KPRC	Houston
WCOC	Meridian	KOA	Denver
WDSU	New Orleans	KFWM	Oakland
KWEA	Shreveport	KMJ	Fresno

Handbills advertising this broadcast (see page 226) for free distribution to every home should be ordered at once. These are not chargeable to class accounts.

For use in newspaper advertising, printing plates of the radio announcement side of the handbill (showing list of stations) can be furnished by the Society at 50c each, postpaid. This plate, when reproduced, fills a space in newspaper 4"x6½". Use of the plate provides a newspaper advertisement that is uniform in appearance with the handbill distributed from house to house.

Most newspapers in larger cities make their own plates from paper mats. Mats for this purpose can be furnished by the Society at 10c each. Plates or mats should be ordered at once. Before ordering, ascertain from the advertising department of your newspapers whether plate or mat is desired. We suggest that advertising in rural newspapers (or the weekly rural edition of large city papers) is effective and moderately expensive. Advertisements in dailies should appear not earlier than August 22.

OPPORTUNITY FOR SERVICE

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

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Job Greater than Abraham"

Issue of July 1, 1929

Week beginning September 1	¶ 1-24
Week beginning September 8	¶ 25-46
Week beginning September 15	¶ 47-64

"Job Disputes with Satan's Agents"

Issue of July 15, 1929

Week beginning September 22	¶ 1-27
Week beginning September 29	¶ 28-55