



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIX

SEMIMONTHLY

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Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

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OFFICERS

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"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, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"COMPANIONS"

The Memorial season this year will be marked by the testimony period named "Companions", from April 9 to 17, inclusive. The name indicates that all that are companions in Jehovah's service, to wit, the anointed remnant and the Jonadabs, will signalize this period by intense united activity throughout all the world. The campaign strategy will offer the unusual combination of a year's subscription for *Consolation* together with the book *Enemies (or Riches)* and the new booklet *Cure*, all on a \$1.00 contribution. This announcement is supplemented by much detailed information in forthcoming issues of the *Informant*. The magnitude and scope of this campaign calls for careful planning and advance arrangements, losing no time. A faithful report in the regular way will be awaited from you at the close of the testimony.

MEMORIAL

The date for the celebration of the name of Jehovah God and to the sacrifice of his Vindicator, Christ Jesus, in 1938 is Friday, April 15, after six p.m. After six p.m. on April 15 let each company of the anointed assemble and celebrate the Memorial, their companions the Jonadabs also being present. Let the emblems be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of His blood, and the anointed should follow their lead.

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 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; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, 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.

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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.

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CONVENTION

Jehovah's witnesses will assemble in convention at Sydney, Australia, April 22-25 inclusive. This convention will serve both Australia and New Zealand. The public address of the president will be radiocast. All who love and serve Jehovah will be welcome.

SPANISH CONVENTION OF JEHOVAH'S WITNESSES

The Society is arranging for a convention of Jehovah's witnesses particularly for the Spanish-speaking brethren, to be held at San Antonio, Texas, April 15-17 inclusive. All Spanish-speaking brethren who can reasonably attend should make it a point to do so. The local company at San Antonio will have charge of the arrangements of the convention, under the direction of the Society. Brothers Montero and Keller will attend the convention. Brethren desiring to attend this convention may communicate with J. D. Carter, 517 Stonewall St., San Antonio, Texas.

"CURE"

Amid the vain pursuit by nations and individuals of a remedy the Society now brings forth a new booklet, entitled *Cure*, and written by Brother Rutherford. It is a most excellent short composition, enclosed in a striking cover. Release of *Cure* for campaign purposes is elsewhere announced. Preliminary thereto, all kingdom publishers will familiarize themselves with its interesting contents. Copies for your individual purposes may be obtained on contribution of 5c each.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

MARCH 15, 1938

No. 3

HIS FLOCK

PART 1

"I am the good shepherd, and know my own, and my own know me, just as the Father knoweth me, and I know the Father; and my life I lay down for the sheep. And other sheep have I, which are not of this fold: those also I must needs bring, and unto my voice will they hearken, and there shall come to be one flock, one shepherd."—John 10: 14-16, Roth.

JEHOVAH, the great Father or Life-giver, has committed into the hand and power of Christ Jesus the human race, because Jesus has bought the race with his own precious blood. It is the express will of Jehovah, as stated in his Word, that Jesus shall gather unto himself all obedient ones of the human race and administer to them life. (Rom. 6: 23) First he gathers the small company whom the Lord himself designates as the "little flock", and concerning which he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32) It is such of the little flock that are associated with Christ Jesus in the kingdom service and in his royal house. Then Jesus, as he states, gathers unto himself another company, which he designates his "other sheep", or "great multitude", and which multitude serve before the throne. (Rev. 7: 15) The "little flock" are changed in the "first resurrection" from human to spirit creatures and abide for ever in heaven with Christ Jesus. The great multitude find their lasting abode upon the earth. The "little flock" is spiritual and one group; the great multitude is of another group. Ultimately, when Christ Jesus' gathering work is completed, all of the gathered ones become, as the Scriptures state, "one flock," under the leadership of one great Shepherd, Christ Jesus.

* From the day of the outpouring of the holy spirit at Pentecost forward for centuries Jesus was gathering the "little flock" and, after returning and gathering the approved ones to himself at the temple, he began the work of gathering his "other sheep" or great multitude. The Scriptures show that the Lord Jesus came to the temple of Jehovah in 1918 and gathered unto himself those then in line for the kingdom and began testing and judging such. The Scriptures also show that the Lord Jehovah would give to such gathered ones "a new name", which he did give, and which name was revealed to them for the first time in 1931; that thereafter, in the year 1935, the Lord revealed to his people for the first time the meaning of the "great

multitude" as an earthly class and made known that he is gathering that part of his sheep. It now clearly appears that at the present time there are on the earth some of those who are of the "little flock", and also those who are of the "other sheep", which go to make up the great multitude. Many persons state that they have difficulty in determining whether they are of the "little flock" or of the great multitude. It is the sincere desire of each one of God's people to know to which group he belongs. *The Watchtower* is here setting forth certain scriptures which it is hoped will have the tendency to enable each one to examine himself and to determine what is his position. No man, society or organization can determine the status of another. Each one must know for himself just where he stands and base his conclusion upon the Scriptures. *The Watchtower* can only aid you to assemble the scriptures bearing upon the question for determination and help you to apply those scriptures according to the facts well known to each one who has agreed to do the will of God. The dates hereinafter mentioned mark, to wit, 1918, the coming of Christ to the temple; 1931, the time when God revealed to his people that he had given them a new name; and the year 1935, the date when God revealed to his people the identity of the great multitude then being gathered; and these dates become important in this examination, and they should be kept in mind as we proceed. These dates are not arbitrarily stated, but the remnant know that certain important events did come to pass at those dates. Necessarily the time must come when the selection of the "little flock" as to numbers begins to diminish, and then in due time it will cease; and the time must come when those "other sheep", constituting the great multitude, begin to be gathered, and this company of sheep must continue to increase until completed, at which time all become of one flock under the Good Shepherd, Christ Jesus. These facts kept in mind will aid one in reaching a conclusion upon the questions here for consideration.

WITNESS OF THE SPIRIT

³ After Christ Jesus, at Jehovah's command, began the selection of the "little flock", and after the outpouring of the holy spirit at Pentecost, the duly constituted apostle of Jesus Christ, addressing other prospective members of the "little flock", by the authority and under inspiration of the holy spirit, wrote these words, to wit: "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17.

⁴ It is important to note that this message is not addressed to the great multitude but is addressed to the "called" ones, to all "beloved of God, called to be saints". (Rom. 1: 7) The language therefore embraces the apostles and other members of the body of Christ and is limited to such. The language of these texts in Romans 8: 16, 17 is the key text to the proper discernment and identification of the two parts of God's sheep that ultimately become one flock under the Lord Jesus Christ. It is deemed advantageous to here set out several versions of this text, because the same are quite valuable to all the readers of *The Watchtower*.

⁵ "The spirit himself [(Greek) itself] beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."—*American Revised Version* and *English Revised Version*.

⁶ "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together."—*Diaglott*.

⁷ "The spirit himself [(Greek) itself] bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in his glory."—*Weymouth*.

⁸ "For the spirit himself [(Greek) itself] giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him."—*Douay* (Catholic).

⁹ "The spirit itself beareth witness together with our spirit, that we are children of God; and if children heirs also, heirs indeed of God, but co-heirs with Christ, if at least we are suffering together, in order that we may also be glorified together."—*Rotherham*.

¹⁰ "And this spirit testifieth to our spirit, that we are the sons of God. And if sons, then heirs; heirs of God, and participators of the inheritance of Jesus Messiah; so that, if we suffer with him, we shall also be glorified with him."—*Syrac Edition*.

¹¹ The words "our spirit" appearing in all the foregoing versions of this text, manifestly mean that in-

visible, moving power within us, that is, within those to whom the text is addressed, and which spirit God has sent into our hearts whereby we recognize that Jehovah is our Father, and so cry unto him. The relationship of the creature to the Creator, as indicated in this text, is that of son to father. "A man of understanding is of an excellent [(margin) a cool; (*Rotherham*) thoughtful] spirit." (Proverbs 17: 27) One who appreciates his relationship to God is of a thoughtful spirit, gives serious consideration to what God has to say to him. If then one has this testimony of the spirit that he is a son of God, it follows that he is God's heir and joint participator with Christ Jesus in the inheritance of Christ Jesus provided by his Father; and a condition is added thereto, that 'we must suffer with Christ'. The vitally important part of this text is that the creature has the testimony of the spirit that he is God's son and therefore of the "little flock", and not of the great multitude.

SUFFERING

¹² Before examining the testimony as to how the spirit bears witness with our spirit it seems well to consider the context to ascertain what part, if any, of the inspired words of that scripture relate to the great multitude. A condition of ultimate joint-heirship with Christ Jesus is that of suffering with him. But mere suffering for the Lord's sake, even unto death, for a vindication of his name, is not the deciding element or word which serves to determine whether or not one is a son of God and a joint-heir with Christ Jesus in his spiritual or heavenly inheritance. Holy men of old suffered all manner of punishment, and even cruel death, because of their faith in God and faithfulness to him and in his coming kingdom under the Messiah. (Hebrews 11th chapter) Those men did not receive any evidence from Jehovah that they were his sons, nor did they pray to God addressing him as "Father". The words of Isaiah 63: 16 and 64: 8 with reference to "our father" are prophetic words that do not apply to the faithful prophets who lived and died before the coming of Christ Jesus. Mark the inspired words of the apostle Peter that those faithful prophets, who prophesied before the coming of Christ Jesus concerning the sufferings of Christ and his glory to follow, sought diligently to know the significance thereof, but that God did not reveal it unto them because said suffering and glory is not for them, but for the spirit-begotten, elect ones, and no others. "Concerning which salvation those prophets, who prophesied concerning the favor towards you, sought out and investigated, examining closely to what things, or what kind of season, the spirit which was in them was pointing out, when it previously testified the sufferings for Christ, and after these the glories; to whom it was revealed, that not for themselves, but for you, they ministered those things, which now were declared to you through those who evangelized you

with holy spirit sent from heaven; into which things angels earnestly desire to look."—1 Pet. 1:10-12, *Diaglott*.

¹² The joint-heirship with Christ Jesus was not for those faithful men of old, but for those whom Christ Jesus gathers unto himself and makes members of his body, the little flock. (Heb. 11:39, 40) With like or stronger reasoning, after the return of Christ Jesus and his coming to the temple in 1918, and particularly after revealing the new name to God's people in 1931, the giving of testimony to the name of Jehovah and his kingdom, and the suffering reproach by reason thereof or in connection therewith is not necessarily any proof of spiritual sonship. It would not necessarily show that such are God's sons who will participate in the heavenly inheritance with Christ Jesus as heirs of Jehovah. In addition thereto there must be 'the testimony of the spirit with our spirit', as stated in the text. All who now serve God and Christ Jesus suffer reproach at the hands of the enemy, but that alone is not the means of determining one's status with the Lord Jesus and in his organization.

"SPIRIT" AND APPLICATION

¹⁴ The words of the chapter immediately preceding verses sixteen and seventeen of Romans eight illuminate the matter, and these we consider in advance of verses sixteen and seventeen. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1, 2) God's spirit or power is that of life. That spirit in a creature operates according to God's law, and not according to passion of the flesh. Those mentioned in verse one as being in Christ Jesus first by inheritance from Adam receive sinful or dying bodies, because they were born sinners under conditions over which they had no control. In the body of the flesh is the inherited law or rule of action, that is, the rule to act according to sin, which brings death. (Rom. 7:23) But the spirit of God is stronger than said 'law of sin and death', and hence those "IN CHRIST JESUS" have been set free from the law of sin and death by the spirit of God. But since 1931 or 1935, when the Jonadabs began to be gathered by the Lord and identified, have not all such truly consecrated ones, that is, the active Jonadabs, been at least conditionally set free from 'the law of sin and death' by the spirit of the Lord God? The answer must be in the negative. True they must all 'abide in the city of refuge', as a condition to receiving life ultimately, but only to the anointed in Christ Jesus do the words apply that "there is . . . now no condemnation to them which are in Christ Jesus"; whereas if the Jonadabs take themselves outside of the bounds of the city of refuge, that is, God's organization under Christ, they will bring upon themselves destruction.

¹⁵ Those consecrating themselves to God must thereafter "walk . . . after the spirit"; as stated: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." (Rom. 8:4) The inherited flesh has that law, as stated, that "law of sin which is in my members", says the apostle. (Rom. 7:23-25) Those that walk after the flesh walk according to the law of the flesh and serve "with the flesh the law of sin". Those who do not so walk, but who walk after the spirit of God and walk or pursue the course of action as anointed spirit creatures, begotten of the spirit of God, thereby fulfill God's righteousness. Now also the Jonadabs, although human for ever, must walk according to God's spirit rather than according to the flesh, because the Lord can receive only those who pursue that course of righteousness. The same course of action must be pursued both by the anointed remnant and by the Jonadabs according to the law of righteousness.

¹⁶ By the word "flesh", as used in this scripture, is meant to devote the mind and course of action to the things of this world, of which Satan is the invisible ruler, and to follow and practice the things that the world follows and practices, and that are contrary to the will of Jehovah God. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."—Rom. 8:5.

¹⁷ Those who are of the anointed and who are therefore sons of God must and do set their minds and affections upon things pertaining to God and his kingdom. Likewise, the Jonadabs, having taken their places on the side of Jehovah and his kingdom, must also set the mind and affection on God and his kingdom rather than on the things of this world and to which the inherited flesh is drawn to serve the law of sin. "For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

¹⁸ The Jonadab, being in the city of refuge, is no longer in the direct way of death, that is, carnally minded or given to the things of the fallen flesh and the Devil's organization; but the Jonadab is in the way of life because of having taken refuge in God's organization under Christ Jesus, and thereafter sets his mind on the things of the kingdom, although he is not begotten of the spirit. The desire of the true Jonadab is for the kingdom of God, and there is his heart devotion, and he refuses to mind the things of this world. But as with the faithful men of old, his desire is for the kingdom and he sets his heart upon the kingdom.

¹⁹ As Satan is at enmity with God and Christ, he is at enmity with every one who is on the side of God and Christ; and all who are on the side of Satan are carnally minded, and certainly Jonadabs cannot be on the side of Satan and at the same time have the favor of Jehovah. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

²⁰ Those of good will toward God and who put themselves wholly on God's side by consecrating themselves to do the will of Jehovah cannot be at enmity with God. In this respect the Jonadabs and the remnant are in the same situation. "So then they that are in the flesh cannot please God."—Rom. 8:8.

²¹ Then immediately follows the text which is addressed specifically to those who are spirit-begotten and who have been baptized into Christ: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

²² One must have the spirit of Christ if he is in Christ Jesus. Those who are spirit-begotten and anointed are in Christ and hence in the spirit, although they operate and serve in an organism of human flesh. They are guided by and act in harmony with the spirit of Christ. A fully consecrated Jonadab may have the Lord's spirit, yet not be in the spirit as a spirit creature, in whom the spirit of God dwells as in a spiritual temple. The Jonadabs have the spirit of Christ in this, that they are devoted to doing the will of God in vindication of his name, but they are not members of the body of Christ and hence not of the "little flock", but they are of the "other sheep" of the Lord.

²³ Then the apostle, addressing specifically the spirit-begotten ones, says: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." (Rom. 8:10) This text does not apply to the Jonadabs, because the bodies of such are not accepted for sacrifice and hence are not dead, even though they walk not after the flesh. The spirit of the Lord possessed by the Jonadabs, who are consecrated to do God's will, causes them to live unto righteousness, to seek righteousness, and do it. They diligently endeavor to do the will of God, which is righteous, and which is a vindication of Jehovah's name. A human creature that is justified and is offered as a part of the sin offering must be dead to all human hopes and prospects and must be alive in Christ and have his affections set upon heavenly things. Concerning such it is written: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11) The body of the Jonadab is not thus quickened, because not being dead as a part of the sin offering. The Jonadab in his body walks merely after the spirit, but is not quickened as a new creature in Christ Jesus. He is in the flesh, and his hope is earthly, and not heavenly. Jesus was actually put to death for a sin offering and was resurrected to fullness of life, but his disciples were dead first in sins, because of inheriting death through Adam, and thereafter they were dead as human creatures with the right to live as such, in order that they might be a part of the sin offering, and hence, after being spirit-begotten, their mortal or fleshly bodies were quickened

by the spirit of God or energized to serve God. Being dead toward sin is different from being dead sacrificially with Christ Jesus, as stated in 2 Timothy 2:11, 12. The Jonadab, not being received as a part of the sin offering, and not being in the covenant by sacrifice with Christ Jesus, is not in Christ; but the Jonadab must follow a course that is dead to or contrary to the sinful world. He must seek righteousness and follow it.

²⁴ One consecrated to do the will of God cannot live after the flesh; as it is written: "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) Certainly this is true with reference to the new creature anointed of God. Nor may the Jonadabs "live after the flesh", that is, according to the law of sin and death, which, as Paul stated, "is in my members" (Rom. 7:23), or by doing the works of the flesh. (Gal. 5:19-21) But the Jonadabs, as well as the anointed, may, with the help of God's spirit, put to death the deeds of the flesh, that is, the inherited body of sin, and to which said body is committed. The Jonadabs must live, not in heaven, but forever on the earth, whereas the anointed little flock sacrifice everything earthly and their lives are hid in Christ and they must live, if at all, in heaven. They that are in Christ have crucified the flesh with the affections and lusts thereof.—Gal. 5:24.

²⁵ Who, then, are the sons of God mentioned in this inspired writing of the apostle? "For as many as are led by the spirit of God, they are the sons of God." (Rom. 8:14) Those words were strictly true and limited to the spirit-begotten ones before the coming of the Lord Jesus to the temple in 1918 and when the holy spirit as a comforter was still functioning and before Christ Jesus began bringing his "other sheep", who shall form the great multitude. Although the Jonadabs must now follow the lead of the Lord's spirit, yet they are not begotten of God as his sons. They have not been acknowledged by Jehovah as his sons. They are in line for sonship on the earth ultimately, such as Adam was at the time of his creation and before he sinned. (Luke 3:38) They must remain in the city of refuge until the due time for Jehovah God, through Christ Jesus, to justify them and to give them life. The anointed, however, have been 'begotten again unto a living hope'. (1 Pet. 1:3, 4) Concerning such spirit-begotten ones it is written: "Beloved, now are we the sons of God." (1 John 3:1, 2) Those of the "little flock" become sons of God from the time they are begotten, but those of the great multitude will be the earthly sons of God only after they are given life everlasting on the earth.

²⁶ As to the Jonadabs, whose hope is of life on the earth for ever, "the creature [creation (*Diaglott*)] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children [sons] of God." (Rom. 8:21) Not until the coming of the

Lord Jesus to the temple for judgment in 1918 were the spiritual sons of God made manifest by the gathering of them unto the Lord at the temple. "For we know that the whole creation groaneth and travaileth in pain together until now." (Verse 22) That mentions a time certain in which they are waiting; and waiting for what? The apostle answers: "For the earnest expectation of the creature [creation (*Diaglott*)] waiteth for the manifestation of the sons of God [that is to say, the spiritual sons, approved and brought into the temple in 1918 and thereafter]." (Verse 19) After that the Jonadabs have seen the manifestation of such spiritual sons, just as Joseph was manifested to his brethren in Egypt; and having seen and appreciated that the King, Christ Jesus, has come and gathered his approved ones to the temple, the Jonadabs have ceased their groaning and now ignore the pain because they see the day of deliverance is at hand. Their earnest expectations have been realized to that degree. Then the apostle adds these words: "And not only they [those people of good will, before they became Jonadabs or the 'other sheep' of the Lord], but ourselves [the body members of Christ] also, which have the firstfruits of the spirit [that is, the foretaste, the surety, the pledge of spirit life in heaven], even we ourselves [until the coming of the Lord to the temple in 1918, and particularly to the pouring out of the spirit in 1922] groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body." (Rom. 8:23) This scripture does not say, "our bodies," singly or collectively, that is, of each spirit creature, but "our body", meaning the body of Christ, of which the faithful little flock are members. Such deliverance of the *body of Christ*, that is, "our body," in which we are anointed and to which we belong, began in 1918, at the coming of the Lord to the temple, when the resurrection took place of those faithful sons who had slept in death until that time, and concerning whom it is written: 'They are sown a natural body, and raised a spiritual body.' (1 Cor. 15:44) The remnant of "the body of Christ", that is, "our body" yet on the earth, have been 'caught up to meet the Lord Jesus in the air', that is to say, in the condition where it is impossible for the natural eye to see that which is present. (*The Watchtower* 1934, page 24) The anointed remnant are gathered to the temple with the Lord. How do they know that they are at the temple? Because they have the witness of the spirit. They know and appreciate that they have been delivered from subjection to human ruling powers, wrongfully called the "higher powers"; that they have been delivered from religion and religious formalism and have their garments, that is, their identification, made white and clear, plainly identifying them as the children of God and members of Christ's body, and therefore they have quit groaning and have entered into the joy of the Lord and rejoice, regardless of what comes to pass toward them and

regardless of their treatment by the agents of Satan. The Jonadabs have seen that the kingdom is here, and they also have ceased to groan, and they too rejoice with the anointed; and, as companions, the "little flock" and the Jonadabs dwell together in peace and joy and serve together joyfully. One flock of the sheep are spirit creatures in Christ Jesus, and the "other sheep" of Christ Jesus are in the flesh, walking with the anointed on earth and serving with them as companions; and that is a joyful state for all thus engaged in serving the Lord.

²⁷ Prior to the time when the spiritual class realized that they were taken to the temple and anointed they were fearful. But how is it now? The apostle answers: "For ye [the anointed] have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." —Rom. 8:15.

²⁸ Early Christians, such as Paul, were for a time in bondage to "the Jews' religion", and many since have been in bondage of fear to the so-called "Christian religion", which causes them to stand in slavish fear before others. They were brought under the yoke of bondage to religious forms and ceremonies and requirements, and therefore were enslaved unto selfish creatures, such as the clergy or elective elders, by reason of their fear of the traditions brought about by the Devil. But now they have a Godly fear and have been anointed and illuminated, and they joyfully cry "Abba, Father". As to the Jonadabs, they also have that filial or sonly feeling, attitude, and regard toward God. They pray the prayer which Jesus taught his disciples and address Jehovah as Father, but they do so because there is before them the prospect of being fully and completely brought into the fold of God and hence of becoming his earthly sons, just as the disciples of Jesus were taught to address God as "our Father", and which they did do before the descent of the holy spirit at Pentecost.

²⁹ Before the ascension of Jesus into heaven not even the faithful disciples nor the prophets received "the spirit of adoption", and this is shown by the words of the inspired apostle, to wit: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we [that is, the true followers of Christ] might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son [the spirit of Christ Jesus, God's beloved Son] into your hearts, crying, Abba, Father. Wherefore thou art no more a servant [that is, serving, being ignorant of God's purposes (John 15:15)], but a son [now brought into Christ Jesus and hence no longer needing a pedagogue over him]; and if a [spiritual] son, then an heir of God, through Christ." —Gal. 4:4-7.

³⁰ The Galatians had fallen into the error of formalisms of the Jews' religion, and to them the apostle said: "But now, after that ye have known God, or

rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4:9-11) Not all the Jews, by any means, became the sons of God, but, as it is written, this privilege is given only to those who receive, believe upon, and obey the Lord. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13) This shows that the law of God proclaimed by Moses did not testify or bear witness to the Jews, not even to the faithful prophets, such as causing them to see themselves as children or sons of God; which they were not.

⁵¹ The question may arise: Can God put his spirit upon an earthly class of persons without begetting them by his spirit? He did that very thing in times of old, and, of course, he could do it again: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he [Jehovah] hath filled him [Bezaleel] with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass. And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. And he [Jehovah] hath put in his [Bezaleel's] heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan."—Ex. 35:30-34.

⁵² Bezaleel was not begotten of God's spirit nor anointed in the way the members of the body of Christ are begotten and anointed, yet God 'filled him with his spirit'. Of course, God's dealing with Bezaleel was typical of how God anoints his great Craftsman, Christ Jesus, who builds his church, the temple of God, and teaches those who are of the temple. If God did such a work with a consecrated man before the time of Jesus, he will likewise put his spirit upon the earthly consecrated ones today who seek and serve Jehovah, and may do so without begetting them of His spirit. Such he does to the persons of good will who now become the "other sheep" mentioned by the Lord Jesus Christ.

⁵³ Similar reasoning would be correct in the case of King David, concerning whom it is recorded, to wit: "Now these be the last words of David. David the son of Jesse [not the son of God] said, and the man who was raised up on high, the anointed [the one literally anointed with oil] of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. 23:1, 2.

⁵⁴ In like manner God put his spirit upon the earthly

Moses, and upon the seventy who were made judges with him, and upon all upon whom God puts his spirit. (Num. 11:16-29) In further support of this it is written: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst." (Neh. 9:20, 30) Being used by God or for his purpose is different from his manner of using those who are consecrated to do the will of God. This distinction is shown in the manner in which he used the king of Persia, as set forth in the Scriptures, and who said: "Now, in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he [God] hath charged me to build him an house in Jerusalem, which is in Judah."—2 Chron. 36:22, 23.

⁵⁵ Jehovah did not put his spirit upon Cyrus, but merely "stirred up the spirit of Cyrus", and this because Cyrus was not consecrated to God nor of his covenant people. As to the Jonadabs, however, they come from all nations and are consecrated to do God's will, and God puts his spirit upon them as well as stirs up their spirits to do his work.

"THE SPIRIT"

⁵⁶ What is meant by the words used by the apostle in Romans 8:16, to wit: "The spirit itself beareth witness together with our spirit." (*Roth.*) To whom do the words apply? In the preceding verse of that chapter the words are used, "Ye have received the spirit of adoption." (Verse 15) It could not mean that it is the spirit of adoption that beareth witness. When Jesus was with his disciples he instructed them in the way they should go. He was about to take his departure, and he said to them, "I go [away] to prepare a place for you," thus revealing to them that he would be absent from them; and then he added these words: "I will not leave you comfortless." How would they receive comfort? The words of Jesus answer that question: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy [spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:16, 17, 25, 26.

⁵⁷ Therefore "the spirit", as that term is used by the apostle in Romans 8:16, manifestly means the holy, invisible power of God proceeding from and

acting for and representing God, the great Spirit, being by and through the Lord Jesus Christ, "that Spirit." "The spirit" more specifically means, therefore, "the comforter," "the spirit of truth," which was promised by the Lord Jesus Christ, and which God sent to the faithful disciples and was promised to "bring all things to your remembrance". According to the *Diaglott* rendering of the text: "The Father . . . will give you another helper, that he may be with you to the age." Continuing to act in that capacity, and serving until Christ Jesus should return and come to the temple and gather unto himself the little flock, the comforter was thus sent and performed the function assigned by Jehovah. Christ Jesus did return and come to the temple in 1918; and since that time, the Lord being with his own people at the temple, there will be a more direct operation of the Lord toward them by illuminating the minds of the anointed temple company with an understanding and appreciation of the prophecies. This God does by and through Christ Jesus. It appears that this *witness of the spirit applies only to those who are spirit-begotten*, as Jesus states: "The spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." (John 14:17) Therefore it is the comforter or helper 'which is the holy spirit, which the Father will send in my name'. The holy spirit "itself beareth witness". This specific, definite pronoun "itself" shows that the matter of understanding the testimony is not left just to us, the spirit-begotten, or anything within us, to determine or prove that we are the sons of God, such as our outward feelings, sentiments or emotions. Such things could not be depended upon, because too changeable. God's spirit or holy power, invisible to human eyes, is not sentimentality, nor subject to change, nor to anything that may affect our health, feelings or mental state.

⁸⁸ According to another version of the text, "The spirit itself bears witness at the same time to our spirit." (Parkhurst's *Greek and English Lexicon*, Second Edition, pages 589, 590) Clearly these words mean that at the same time that the "spirit of adoption" is sent into the heart of the consecrated, spirit-begotten one, that same one receiving the spirit of adoption begins to have the witness or testimony of the holy spirit that he is God's son, and he cries "Abba, Father", thus appreciating that the relationship of son to Father exists. No one who does not occupy that relationship of a spiritual son to Almighty God could have the witness of the spirit mentioned by the apostle.

⁸⁹ For three and one-half years Jesus was frequently with his disciples and he taught them and was toward them as a father is toward children. He taught them in the name and by the authority of his great Father, Jehovah God. When Jesus went away his disciples would be left as orphans and be in that condition until

the second coming of the Lord Jesus. And so he gave to them the promise: "If I go and prepare a place for you, I will come again, and receive you unto myself . . . I will not leave you comfortless; I will come to you." (John 14:3, 18) While Jesus is away 'preparing a place' for his faithful followers, he does not leave them without a comforter, but at his request Jehovah sends the holy spirit to operate, and operating in the capacity of a comforter and a helper to the faithful followers of Christ Jesus. That divine provision is specifically for the "little flock", and for none other. It therefore must be that it is the little flock that has the testimony of the spirit that they are the sons of God, and no others have that testimony. There is no reason to conclude that the Jonadabs would have such witness of the spirit.

⁹⁰ It would not follow that everyone who makes a consecration and is spirit-begotten before the coming of the Lord to the temple would have the witness of the spirit, but those who have been invited to share with Christ Jesus in the kingdom and who have responded to that invitation. To such the spirit bears witness that they are the sons of God, heirs of God and joint-heirs with Christ Jesus in his kingdom. At the coming of the Lord Jesus to the temple and the gathering unto himself at the temple of those who have responded to the invitation for the kingdom, and who upon examination have been found approved and been brought into the temple, such occupy an intimate relationship to the Lord Jesus Christ. No longer is it necessary for the advocate, the holy spirit, to testify to them, but the Lord Jesus himself is their strength and guide, because he is with them. Those gathered into the temple are made a part of the 'elect servant of God', and the angels of the Lord Jesus Christ that serve him at the temple minister unto the temple company: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) "For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11, 12) It is only the "little flock" that is gathered to the temple, and it is such "little flock" to whom 'the spirit beareth witness' that such are the sons of God. When did this witness of the spirit begin? and how is it given by which one may determine his call and selection to the kingdom with Christ Jesus?

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. Why has the human race been committed into the hand and power of Christ Jesus? For what purpose? How is that purpose being carried out? and to what end?
- ¶ 2. What took place in this connection from Pentecost until 1918? From 1918 to 1935? What facts should be kept in mind, as an aid in reaching a Scriptural conclusion upon the questions here for consideration?
- ¶ 3-11. To whom do the words of Romans 8:16, 17 apply? and how is this shown? What important point becomes manifest upon comparing different translations of this text? What other points of importance are seen in this text?
- ¶ 12, 13. Explain whether suffering for the Lord's sake serves

to identify one as a son of God and joint-heir with Christ Jesus.

- ¶ 14. To what does the word "spirit", in Romans 8: 1, refer? How does it operate that those in Christ Jesus are thereby made free from "the law of sin and death"? What of the Jonadabs in this respect?
- ¶ 15. To whom does Romans 8: 4 apply, and how?
- ¶ 16, 17. What is meant by "minding the things of the flesh"? By "minding the things of the spirit"?
- ¶ 18-20. What is the position of the Jonadabs in point of Romans 8: 6? Why does this so apply to them also?
- ¶ 21, 22. Explain verse 9, and whether it applies also to the Jonadabs.
- ¶ 23. Verse 10 applies to whom? and how is this determined? Verse 11?
- ¶ 24. How does verse 13 apply? and with what distinction, in the light of Galatians 5: 24?
- ¶ 25. Who, then, are the sons of God here mentioned by the apostle, and again referred to in verse 14? What distinction in this connection is seen at 1 Peter 1: 3, 4 and at 1 John 3: 1, 2?
- ¶ 26. When and how do verses 21, 22, 19, and 23 have appli-

cation or fulfillment? Also 1 Corinthians 15: 44? How do the anointed remnant know that they are at the temple?

- ¶ 27-30. What is meant by "the spirit of bondage to fear", mentioned in verse 15? Who have been freed therefrom, and how? What is the evidence of their having been freed? What information in this connection is seen at Galatians 4: 4-7 and 9-11, and at 1 John 1: 11-13?
- ¶ 31-35. With scriptures, show whether God can put his spirit upon an earthly class of persons without begetting them by his spirit. Also whether only those consecrated to do the will of God have been used by him or for his purpose.
- ¶ 36, 37. With scriptures, explain what is meant by the words "the spirit itself", in verse 16.
- ¶ 38. What is meant by the words "beareth witness at the same time to our spirit"? To whom, then, do the words of verse 16 apply?
- ¶ 39. Account for and apply Jesus' words at John 14: 3, 18.
- ¶ 40. Explain whether all who make a consecration and are spirit-begotten have the witness of the spirit and are included under Matthew 24: 31 and Psalm 91: 11, 12. Who are gathered to the temple and have "the witness of the spirit" that they are the sons of God?

LAODICEA

THE way before Jehovah has been prepared and the Lord Jesus has come to his temple for judgment when the message to the Laodicean church applies, as follows:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3: 14-22.

That the first work of the Lord would then be that of taking account with his servants is shown from the Scriptures. (Ps. 11: 4, 5; Mal. 3: 1-4; Matt. 25: 14-29) This is further shown by the fact that the message is to the angel of the church of Laodicea. The word *Laodicea* means "judgment of the people". The Scriptures expressly state that judgment must begin at the house of God. (1 Pet. 4: 17) It is at the door of this house that Jesus stands and knocks and says: "If any man hear [obey] my voice, and open the door, I will

come in to him, and will sup with him, and he with me." (Vs. 20) This language shows that he is at the temple, or the house of the Lord.

Jesus is described in this message as "the faithful and true witness"; and now he has come to arouse those in the covenant with him to the importance of being witnesses of Jehovah, and he commits unto the approved ones his testimony which God has given him and these are commissioned to go forth as God's witnesses. Jesus is the Head of the witness class, and all who would receive God's approval must follow his example. Other scriptures show that just about the time the Lord came to his temple God's covenant people were drowsy and were not living up to their privileges as the witnesses of the Lord and therefore he was angry with them; as written at Isaiah 12: 1: "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Isaiah 6: 5-8: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Their being aroused, and their lips cleansed by the coal of fire, is another proof that the fault was with God's covenant people relative to the witness work.

There appears a conversation between Jehovah and his Chief Executive and the inquiry is made (Isa. 6: 8, 9): "Who shall be sent as the witnesses?" The zealous and faithful ones of the church respond to the invitation of the Lord and say: "Here am I; send

me"; and the Lord sends them forth as his witnesses. (Isa. 43:10-12) At the same time there are others in the covenant, and in the church, who are yawning and drowsy and stretching themselves and who have a desire for further slumber and ease. To such the Lord by his angels says: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." —Rev. 3:15.

The time of the Lord's coming to his temple when he began to take account with his servants, to whom he had committed the kingdom interests, is pictured by the parable of the talents. Shortly following that time there was a second outpouring of the holy spirit upon God's covenant people regardless of sex or previous condition of service, as had been foretold by the prophet Joel and by Peter the apostle. (Joel 2:28-30; Acts 2:16-21) Then the vigorous, active, alert ones, pictured in the said prophecies as "young men", began to "see visions", that is to say, to have a clearer understanding of the truth. They became zealous and active in obedience to the commandments of the Lord. At the same time there was another class in the church, pictured as 'old men dreaming dreams', because of being languid and inactive, with little or no zeal for the Lord. They were dreaming of the good and easy time they would have when taken to heaven, and were subsisting upon the spiritual food received years prior thereto. They have not had a clear vision of the truth since the opening of the temple (Rev. 11:19) as the zealous ones of the Lord have.

These dreamers have claimed to do some work, but have not been doing it according to the way God commanded. They have never seen and appreciated the clear distinction between Satan's organization and God's organization, and hence refuse to say anything concerning Satan's organization and neglect to be zealous witnesses for the Lord. Their works consist of meditation, attending some class studies on the Bible and again going over matters that the Lord gave the church years ago, and in doing what they say is the development of the graces and fruits of the spirit and a beautiful character. They do not understand or realize that "the fruit of the spirit is love", which means an unstinted devotion to God and activity in his service accordingly. They fail to see that "the fruit of the spirit" can be manifested only by joyfully doing the will of God in obedience to his commandments. (Gal. 5:22; Matt. 7:20, 21; 1 John 5:3) They have not denied the Lord, therefore have not become entirely cold. Because Jesus loves those in the covenant by sacrifice he rebukes them and warns the lukewarm ones of the necessity of a change of course of action by becoming earnest and zealous in the service of the Lord.—Rev. 3:19.

The work of the church foreshadowed by the prophet Elisha began shortly after the coming of the Lord to his temple. That has been and is a vigorous, earnest, zealous campaign carried on by God's faithful people

as witnesses to the name and purpose of Jehovah. To do this work it is necessary to see and appreciate God's organization and magnify Jehovah's name. The zealous or "hot" ones do this, and they continue such work with joy. Zeal means heat; and the zealous, earnest ones are therefore described as being hot, while the others are lukewarm. It is a well-known fact, however, that since the coming of the Lord to his temple, in 1918, there have been a good-sized number in the church who have attended conventions and meetings but who have not been active, and many who have in substance said this: 'All the light upon God's Word was published prior to 1917; we have that truth and will continue to feed and meditate upon it; the Lord appointed one man as his "faithful and wise servant", and even though he has passed from the earth, in 1916, he is still doing God's work in the earth and is in charge of his church, and since we are of God's favored ones and have these things we enjoy great riches of feeding and meditating upon what he wrote before 1916; we have developed sweet and beautiful characters; we have a past record for zeal for the Lord and we rely upon our riches gained, and therefore we have need of nothing but will rest upon our laurels and wait to be taken into glory. There is no reason why we should bring reproach upon ourselves by going from house to house; by telling the people of the organization of Satan and that of God. We are really better than others. Let them do it.' As God foretold they would, such say: "I am holier than thou."—Isa. 65:5.

The above fairly well describes the condition that existed in the church particularly after 1917, and in a more marked degree from and after 1918. Hence the message that the Lord sends to those is: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

Being blind because of their lukewarmness and lack of real love for God, they cannot see the fulfillment of God's prophecy and the unfolding of his purposes and have no vision of the future. (2 Pet. 1:2-9, R.V.) They are described as naked. God's law prohibited nakedness in the temple. The garments worn identified the wearer as a servant of God if he did hold that place. (Ex. 20:26; 28:42, 43) "Where there is no vision, the people are made naked." (Prov. 29:18, marginal reading) Not having an understanding of present truth they expose themselves as naked before the Lord and those who have his spirit. Evidently Jesus referred to the indifference of their service at the time he comes to his temple when he said: "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) The approved ones who have on the "garments of salvation" are also under the "robe of righteousness" (Isa. 61:10), having on the wedding garments, and thus identify themselves with

the Lord and his service. They enter into the joy of the Lord and participate gladly in the service.

How different the lukewarm! They are wretched and miserable, hence very uncomfortable and unhappy; because they have no joy in the Lord they do not understand what the joy of the Lord is and they have no appreciation of the kingdom. Thinking they are rich, they are in fact poor, because they do not know the value of true riches which they do not possess. No one in this day can be rich in the Lord who tries to avoid the reproach of Christ. 'The reproach of Christ is greater riches than all the treasures

of the world.' (Heb. 11:26) "A good name [with Jehovah] is rather to be chosen than great riches [of the world], and loving favour [with God] rather than silver and gold." (Prov. 22:1) A good name with the Lord, and his favor, can be had only by doing his expressed will, and those who love him will do so. (Matt. 24:13; 1 John 5:3; John 14:21-23) Those who suffer privation, tribulation, poverty and reproach that they may be witnesses to the name of God and his kingdom are rich, as Jesus told the congregation of Smyrna, to wit: "I know thy works, and tribulation, and poverty, (but thou art rich)."—Rev. 2:9.

JEHOVAH IN HIS TEMPLE

JEHOVAH the Supreme One, the King of eternity, began to be appreciated by the true church after the coming of the Lord to his temple. The faithful ones then began to see that the period of time of 'preparing the way before Jehovah' dates from 1879 on down to 1918; that the Lord came to his temple in 1918, after casting Satan out of heaven, and from and after that time till the battle of Armageddon is "the day of his preparation", as foretold at Nahum 2:3. Because he reigns through his beloved, "the Prince of life," Jehovah is really The Kingdom. Chapter four of The Revelation gives a picture of Jehovah at his temple; chapter five pictures his glorious Representative, "the Lamb." The pictures revealed are sublime and thrilling. The facts which have actually come to pass since A.D. 1914 are fitting to the fulfillment of this prophecy. The Bible record (Revelation 4) should carefully be read.

The "faithful servant" class of Jehovah God is the remnant on earth and is represented in the faithful apostle John. He looked and, "behold, a door was opened in heaven," and he hears an invitation to "come up hither". (Rev. 4:1) This indicates that the time has come to have a clearer vision of spiritual things. The "door" is the way of entrance into or discernment of spiritual things due to be understood. Those responding to the invitation are permitted to enter heavenly realms and to receive the most glorious heavenly sight, that is to say, to discern Jehovah the great King of eternity. The opening of the door synchronizes with the outpouring of the holy spirit upon all flesh, as foretold at Joel 2:28, 29, because it is written that God hath revealed these things to us by his spirit, even the deep things of God, and which he has prepared for them that love him. (1 Cor. 2:9, 10) These things are not seen by natural eyes, of course, but are discerned by those who have the spirit of the Lord God.

John, representing the remnant, hears a voice like a trumpet talking to him. A trumpet-toned voice was very appropriate because great things were about to come to pass. The King Eternal was to be shown to his

faithful ones more clearly than before and they were to say more concerning his kingdom preparation. Events of greatest importance were about to take place, hence the sounding of the trumpet. As stated at Psalm 47:2, 5: "For the Lord most high is terrible; he is a great King over all the earth. God is gone up with a shout, the Lord with the sound of a trumpet."—See also 1 Kings 1:34; 1 Thessalonians 4:16.

It was the voice of the Lord Jesus, Jehovah's great Announcer or Word. The remnant, pictured by John, was then told: "I will show thee what must occur after these things." (Verse 1, *Diag.*) Immediately spiritual things began to be revealed and to appear to the remnant. The door to the temple of God being opened to them, they begin to have visions of glorious things. One may well imagine that he is being invited to look into the most gorgeous and glorious temple that could exist. He beholds a throne set in heaven and One who sits upon the throne. As written at Psalm 103:19: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." At Psalm 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." The prophet Ezekiel, in the first chapter (verse 26) of his prophecy, also describes the throne over all of the divine organization. It is the throne of Jehovah the Most High.

The One upon the throne is not pictured as being like a son of man, but is pictured as like the most precious gem stone, glorious in reflection of light, transparently pure, and inflexible in righteousness. It is God's house, and he is the glory thereof and is that which would first be seen. His organization is elsewhere described as "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal". (21:11) Then to John appears "a rainbow round about the throne", which, according to God's everlasting covenant with Noah after the flood, represents the sanctity of life and pictures Jehovah's life, because he "only hath immortality, dwelling in the light which no man can approach unto". (1 Tim. 6:16) From that glorious light there descends rain of blessings; as Ezekiel (1:28) describes it: "As the

appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." The beauty and glory of the eternal King began to dawn upon those of the remnant only after the temple in heaven was opened to their vision. No man had anything to do with opening this temple nor with giving to God's creatures a vision thereof. It all came by the grace of God through Christ Jesus his beloved One.

The vision to John discloses twenty-four seats or thrones round about The Throne, Jehovah's throne. Upon these twenty-four lesser thrones were seated a like number of elders who were clothed in white raiment, and they had crowns of gold upon their heads. The number of elders being twenty-four or twice the number of the "apostles of the Lamb", it suggests that these not only represented the twelve apostles but pictured all the faithful who were made members of the body of Christ. These are heavenly elders, and, if not so in age, they are elders of all heavenly creatures because of being members of the body of Christ. The number mentioned would represent those who died faithful and who have been resurrected to glory, and also those on the earth who continue faithful, who are under "the robe of righteousness" and "in the secret place of the Most High", and who are spoken of as being "joyful in glory" when the Lord is at his temple. (Ps. 149:5) It is those that are faithful at the appearing of the Chief Shepherd that "receive a crown of glory that fadeth not away". (1 Pet. 5:4; Rev. 3:21) Psalm 21:3 declares: "Thou settest a crown of pure gold on his head." No man can take the crown of the faithful remnant. Only the Lord could do that. (Rev. 3:11) Being "clothed with white raiment" as the twenty-four elders were identifies such as being members of the glorious organization of Jehovah. The faithful God, according to Ephesians 2:6, 'hath raised them up together, and made them to sit together in heavenly places in Christ Jesus.'

The record at Revelation 4:5 then says that "out of the throne proceeded lightnings and thunders and voices". God alone can make lightnings and thunders, and this is further proof that it is God's throne here described. (Job 38:35; 40:9; Jer. 10:13; Zech. 10:1; Ps. 18:13) The voices that proceed from the throne are definitely official messages because they come from the seat of all authority. "Seven lamps of fire" were burning before the throne, picturing the divine light given by the spirit of Jehovah for the benefit of the servant of God. They "are the seven spirits of God". As "seven" symbolizes completeness concerning the King Eternal, the suggestion is that God gives to his temple class a complete vision of his purposes as his written Word sets it forth. "The seven spirits" picture God's complete, unlimited and infallible power; and his "lightnings" disclose the dark places of the enemy organization and light up the dark sayings of his Word, that his faithful ones may see.

Continuing the marvelous description it is written that a sea of glass as clear as crystal was before the throne. In Solomon's temple at Jerusalem the largest laver therein was called "a molten sea". (1 Ki. 7:23) The laver in the typical tabernacle service in Moses' day was made of metal mirrors. The things pertaining to God's typical people foreshadowed greater heavenly things. (Heb. 9:1-9) 2 Chronicles 4:6 says: "The sea was for the priests to wash in." Proverbs 30:5 reads: "Every word of God is pure." The glassy, crystal appearance of the "sea" before the throne pictures the purity of the Word of God and how clear he, in his own due time, will make it appear to his faithful remnant of the priestly order.

The "seven lamps of fire" shining upon the sea shows that only those 'cleansed by the washing of the water of the Word of God' are pleasing to Jehovah. (Eph. 5:26) These having received and fed upon his Word, and devoting themselves wholly to him, are holy. Without holiness, or pure, unadulterated devotion to God, no man can see the Lord. So says Hebrews 12:14.

"Four beasts" or living creatures, living ones (*Diaglott*), are shown in the midst of and round about the throne. These are separate from Jehovah's person, and therefore would not, as once thought, picture his inherent qualities or attributes. Jesus is "in the midst of the throne" with the Father and also in the midst of the living ones. (Rev. 5:6) He is the first of God's organization, and all other creatures therein operate around his throne. The four living creatures, or living ones, therefore represent the four-squaredness or completeness of God's organization. These living ones were "full of eyes before and behind", showing that those of God's organization are ever on the alert beholding his hand that they may do his will, and hence are guided by divine wisdom.—Ps. 123:1-3.

The description of the four living creatures, that is, God's organization, follows in verses 7 and 8. The first is "like a lion", denoting courage and royal justice. (Ps. 89:14) As stated at Psalm 9:4: "Thou satest in the throne judging right." Justice holds the place of first importance. This was foreshadowed by God through his prophet. (2 Sam. 17:10; 1 Ki. 7:29-36) The second living creature resembled a "steer" (*Diag.*) or ox. In Solomon's temple the "sea" rested upon twelve copper oxen. The 'ox' denotes power and strength. The symbol seems to say: 'Almighty power and strength supports the divine organization, and God will accomplish his purposes by and through his organization.'

The third living one or creature had the face of a man, which depicts love as the motive of action. "God is love," and man is described as being made in the image of God. The man Christ Jesus said, "He that hath seen me hath seen the Father," because he was perfect in love. Every action in God's organization is prompted by love. Nothing else could be in harmony with him or pleasing to him. It therefore shows that

those who are privileged to have any part in his organization must be prompted wholly by unselfishness.

The fourth living creature or beast was "like a flying eagle", which depicts far-sightedness, exalted wisdom and swiftness in action. "Swifter than the eagles of the heaven," according to Lamentations 4:19. "They fly away, as an eagle toward heaven." (Prov. 23:5) "Wisdom is too high for a fool." (Prov. 24:7) The eagle flies high. Wisdom is never dimmed by age. This agrees with Psalm 103:5, reading: "Thy youth is renewed like the eagle's." Every part of God's organization is swift to obey his commandments, and they are guided by divine wisdom.

The four living creatures had each six wings. One of the prophets gives a picture of Jehovah in his throne for judgment by and through his beloved Son the Judge, and gives a description of the attending seraphim winged like the four living creatures. (Isa. 6:1-3) The three pairs of wings had by each would suggest that the possessor can fly and provide protection at the same time, therefore that the creatures of God's organization move swiftly without hindrance in the performance of Jehovah's purposes and at the same time full protection is provided for the members of God's organization which are on the earth. The protection, of course, is provided by invisible members of the organization. These creatures are described as never resting (Rev. 4:8), showing that the organization of Jehovah is always alert and on the move. The angels continuously behold the face of Jehovah. (Matt. 18:10) Nor do those of the organization keep silence lest they should disturb the peace of some of Satan's organization. (Isa. 62:6,7) Continuously they sing praises to the name of the eternal King, saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." They thus announce the four names of the great Creator. This vision began to be

had by the remnant only after their being admitted to the temple. Isaiah's prophecy also shows that the time when some of God's creatures on earth begin to have the vision and take up the shout of holiness unto Jehovah is in the day of preparation for the great battle of the day of God Almighty. It is the time when the Lord's judgment is at the temple. Then, as declared at Revelation 22:11, "he that is holy, let him be holy still."

John announces that when "the living creatures", that is, God's active organization, begin to sing the song of glory and honor to Jehovah, the twenty-four elders, representing those of the 144,000 faithful overcomers with Christ, including the remnant on earth, "fall down before him that sat on the throne, . . . and cast their crowns before the throne," thereby reverently acknowledging the supremacy of Jehovah and that all authority, including that of every member of the organization, comes from Jehovah. "There is no power but of God," and "the head of Christ is God". (Rom. 13:1; 1 Cor. 11:3) This shows that every one of the organization joyfully recognizes and willingly obeys Jehovah's method of carrying out his purpose. The faithful sing: "Thou art worthy, O Jehovah." Not that these could add anything to the glory and honor of Jehovah, but thereby they acknowledge that all power and authority and honor and goodness proceed from Jehovah. (Eph. 3:9) Then they say: 'For thou hast created all things by reason of thy will.' (*Rotherham*) What a stupendous insult and farce is the doctrine of the evolution of man which the clergy teach! It is from the Devil and is proof that its teachers are the Devil's representatives. Those of God's organization are thrilled with the glory and beauty revealed from his temple, and delight to continuously sing the praises of the Most High. The vision of the temple further discloses the glory of Jehovah.

JEHOVAH also will be a high tower for the oppressed, a high tower in times of trouble; and they that know thy name will put their trust in thee; for thou, Jehovah, hast not forsaken them that seek thee.—Psalm 9:9,10, A.E.V.

SERVICE IN GREAT BRITAIN

THE service work in Great Britain is being reorganized. The city of London is organized into one company with a number of units. The old Tabernacle, as such, is passed away and in its place is now Kingdom Hall. This has been effected by removing the religious pulpit and ecclesiastical benches, putting in a modern platform, seating the place with chairs, and renaming the place Kingdom Hall. Recently Brother A. D. Schroeder has been assigned as the Society's branch servant at London. Similar organizations are being put in operation throughout Great Britain. As to the manner in which the London company is co-operating with this reorganization the

following letter by the company and also the one addressed to the president of the Society, below, speak for themselves.

To the Publishers of the
Greater London Company
of Jehovah's witnesses.

DEAR BRETHREN:

Kingdom Hall, formerly known as the London Tabernacle, has been closed for the past several weeks for alterations. These alterations are now completed and Kingdom Hall is ready for the opening assembly to be held Sunday, January 16, at 3 p.m.

We are pleased to further advise that Brother Rutherford has approved certain new service arrangements for London in furtherance of the kingdom interests committed to our care in this great city.

A united meeting of all the London brethren is called at Kingdom Hall for Sunday, January 16, at 3 p.m., when full details will be announced. We hope you will make every effort to be present at this very important meeting and also bring with you any persons of good will with whom you are in contact. This meeting will be a Kingdom service rally in order that as one greater company of Jehovah's people we may intelligently embrace and act upon the new organization instructions for this city. At 6:30 p.m. on the same day at Kingdom Hall there will be a united *Watchtower* study; so please bring with you the issue of January 1, which you will have previously studied.

As your present residence is in the east section of London, please have this letter with you at the united meeting, where full instructions will be given you concerning the district in which you are located.

May Jehovah richly bless your continued efforts in giving the good news of the Kingdom to the people of good will and in forwarding the interests of the kingdom.

Your brethren and fellow servants of Jehovah,
GREATER LONDON COMPANY OF JEHOVAH'S WITNESSES.

DEAR BROTHER RUTHERFORD:

As a united company of Jehovah's people assembled at Kingdom Hall, London, we send you our warm love and greetings assuring you of our great appreciation for the arrangements which have been made for us in connection with the Kingdom Hall and the new service organization for London, and that we are resolved to care for, protect and advance the kingdom interests as our dearest treasure. In co-operation with you our service is set for the vindication of Jehovah's name and against the great enemy. We are determined to fight against devil religion headed by the Hierarchy with all our might and help the people of good will to take their stand on the side of

Jehovah and his glorious King. We ask for you at all times Jehovah's blessing and protection in the forefront of the battle, while we say to each other, 'Be not afraid: the battle is God's.'

Unanimously sent by a thousand of your brethren assembled at Kingdom Hall, London, at its reopening Sunday, January 16, 1938.

HAVE MADE PHONOGRAPH OUR INTRODUCTION

DEAR BROTHER RUTHERFORD:

We are certainly very pleased and thankful for the care you have of us pioneers, but we know that to just feel like that is not showing our full appreciation without sending you a letter; hence our trespass on your valuable time.

We are determined to use all our time for the advancement of the kingdom interests by all the methods, phonograph, books, back calls, etc.

We have consistently for many months made the PHONOGRAPH our introduction at the doors, very seldom missing a setup, especially in the rural.

It is a grand work, also having had the joy of the "Exposed" series meetings, through the loan you made to the pioneers of the "Exposed" and the "Religion and Christianity" lectures.

For many a week we had every night except Saturday booked, and had the pleasure of seeing some come along as a result.

We know we cannot serve God and mammon; as it says, "Therefore take no [anxious] thought for the morrow"; we have not done so, and the Lord has provided wonderfully for us.

Now again another proof of the Lord's love through your generous concessions to the pioneers, so that we may boldly say, "The Lord is my helper."—Heb. 13:5, 6.

May we all continue to stand shoulder to shoulder for the defence of the good news and for the vindication of His name.

The Lord bless you, and all dear ones devoted to Him.

Yours by his grace,

ARTHUR BURROWS

ROBERT FLETCHER, *Pioneers, England.*

INTERESTING LETTERS RE PHONOGRAPH

WONDERFUL BLESSINGS WITH PHONOGRAPH

DEAR BROTHER RUTHERFORD:

I am out on a trip with Brother West, whom Brother Dey has sent along for a series of local conventions at this season of many so-called "holidays". At one of these places it was in very deed a Jonadab convention: besides Brother West and myself and another brother from the office there was just one of the anointed; all the rest were Jonadabs and others, who had just recently come in contact with the Truth. Total attendance was 28, and 22 went out in the work in spite of the cold (40 degrees frost—Fahrenheit) and placed 306 copies, 21 of which were "big". There were three Jonadab pioneer brothers and one who is going to become a pioneer presently. You may rest assured that nobody there was doubting whether the "great multitude" had begun to show itself. It was a real joy to be among them. The same is true of a gathering yesterday at Kalmar, where 68 attended, and about two-thirds of them were Jonadabs, remarkably many young ones. Fifty-eight were out in the work, and placed 337 copies (50 "big"), although that town is very thoroughly worked regularly. The enthusiasm and joy of the brethren was really catching.

The phonograph work is progressing nicely, and as I thought it might be both interesting and encouraging to you to see some of the happy reports received, I have translated one page of letters which appeared in the Swedish December 15 issue of *The Watchtower*, which please find enclosed. Another experience reported later: A brother went on his first visit with the phonograph, being a little bit shy because of his unacquaintance with the machine. He began at the house of a man who had agreed to take the *Consolation* magazine for a year to test out this message. When he had heard "God's Kingdom", the man stated: "I must have some more reading matter about these things"; and before the brother left there were 14 books in his hands. Another brother met a couple who had no interest at all, they said. But they agreed to listen to a record. Result: They took five books and subscribed for the *Consolation* magazine. And so I could go on telling about the wonderful blessings experienced.

A pioneer brother writes that listening to the records produces in himself a more worthy conduct and more graceful words than he had been used to. During December 229 phonographs were used in Sweden and played 9,897 lectures, to 11,265 people.

On December 23 there was an attack made on us in many local papers that published a dispatch from Budapest where the chief of police there stated they had caught several Jws and International Bibelforscher who were proved to be agents of Moscow, etc. In some papers the headlines read: "Jehovah's witnesses Uncovered as Bolsheviks." We sent letters to all editors, giving the facts and showing the old harlot's tactics, and most of them published it in full; some abbreviated, and some nothing at all, though those were only a few. We are going to publish all of this information with some more in an article in February *Consolation* and spread it all over the country, thus letting the Devil pay damages and making his wiles known to even those who did not read the dispatch itself. A number of public meetings are also being arranged where this matter will be taken up, too. And so we trust that, by the Lord's grace, a good witness will be given on account of that dirty attack.

In concluding I beg to thank you very much for the *Year Book*, with all its many encouraging features.

With warm love, and all good wishes for a blessed 1938 in the service of our lofty Monarch and His King, I am

Your brother and fellow soldier in His army,

J. H. ENEROTH.

PRaise JEHOVAH FOR NEW WEAPON, THE PHONOGRAPH

DEAR BRETHREN:

How much praise ought we not to render to Jehovah for the new weapon he has placed in our hands. I was out in the field with the phonograph last Sunday. It was extraordinarily joyful to observe how well the lectures were received. Amongst others I came in to an elderly couple. They at once manifested that they had no desire to hear the message. The man said that he

had obtained a book in the summer but the schoolteacher of the place had told him that the books were not good. I told him that one should think for oneself. Then I asked him if he would hear a lecture—"I have a phonograph with me and records with lectures." "No, it is not necessary," he answered. Then I told him that it took only five minutes and that it did not cost anything to hear. I then put up the phonograph and put on "Resurrection". (He had just come back from a funeral.) Both he and she listened very attentively, and when the lecture was finished they thanked me most heartily, took a booklet without any hesitation, and admitted that it was best to think for oneself.

So forward we go with joy in the service of Jehovah under his great Commander. My wife joins me in sending the heartiest greetings to you all.

Your fellow soldier

R. OHRN.

SPREADING HAPPINESS WITH THE PHONOGRAPH

MY DEAR BROTHER ENEROTH:

I cannot refrain from expressing my appreciation of the privilege I have, with the assistance of the phonograph, of spreading happiness to others who will gladly listen to the message of truth concerning the kingdom and God's greatness and power. I was out yesterday with the phonograph, and at the first family I visited the husband had died, in the prime of life, after a short sickness. They were thankful that I would play for them and, after one lecture, I asked if they would like to hear about the dead. Yes, that they would, provided it was not making too great a claim on my time. I took out the bound books and of these they took one and also subscribed for *Consolation*. At another place I played four lectures for five persons; one of them took five booklets, and all the others took one booklet each.

With heartiest greetings from your affectionate
KARL AND CAROLINE LINDEBERG.

PHONOGRAPH WONDERFUL HELP AND COMPANION

DEAR BRETHREN:

We hereby convey our deepest thanks and give expression of our appreciation of the wonderful help and companion that the Lord has given us in the service—the phonograph. On the 22d of November, at half past nine, we received them, and were anxious to try them and to hear the lectures. At one o'clock we were in the first house inviting the people to listen. It was not the least bit difficult to go out with the phonograph; on the contrary, we were glad of this instrument. None seemed to be surprised, but all listened and, at least in two homes that day, it was the phonograph that opened the way to the heart and mind so that the people took the literature. One lady especially was blunt and sullen and certainly would not have a book, but when she heard "Truth" she was visibly moved and pulled out the money for a book and thanked us.

I have not been able to use my phonograph yet by reason of eczema on the hands; so my daughter and I have worked together. It has worked quite well with one going in advance and showing the books and asking if they would like to hear a phonograph lecture. Until now none has refused. Often we have both gone in at the same time, and this has proved better because it takes less time. One can set up the phonograph while the other speaks about the books. We would think that this method would be ideal in those companies where not everyone as yet has got his phonograph.

We listen to a lecture every morning, before going out, for this inspires and gives joy and power to continue, and we want to continue and are glad to be able to use our limited powers in Jehovah's organization.

Accept our mutual greetings through
Your little sister

BATSEBA JOHANSSON (Pioneer).

INTERESTING TO SEE HOW PEOPLE LISTEN

DEAR BRETHREN:

While sending in the monthly report I will mention something about the phonograph work. It is a little strange before one really gets in swing. It is with this work as with the spreading of the literature: people are both for and against. To use the phonograph and records at every home is not convenient—

some have no time, some do not want to hear, some have children who are asleep when we call, and quite a few are sick—so we have to first inquire whether it is convenient. When using the phonograph it is interesting to see how the people of good will listen to the various lectures. Most people think that the voice is clear and distinct; and that it is, too. One of the advantages of the phonograph work is that the message of God's kingdom is presented in a uniform and harmonious manner, even though some have a smarting sensation when they listen. I have always three records in the phonograph, so if anybody wants to listen to all three it becomes quite a long talk. I have had a cover made for the phonograph, of impregnated material; so now there is no necessity to break off in the work by reason of rain or snow.

With heartiest greetings,

EMIL LARSSON (Pioneer).

ICE IS BROKEN WITH TALKING MACHINE

DEAR BROTHER ENEROTH:

Now the ice is broken with the glorious talking machine. One has such a feeling of security when one uses it as occasion presents itself. One lady was against her husband's taking the books *Light*. Then she heard the record about "God's Kingdom". It was really touching to see how eager she was after hearing that record. She immediately took out the money. In six minutes *Light* came to that home. What a wonderful arrangement the Lord has made!

With hearty greetings!

HUGO WALHEIM (Pioneer).

PHONOGRAPH AN EFFECTIVE WEAPON

DEAR BRETHREN:

I just must say a few words about the phonograph. First, thanks for the terms upon which I could obtain it, and also many thanks for the public lecture. This phonograph surpassed all my expectations, and the sound is much clearer than in the radio. All that Jehovah gives expression to is wonderfully clear and consistent, and there is just one desire that moves me—to be faithful in the use of this effective weapon.

Affectionately,

ARTHUR FALK.

MANY INTERESTING EXPERIENCES WITH PHONOGRAPH

DEAR BRETHREN:

I can tell you we have already had many interesting experiences with the phonograph. One who had already read much of the truth literature evidently felt conscience-smitten; for he said, after hearing one lecture, "If we are silent the stones will speak." He is amongst the silent ones. We have for the most part been on back-call work and we have received everywhere a friendly reception.

Your little sister,

PHONOGRAPH GIVES WONDERFUL EXPERIENCES

DEAR BRETHREN:

I will briefly express our joy over the new weapon which we have received in Jehovah's service and say how the phonograph gives wonderful experiences when we visit the people.

I will relate three interesting happenings. In one "high church" family it was said, "According to the records, the priests lie." Answer: "It is either the priests or the Bible." The family saw the truth of it, which doubtless they would not have done had it not been for the phonograph. They took a *Pindication* book.

Another lady said, after two lectures, "That is just how it is. I have never liked religious hypocrisy." This lady had formerly had opportunity to get the books but had not done so, but now there is a *Riches* in her home.

One subscriber for *Consolation* went around to his near-by acquaintances and came home with eleven people who thus had the opportunity of hearing the records. Two of those present expressed a desire to hear something more on another Sunday, and this has now taken place and it was very interesting to be present.

May we all as one man go forward in the power of Jehovah!
Greetings!

A. KLING.