



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LX

SEMIMONTHLY

No. 5

MARCH 1, 1939

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"I AM GOD" - ISA. 43:12

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - - Brooklyn, N.Y., U.S.A.

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

THAT THE 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"NEW HEAVENS" TESTIMONY PERIOD

The "New Heavens" Testimony Period will cover April, the final month of the current "Watchtower" campaign. A special feature of this period will be the release of the new booklet *Fascism or Freedom*. The details regarding the extensive worldwide campaign therewith will appear in the regular service paper *Informant*, to guide you in your plans for as large a part as possible in the special activities of this period. All persons not already in active co-operation with the service organization but who are interested in the proclamation of the kingdom of the heavens are invited to write the Watch Tower for information about the local company organization of Jehovah's witnesses.

"FASCISM OR FREEDOM"

In a world threatened by the totalitarian monstrosity and blinded to the rightful theocratic government, this new booklet, *Fascism or Freedom*, appears as most timely information for all people of good will. Under a forceful cover illustration the 64 pages of this booklet set forth the nationally broadcast speech by Judge Rutherford at his last public appearance in New York city, together with a masterly article on "Theocracy". You may obtain your personal copy now, on remittance of a contribution at 5c

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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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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"WATCHTOWER" STUDIES

Week of April 2: "Drama of Vindication," (Part 3)
¶ 1-16 inclusive, *The Watchtower* March 1, 1939.
Week of April 9: "Drama of Vindication," (Part 3)
¶ 17-34 inclusive, *The Watchtower* March 1, 1939.
Week of April 16: "Drama of Vindication," (Part 3)
¶ 35-55 inclusive, *The Watchtower* March 1, 1939.

MEMORIAL

For the year 1939 the date for the feast in celebration of the name of Jehovah and to the sacrifice of his Vindicator, Christ Jesus the Lamb of God, is Tuesday, April 4, after six p.m. Let each company, therefore, assemble after six p.m. of April 4, and the anointed thereof celebrate the Memorial, their companions the Jonadabs being present as observers. The emblems should be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of his blood, and the anointed remnant

(Continued on page 79)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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DRAMA OF VINDICATION

PART 3

*"Fear not; for I have redeemed [delivered] thee, I have called thee by thy name; thou art mine."
—Isa. 43: 1.*

JEHOVAH had expressed his purpose to have his name declared throughout all the earth before exercising his power to destroy the enemy. (Exod. 9:16) His purpose must be performed in due time. It is to be expected that Jehovah will select his witnesses and use them to declare his name throughout all the earth and that such selection would be done and the witnesses would be given their proper name by Jehovah before beginning the final witness just preceding the fall of Satan's organization. In the drama of vindication there was done at the Jordan river a miraculous thing showing that Jehovah selects his own witnesses, gives them their new and proper name, commissions them to do their work, and sends them forth to perform the work previously purposed by him. After this is done, the revelation of these great truths to his people is another means of giving them strength and further shows that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". (Rom. 15:4) These great truths now revealed to the remnant not only give them great comfort and joy, but also furnish food from the table of the Lord to the Jonadabs, who will compose the "great multitude", and upon which food they must now feed while they sing the praises of the Most High and his King. The Jonadabs are now seeing and appreciating these truths and greatly rejoicing. All the witness work must be done without reference to fear of man or any creature.

* The Israelites, in obedience to the command of the Lord given to them by their visible leader Joshua, had left their tents and had lined up for the march to the waters of the raging Jordan. It was the harvest time, and the Jordan was full. The Israelites must be very courageous and faithfully obey instructions. "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people."—Josh. 3:14.

* Referring now to the fulfillment of this part of

the drama: It was in the year 1922 that such fulfillment began. Preceding that time God's covenant people were in a state of comparative inactivity in the service of the Lord, and that was pictured by the typical people of God resting in their tents just preceding receiving the order to move from their tents toward the Jordan. Leaving their tents "to pass over [the] Jordan" foretold that Jehovah's modern-day servants must enter upon their heritage, that is, must promote the kingdom interests and must go out after the enemies of the Lord and wipe out their religious domination of the promised kingdom, which the religious institutions wrongfully claim; that they must meet all opposition, exercising full faith and confidence in the Lord Jehovah and his King. There was an assembly in convention of God's covenant people at Cedar Point, Ohio, in the year 1922, which marks the beginning of the energetic activity of those fully devoted to God and his King, and which marks the beginning of the march to the Jordan antitypically.

* The priests of Israel, performing their part in the drama, carried the ark of the covenant upon their shoulders to the Jordan. They advanced to the point on the banks of the Jordan doubtless at the same location where later Elisha with the mantle of Elijah smote the waters of that river and was then miraculously taken over the river. When the Israelites moved to the Jordan it was the harvest time and the river was very high, as is usually the case at that season of the year. Its waters were rushing madly down to the Dead sea. "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest)."—Josh. 3:15.

* In the fulfillment of this part of the drama, as it appears from the well-known facts, the point of peculiar interest was reached on September 8, 1922, when the announcement was first publicly made that the Lord Christ Jesus was at his temple, and that the time had come when his servants must advertise

the King and the kingdom. (Mal. 3:1; Isa. 6:1-8) It was a time of great joy and manifested zeal on the part of those there assembled. It was a turning point in the events of their march to the kingdom.

* The dramatic picture shows the priests of Israel bearing the ark of the covenant upon their shoulders, and there at the river their bare feet "were dipped in the brim of the water". The fulfillment of this part of the picture occurred when God's people, assembled in convention, as above stated, responded to the call to advertise the King and his kingdom, and with a shout said, in effect, "Here am I; send me."—Isa. 6:8.

* Promptly thereafter the zealous ones went forward right in amongst the people (pictured by the waters of the river) and, as publishers of Jehovah's kingdom by Christ Jesus, they began the work of advertising the kingdom and its King. It was at that time that the message, which proved to be the first of the "seven last plagues", in the form of a proclamation known as "The Challenge", was adopted. The fact that the Jordan river was full up to its brim, or top of its banks, is significant. The waters were swift and deep, which would make it appear to be impossible to cross the river at that point, there being no bridge or ferry. Added to the thrill that this situation would produce we must have in mind that the watchmen on the walls of Jericho could plainly see the approaching Israelites and therefore the enemy, seeing the high river between them and the Israelites, would feel safe from any possible attack that could succeed. That part of the dramatic picture, which the facts clearly show, was also fulfilled on time. It was in 1922 that Ratti became Pope Pius XI; that Fascism was in control in Italy; that the Union of the Soviet Bolshevik Republics was being completed; that democracies were disappearing from the earth; and that economical conditions continued to grow worse; the time that the "evil servant" class became active against the faithful servants of the Lord; and that all these elements here named were against Jehovah's witnesses. All these people, like the raging waters of the Jordan, confronted God's people. It was the time to go amongst the people and boldly give the witness to the kingdom. Although such work seemed to be practically impossible, it was a time particularly to go to the people with the Lord's "seven last plagues" contained in the "seven golden vials full of the wrath of God". (Rev. 15:1, 7, 8) It was God's due time for the work to be done, and it must be done in the midst of much opposition and hindrance. Jehovah had foretold the time in the prophetic drama, and his faithful servants must act, relying entirely upon the Lord. Thus it is seen that great faith was required of the Israelites to

march to the Jordan, and likewise full faith and confidence in Jehovah and his King must be had and exercised by his faithful servants in the fulfillment of this part of the drama in going amongst the people with the message of the kingdom then due. There the Israelites could not possibly know that Jehovah was about to perform a miracle in taking them across the raging waters of the Jordan. Likewise in the fulfillment, the faithful servants of God could not possibly know what would be the result to them when engaging in the campaign against the entrenched enemy, particularly the religious elements angry against them, and their anger supported and indulged in by the political elements of the world. Jehovah had told Joshua to be "very courageous", and Joshua had said to the people: "The Lord will do wonders among you." Likewise Christ Jesus had said to his followers concerning the enemy: "Fear them not." The League of Nations had been formed, and the Devil had taken advantage of the fear of men to form the same. God had said to his people: "Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Isa. 8:12, 13) In 1922 the antitypical march to the antitypical Jordan began, and from 1922 to this day those who have fully trusted in the Lord have gone forward without fear of man or devil, fearing only God, and trusting implicitly in him and in the Greater Joshua.

* The priests of the Israelites with the ark of the covenant were on the east side of the Jordan, and the waters flowing down came from the north, or on the right side of the priests. "And it came to pass . . . that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho."—Josh. 3:14, 16.

* Jehovah then and there performed a great miracle, holding back the swift waters of the Jordan so that the water above the priests stood up beside Zaretan, which was approximately two thousand cubits or more than a half a mile north or on the right of the priests, and thus allowed a very broad and liberal space for the people of Israel to pass over and cross the river-bed, which now was made dry. The waters coming down from the north, and caused by the Lord to stand up in a wall, pictured the people of good will who hear and give heed to what the Lord is doing. In the fulfillment of this part of the prophetic drama, also, Jehovah performs a miracle. War began in heaven and on the earth in 1914. (Rev. 11:17, 18; 12:1-12) Those days of

tribulation Jehovah shortened by an enforced peace period in the middle of the trouble. None of the nations knew why the Lord stopped the war, in 1918, but the Lord knew. He was performing a miracle which was foreshadowed by the miracle made at the Jordan. In that period of peacetime or cessation of hostilities the Lord, by sending forth his message of warning to the people of good will, held them up or held them back from the irresistible rush of distressed humanity rushing toward the Dead Sea of Armageddon. Except for that great miracle, as Jesus stated, "there should no flesh be saved; but for the elect's sake those days shall be [were] shortened."—Matt. 24:22.

¹⁰ The miracle was provided that the faithful remnant might be permitted to carry Jehovah's message to the people of good will, which people of good will alone shall survive Armageddon. Thus Jehovah performed that miracle "for the elect's sake", that they might prove their integrity by carrying his message to the "other sheep" of the Lord. To those of good will toward God there was afforded the opportunity of turning away from being swallowed up in the sea of destruction that was pictured by the Dead sea, which represents Armageddon. The priests were carrying the ark of the covenant on their shoulders. The waters of the Jordan (picturing the people) were separated on the north, or on the right side of the priests and of the ark of the covenant, which represented the presence of Jehovah. That ark of the covenant was the throne for the "Shekinah light" of Jehovah, when in the tabernacle or temple. Now on the shoulders of the priests in the bed of the Jordan river it pictured favors for the Lord's "other sheep", who will compose the "great multitude". (Rev. 7:9-17) The presence of the Lord was there manifested for their good as well as for the elect's sake.

¹¹ The miracle further shows that only those of good will and who will compose the "great multitude" will survive Armageddon, in this, as it is written: "And those [waters, picturing people] that came down toward the sea of the plain, even the salt [Dead] sea, failed, and were cut off"; thus picturing the "goat" class of the people, which Jesus has declared shall be everlastingly cut off at Armageddon. (Matt. 25:46, *Diaglott*) The waters, standing on the north and forming a great wall of protection, shows the people of good will that are spared at Armageddon; while the waters on the south of the priests, which disappeared and were completely swallowed up in the Dead sea, show that those who fall into Armageddon go into a place where there is no life. Thus it is shown that the great mass of humanity rushes unhindered and unchecked and entirely heedless to all warning, down the great broad

way, and the end of which is everlasting cutting off, the fate previously decreed by the Lord concerning the "goat" class. The Roman Catholic Hierarchy, the leading institution under the sun, is particularly shown here.

¹² The point of crossing of the Jordan is of great interest to those who love God. The location was called Beth-barah (Judg. 7:24), and means "House of the Ford or Passage". It was on the east side of the Jordan at this point that John was baptizing the repentant Israelites. "These things were done in Beth-abara beyond Jordan, where John was baptizing." (John 1:28) It was there, when baptizing, that he saw Jesus coming and said: "Behold, the Lamb of God, which taketh away the sin of the world." Doubtless there is where Jesus was baptized and where the holy spirit descended upon him like a dove and a voice from heaven announced him as well-pleasing to Jehovah. (Matt. 3:16, 17) There the baptism of Jesus symbolically said that for the vindication of Jehovah's name and for the redemption of the obedient ones of mankind he sacrificed every human thing or interest and that those of good will toward his Father Jehovah might find life; and that those who would refuse to give heed to the warning, and who spurned Jehovah's gracious provision, should never see life.—John 3:36.

¹³ The name Beth-barah or "House of Passage or Ford" evidently means that at times the river Jordan, at this point, was fordable. It may be that this indicates that from the time of the apostles until the coming of Christ Jesus, the King, those faithful unto death would pass unhindered over the Jordan, escaping destruction, and, like Paul, wait for the coming of the Lord, when he would receive the crown of life. (2 Tim. 4:8) But at the coming of the Lord to the temple the waters of the Jordan (that is, the people), full to the brink, would be rushing madly on in disregard of and in defiance of Jehovah God and his provisions for them; that there and then the faithful remnant would pass over the Jordan into the kingdom conditions only by the miraculous grace of Jehovah God, and that the "great multitude", made up of those of good will toward God, fully trusting in the shed blood of Christ Jesus and devoting themselves to God and his King, would be shielded and protected, and would find life, while others of the human race rushed on to Armageddon, the sea of the dead and destruction.

¹⁴ The city of Jericho, the fortified abode of the enemy, was only about six miles west of the banks of the Jordan. Those on the walls of the city, looking eastward, could without doubt see across the plain and observed the miraculous crossing of the river by the Israelites. They would know that only

by the power of Almighty God was it possible for the Israelites to cross dry-shod over that river-bed. That miracle would strike terror into the hearts of the enemy as they watched from the walls, and their fear would be transmitted to the people beyond the walls waiting for the oncoming attack. Likewise in the fulfillment of this part of the drama since 1922 the miraculous blessings bestowed by the Lord upon the faithful witnesses and the boldness and fearlessness of that faithful servant class in going forward with the message of the kingdom have greatly astonished the entrenched enemy, particularly the Roman Catholic Hierarchy, and have struck terror into their hearts. Never before have men made such a determined and continuous witness against that wicked religious organization as has been given since 1922 against the Devil's chief representative on earth, the Roman Catholic Hierarchy. The words of the apostle seem peculiarly fitting just here, namely: "Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Phil. 1:28, *Weymouth*.

¹⁵ Rahab, because of her faith in God and in her agreement with the spies, would be watching from her house on the walls of Jericho, hoping that the coming of Jehovah's covenant people would mean deliverance and salvation for herself and those of her household. Her hope was realized. Rahab pictured those persons of good will who sigh and cry because of the abominations that they have long observed in the religious organizations, particularly in the Roman Catholic institution, and who have looked with hope for deliverance and salvation with the coming of Jehovah's anointed.—Ezek. 9:4.

¹⁶ Furthermore, concerning the fulfillment of the prophetic drama, the crossing of the antitypical Jordan by the faithful servants of Jehovah God, which began in 1922 with the convention at Cedar Point, Ohio, was also the time when Jehovah's spirit of anointing was poured out on all flesh. (Joel 2:28) There the anointed were commissioned by the Lord as his witnesses to begin the pouring out of the "seven last plagues" upon the enemy, and which poured-out messages have frightened and tormented the enemy, particularly the religious element, since that time, the same being to them a token of impending destruction, and concerning which they have howled and cried out: "It shocks our religious susceptibilities." Conditions existing among the religious and political rulers of the earth fully support the foregoing conclusions; and here a statement published at that time by the public press is of interest: "With Mustapha Kemal thundering at the gates of Constantinople, demanding the return

of the Dardanelles' control to Turkey, while the British lion is rushing her warrior breed to the Golden Horn, with the revolutionary spirit of 'red' Russia threatening to Bolshevikize all Europe, with the American public murmuring fiercely at atrociously high prices of coal and other necessities caused in part by two costly national strikes, it is interesting to note what one of the largest and most active Christian organizations in the world thinks of this crisis in history. Upwards of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they are disgusted with the morals and spirit of our world, statesmen and even the ways of the League of Nations is obvious in their unanimous resolution on world affairs. We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times. What a documentary study it affords for psychologists—this modern discourse on that eternal duel between God and Satan! How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root could we but see them reading the resolution." (The Bridgeport, Connecticut, *Herald*) Although the religionists as well as others of Connecticut have been duly warned, they rush on with increased madness toward Armageddon, indulging in more rabid action toward the servants of Jehovah God.

¹⁷ The Israelites were God's covenant people, and the priests that served in the office were the servants of Jehovah by his appointment. (Lev. 7:35) Bearing the ark of the covenant on their shoulders, they represented Jehovah God's presence amongst his covenant people. To be faithful, they must trust Jehovah implicitly and be obedient to his commandment given to them through Joshua, and so they must march into the middle or bed of the river and there stand firm. "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."—Josh. 3:17.

¹⁸ After the priests reached the river and dipped their feet into the water (the river was then raging and it could not be forded by them), Jehovah then made the waters separate and the priests marched into and stood in the midst of the river on dry ground, while there stood above them a great wall of water held back by the miraculous power of Jehovah. There they must be faithful. Exercising full faith in the continuing restraining power of Jehovah, they must know that the

flood waters of the Jordan river could never overwhelm God's ark of his presence, and, believing and knowing this, there they firmly stood while the hosts of Israel marched over the bed of the river between them and the wall of water. All of the Israelites, crossing the Jordan under those conditions, must exercise full faith in the power of Jehovah God. The Jordan valley, with its waters above standing in a great wall, well pictures the valley of the shadow of death through which God's covenant people thereafter must pass: "Yea, though I walk through the valley of the shadow of death [by Satan and his servants], I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Ps. 23:4.

HIS WITNESSES

¹⁹ In the fulfillment of the prophetic drama at this point, mark Jehovah's faithful servants beginning their march over the bed of the river in antitype, and which began in the year 1922. How truly the words of Jehovah apply to them at this point! "Fear not; for I have redeemed [delivered] thee. I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God."—Isa. 43:1-3.

²⁰ In the fulfillment Jehovah was bringing his covenant people across the Jordan into the kingdom conditions, there to be his witnesses and to declare his name and his kingdom before Armageddon; and to them he further says: "Ye are my witnesses, saith the Lord, and my servant, whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10-12.

²¹ The miraculous deliverance of the Israelites from the flood waters of the Jordan made a name for Jehovah, and to them his name therefore was famous. Likewise the bringing of his "faithful servant" class across the antitypical Jordan into the kingdom conditions, and anointing them as his witnesses, made famous the name of Jehovah amongst those who believe on him. To his faithful servants he gave a "new name", as he had promised: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2) And that name is "Jehovah's witnesses".

Thus Jehovah does to "make himself an everlasting name".—Isa. 63:12.

²² It appears that practically the entire day was occupied in taking the multitude of Israelites across the river; as it is written: "And all the Israelites passed over on dry ground, until all the people were passed clean over [the] Jordan." That would include the "mixed multitude" (Exod. 12:37, 38), all of which God took over or across the Jordan, before sundown, on the tenth day of Nisan. In the fulfillment of this part of the prophetic picture that "day" covered a much longer period of time. That period of time in the fulfillment began in 1922 and continued until the end of the year 1931 inclusive, by which time all the faithful servants of the Lord, that is, the "laborers" in the Lord's "vineyard", had been brought into the service among the people (pictured by the Jordan waters), and these servants were there paid the "penny" by receiving at the hands of the Lord the "new name". (Matt. 20:1-16; Isa. 62:2) Experiencing the miraculous protection of Jehovah in bringing them through the waters alive, they were then Jehovah's witnesses and to them Jehovah said, and still says: "Ye are my witnesses . . . that I am God." From that time on they must fulfill their commission by bearing testimony to others of and concerning Jehovah, his name, his purpose, his King, and his kingdom.

²³ The "mixed multitude" had been marching with the Israelites, which included the Midianites, Moses' father-in-law and others. (Num. 10:29-32; 11:4) That "mixed multitude" must have been with the Israelites at the Jordan, since it is written that 'all the people crossed clean over the Jordan'. The "mixed multitude" must have gone over with the others. That "mixed multitude" pictured those who compose the "great multitude", which began to be made known first in 1931. It was in that year at the London convention, and at the Columbus (Ohio) convention the same year, that the Lord caused his people of good will to be identified as those described in the ninth chapter of Ezekiel as the ones who must be marked in the forehead that they might be spared at Armageddon, which marking the remnant must do. This seems clearly to indicate, as to the fulfillment, that the remnant of spiritual Israel had by the latter part of 1931 gotten clear and safely over Jordan by proving themselves faithful to Jehovah up to that point, and this they did by their faithful, true and zealous service of the King and kingdom. The sign of their approval was the revelation to them of the "new name", that is, the paying of the "penny" which Jehovah had given them. (See *The Watchtower* 1931, page 279.) All of such now, who had passed over the antitypical Jordan, must be witnesses to the name of Jehovah.

WITNESS WORK

²⁴ As appears from Joshua 3:12, Joshua, under the direction of the Lord, had selected twelve men to perform certain duties, and while the host of Israel was passing over the Jordan those twelve men were, together with the priests bearing the ark of the covenant, standing in the midst of the river-bed, the twelve men standing at a respectful distance behind the priests. The priests must stand firm on dry ground in the midst of the river-bed, and the twelve men at their position there were awaiting orders from Joshua. And now the time had come for these orders to be given and executed. "And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man."—Josh. 4:1, 2.

²⁵ There were twelve tribes of the Israelites, and the twelve men there selected for special service represented the twelve tribes respectively; hence all the tribes of the Israelites were represented. At Jehovah's command Joshua must deliver the order: "And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging place where ye shall lodge this night."—Josh. 4:3.

²⁶ The miracle performed by Jehovah in holding back the waters, and where the river-bed remained dry, made it possible for this order to be carried out by picking up from the river-bed, at the very deepest part thereof, twelve big stones. Such a thing would be impossible when the water was rapidly flowing down at that point. To pick up those big stones and carry them out of the river-bed required some real labor, which pictured some real zeal and work that must be done by Jehovah's witnesses after they came into the condition of their kingdom inheritance. Those twelve big stones must be carried out and piled up in a place where the Israelites were lodged that night, which place was called Gilgal, and which place Joshua afterwards used as headquarters during the conquest of Canaan. The twelve stones embraced in this command had a particular significance, which is shown by the use to which the stones were put.

²⁷ Since the entire number of each of twelve tribes was shown representatively in the twelve men, this shows that all of the anointed of the Lord must participate in his witness work: "Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, accord-

ing unto the number of the tribes of the children of Israel."—Josh. 4:4, 5.

²⁸ The fact that each man had to carry a stone on his shoulder shows that they were large stones requiring real work. Had they been small stones they would have carried them in their hands. The carrying out of those stones pictures the activity or work of witnessing that was performed by the remnant during the years 1922 to 1931 inclusive, and which witness work was done at the command of the Greater Joshua, Christ Jesus. God's faithful and zealous witnesses during that period of time can all bear testimony to the fact that their witnessing work has been strenuous, requiring zeal and energy; which is illustrated by a heavy stone on the shoulder.

²⁹ Jehovah's miracle performed that permitted the crossing of the Jordan, being of great importance, must not be left without a visible proof thereof, and hence there must be a lasting and authentic record made and kept of the same; and therefore the purpose the stones performed in this picture is shown by the following, to wit: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever."—Josh. 4:6, 7.

³⁰ God's kingdom is symbolized by "The Stone", Christ Jesus the King. The remnant are in line for the kingdom, and by the Word of God they are designated as living stones. (1 Peter 2:5) The pile of twelve stones taken from the bed of the river and piled up at Gilgal constituted "a sign among you", that is, in the fulfillment, to the remnant, to wit, (1) testifying of their engagement in active service in the years 1922 to 1931, which service required great zeal and was fraught with much danger; and the fact that the Lord brought these faithful ones through alive, and that they are still faithful, is a witness to his name. Therefore Jehovah's witnesses, the faithful remnant, are themselves collectively a visible, tangible, and undeniable sign or monument of Jehovah's miraculous work in protecting and preserving them over the Jordan, the antitypical flood, while the witnesses engaged in pouring out the Lord's "seven last plagues", each one of which was done in its respective year, and then pouring them all out in a compact form by setting them forth in the two books *Light*, published in 1930, and which books were widely distributed in 1931 and thereafter. In addition to those proclamations the remnant, in the year 1929, firmly took their stand and

publicly declared themselves wholly for Jehovah God and Christ Jesus as the "higher powers" and, by proclamation, made it clearly to appear that the political, religious rulers of this world are not the "higher powers" mentioned in Romans 13:1. That testimony, given by Jehovah's witnesses, put them squarely for God and his kingdom and against the Devil's rule, and left no doubt as to their position. In addition thereto their activity was also increased in the year 1927 by the beginning of the house-to-house witness work on Sundays, which work further enraged the antitypical Jordan waters against them. In that year the arrest of Jehovah's witnesses for preaching "this gospel of the kingdom" became general in Germany. In 1928, the year following, the arrest and persecution of Jehovah's witnesses at the instance of the angry religious "waters" began in the United States, particularly in New Jersey, and has continued since. All these things make Jehovah's witnesses, pictured by the pile of stone, a record and monument to the name of Jehovah. And (2) Jehovah's witnesses not only came out of the persecution which was heaped upon them by the angry religious waters still alive and still going on in 1931 and thereafter, but brought out with them "twelve stones", that is to say, the records made for them and against the enemy in the courts and in the legislative bodies, and in the public newspapers, which records shall stand for ever against the enemies of God and his kingdom. (Mark 13:9) The Lord has maneuvered the enemy so that they have made criminal records against his faithful witnesses, and which records stand as a monument against the enemy. The publication of the *Year Book of Jehovah's witnesses* began in 1926, and thereafter it contains records of the activity of Jehovah's witnesses and their persecution and suffering for righteousness' sake. All of this information served as a "sign" or lasting record, pictured by the twelve stones carried out of the river and piled up, and which public records in the antitype can be seen and consulted at any time, and which the enemy cannot now wipe out. Let no one mistake the fact that the Lord will keep a record of the persecution of his people which shall stand against the persecutors.

"As the children of the Israelites kept alive the generation of that nation, likewise as long as Jehovah's witnesses continue their activities on earth the record of their activities under adversity and cruel conditions forms a constant reminder to them that they are servants of the Lord. Like a pile of stones that enduring record, published of and concerning Jehovah's witnesses, is repeatedly considered and viewed by Jehovah's people, and the Lord causes them to go over these facts from time to

time by repeatedly revealing to them his prophecies showing that they have been permitted to have a part in the fulfillment thereof. It has been and is observed that many of the prophecies now being revealed to God's faithful people foretell the experiences through which the consecrated have passed and are passing while engaged in the witness work assigned to them. It is therefore seen that the prophetic dramas long ago performed and recorded are now revealed to the people of the Most High that they may be constantly reminded of the goodness of the Lord and of his miraculous protection and deliverance of those who love and serve him.

"From time to time those newly interested in the Lord's Word come to a knowledge of the truth and inquire about the persecution of Jehovah's witnesses. The Lord foretold this and directed what answer should be given to them, to wit (Josh. 4:7): "That the waters of Jordan [the angry people] were cut off before the ark of the covenant of the Lord." Those angry people, led by religionists and fanatics, have been held back from destroying God's people until the witness work is done, while amongst those waters held back are those of good will who find the way to protection and life. That record will be a witness until and during Armageddon that God has miraculously preserved and delivered for himself his people that maintain their integrity toward him. The miracles both in the prophetic drama and in the fulfillment thereof were performed, not to exalt any creature, but for the sake of Jehovah's name. No creature can ever wipe out that memorial record to the honor and name of Jehovah God. It stands regardless of the efforts of the enemy.

"As each tribe must be represented in the twelve men aforementioned, every person who is a witness for Jehovah must have a part in the work, and this is emphasized by what was done: "And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there."—Josh. 4:8.

"They took these stones with them and piled them up at Gilgal, which name means "a circle", which is endless, and suggests that the testimony to Jehovah's name does not have an end and that this monument testifies and serves as a guaranty from Jehovah that his people still enjoy prosperity by God's grace. The public record made by the activity of God's faithful people, culminating in the bestowing upon them by Jehovah of their "new name" and the revealing the same to them, in 1931, is clear and positive proof that now God's faithful

remnant are in the kingdom land or condition and that the kingdom is here, and that the enemies thereof shall be put under as a footstool and that the Lord shall triumph.—Ps. 110:1, 2.

ANOTHER WITNESS

³⁶ The divine record discloses that Joshua, representing Christ Jesus, made another record in the midst of the river Jordan and, in doing so, no doubt he used the same twelve men as representatives of the twelve tribes of Israel; and concerning this it is written: "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day."—Josh. 4:9.

³⁷ Those stones Joshua caused to be piled up right in the very middle of the bed of the river Jordan. They must have been large stones and doubtless too heavy to be carried out. When the river was at normal stage that pile of stones in the midst of the river no doubt could be seen rearing its topmost part out of the water's surface. There were then two witnesses to Jehovah's miracle in delivering the Israelites across the Jordan: one pile of stones at Gilgal and one in the very middle of the river-bed. This further supports the announcement by Jehovah God that at the mouth of two witnesses shall the matter be established. (Deut. 19:15) This latter testimony, pictured by the pile of stones in the river-bed, symbolically says that in this place where the feet of the priests stood, in the very midst and depths of tortured humanity, the presence and name of Jehovah God is declared by those whom he faithfully commissions to testify to his name. In fulfillment of that particular part of the drama, thus giving testimony is the vast pile or mountain of literature God's faithful servants have piled up and delivered to the people during the years in crossing the antitypical Jordan. They have left behind them a vast heap or pile of literature which declares the name of the Most High, and these are right in the midst of the people, and the people of good will toward God have profited thereby when they see that the witness work is done not for selfish purposes but to the honor and glory of Jehovah's name. The *Year Book* for 1932, pages 36 and 37, shows that during the years from 1921 to 1931 Jehovah's witnesses had piled up a great heap to the number of 110,565,401 books, small and large, by placing them in the hands of the people; and that great number does not take into account millions of free tracts and magazines published and placed in the hands of the people. That pile of literature bearing the message of the kingdom, like the stones in the bed of the Jordan river, is "there unto this day", although the Roman Catholic Hierarchy and other

so-called "preachers" have repeatedly had public book-burnings and Hitler, the fanatical dictator, on one occasion caused fifty thousand volumes of Jehovah's books to be publicly burned at one time. In spite of all the efforts of the enemy to destroy this monument of literature, it stands right in the midst of the people. As the waters of the Jordan went down lower from its banks the pile of stones in the midst of the river would be noticeable and the waters of the river would have to run around them and could not get them out; and this witness, or pile of literature, continues to be a testimony. As this is now being prepared for publication in *The Watchtower*, books, small and large, of the WATCH TOWER publications now in the hands of the people, and which contain the message of God, His King and kingdom, number more than two hundred and seventy million, in 78 different languages. Those books, placed in the hands of the people, are not there to honor creatures, but for the sake of Jehovah's great name. The religionists, therefore, can never say that they had no opportunity to learn that religion is a fake and a snare of the Devil, and that God's theocratic government is the only hope of the world. Thus is shown one reason, at least, why Jehovah has permitted such a wide distribution of the literature published by the WATCH TOWER during the past few years. That pile, pictured by the stones in the middle of the river, continues to rear its head and proclaim the honor and the name and the power of Jehovah God and his King. The same should be and is a great encouragement and comfort, both to the remnant and to the Jonadabs.

³⁸ Jehovah made it clear that he is the power that saved the Israelites. No human power could have caused that wall of the river to stand up there until they got across, and this is shown by the following: "For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; and the people hastened and passed over."—Josh. 4:10.

³⁹ The priests remained standing in the river-bed with the ark of the covenant on their shoulder until all the people had passed clear over the river. The ark of the covenant testified the presence of Jehovah God and that he was the One that was holding back the destructive forces until his covenant people should be safely across: "And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people."—Josh. 4:11.

⁴⁰ When the people had passed safely over, then the ark was carried up out of the river-bed by the priests, showing that Jehovah and Christ his King served as the protection of God's people, both in

the front and in the rear: "For the Lord will go before you; and the God of Israel will be your rereward." (Isa. 52:12) This means that the Lord God wards off the enemy and guards and protects his people from the rear, as well as in the front; that they are under the shadow of His hand, and that they represent him, and no power can resist him or snatch his servants from his protection.

⁴⁰ An armed division of the Israelites went over first: "And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them." (Josh. 4:12) The country lying immediately east of the Jordan was conquered territory, and there the "armed" men left behind their wives and little ones while they preceded in the van of the marching forces that were crossing the Jordan. The two and one-half tribes mentioned must fight with their brethren until God gave rest to all the tribes, and they must not rest until then. In the fulfillment of this part of the picture the fight of God's people must continue to the end; as it is written: "Let not thine hands be slack."—Zeph. 3:16.

⁴¹ To his servants Jesus, the Greater Joshua, now says, "He that shall endure unto the end, the same shall be saved." (Matt. 24:13; 10:22) All Israel was then in unity, and it must be so now with spiritual Israelites. "About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho." (Josh. 4:13) While the facts show that, in the fulfillment of the crossing of the antitypical children, this was accomplished in 1931, that marks really the beginning of the fight which began in a more marked degree in 1933. In that year the Papacy and the Nazis, acting together, took charge of Germany and began a cruel persecution of God's faithful people, Jehovah's witnesses. In that year the pope proclaimed the same a "holy year", and the same year Roosevelt became the president of the United States, and concerning his official position it was announced that he was acting with the Vatican in urging matters for a dictatorship in America, which is now nearer than ever before, even though the Hierarchy, in their efforts to deceive the people and lull them to sleep, announce that they are for democracy. Like their father, they continue to be the most fertile liars on earth. There has never been, during the past 1500 years, any act of the Hierarchy that has had the least semblance of favoring democratic principles. The leopard does not change its spots. (Jer. 13:23) The records of the Hierarchy for centuries past are written in human blood, persecution and extreme cruelty, which regiments the people and denies them all liberty.

⁴² In crossing the Jordan Jehovah was giving evi-

dence to fully convince his covenant people that he is the Almighty God; and others, looking on and seeing the miracle, if of good will, would also be convinced of that fact. The time had come to cease exalting men, and this the Lord demonstrated. "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life." (Josh. 4:14) Again in the fulfillment God uses *The Watchtower* to inform the people in this regard. The February 15, 1927, issue of that publication clearly pointed out the Scriptural evidence proving that the "faithful and wise servant", to whom the Lord commits all his goods and makes him ruler, is not any individual man on the earth, and never was, but that Christ Jesus himself, pictured by Joshua, is the head of the "faithful and wise servant" class. (Matt. 24:45-47) Then in the May 15, 1933, issue of *The Watchtower* there is set out the Scriptural evidence that Jesus alone is that great prophet typified by Moses, whom all spiritual Israel must now hear and obey if they would continue to live. (Acts 3:20-23) The exaltation of men is religious and is entirely anti-God and anti-God's kingdom.

⁴³ The year 1931 now appears to be a marked year of importance. It was in that year that the Lord called and brought forth from amongst the turbulent waters (the enraged people) the faithful priestly remnant and paid them their "penny" in recognition of their faithful devotion to him, which payment was made by revealing to them the "new name". At the command of Jehovah, the Greater Joshua called his people out (Josh. 4:15-17), saying: "Come ye up out of [the] Jordan." That was a command to enter into the promised land, the heritage of God's people, taking the "new name", and henceforth leaving all other names behind, and openly, publicly and joyfully bearing the name "Jehovah's witnesses".—Isa. 43:10-12; 62:2; 65:15.

⁴⁴ Another prophetic picture was fulfilled in that year 1931, to wit, Joseph's making himself known to his young brother Benjamin and his ten half brothers. (Gen. 45:1-15) In that year the "Mordcai and Esther" prophetic drama was made clear to the people of the Lord, showing that Jehovah's witnesses must 'stand for their lives and fight'. (Esther 8:11) The barrier of the antitypical Jordan having been passed, the anointed now came face to face with their enemies. The bringing of the ark of the covenant up out of the Jordan at God's command to Joshua served to foretell the command of Jehovah to his people to be "up and at the enemy", who were and still are wrongfully trying to hold in possession that which is not their own, that is to say, the right to rule the world, and standing where they ought not to stand, and thus constituting (as

the enemy is) "the abomination that maketh desolate".—Mark 13:14.

"The priests of Israel stepped out of the Jordan bed and up to the dry land of Canaan, bearing the ark on their shoulders, and that was in symbol or picture saying that Jehovah God had now entered with his covenant people into the promised land and would thereafter be with them in the fight against the enemy, and such assurance would make his people very courageous. God had promised Abraham to give to him the land and to his seed after him; and that prophetic picture was thereby fulfilled in 1931, when God's people were fully aware that they were entirely separate and distinct from the world and wholly and unalterably devoted to Jehovah, serving him in the warfare. The picture continues: "And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before."—Josh. 4:18.

"The turbulent waters rushed on to the Dead sea. When Stephen made his final speech before that bunch of religious murderers he said to them (and such is in corroboration of what is stated in the foregoing verse eighteen): "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after, brought in with Jesus [Joshua] into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David."—Acts 7:44, 45.

"The enemies of God then inhabiting Canaan were practitioners of the Devil religion, and Joshua was there to drive them out. Even so today, the practitioners of the Devil religion, claiming the right to rule the world, are where they have no right to be, and the Lord Jesus Christ, the Greater Joshua, has given the command to oust them completely. From the beginning till now murderers have been religionists, even as Stephen told the clergy or religious leaders, when he said to them: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it."—Acts 7:52, 53.

"Jehovah released his power over the Jordan, and its waters plunged on down to the Dead sea, picturing the mass of the people of the world madly rushing on to destruction. But mark this, as those waters of the Jordan flowed on down they had to

flow past or around that heap of stones which Joshua had piled up in the river-bed. So now the mad rush of the people must flow around and pass the heap or pile of God's message in the form of literature piled up amongst them as witnesses to the name of Jehovah and as witnesses against the enemies of God. No more can the clergy and their allies in the world say that they have had no notice of warning from Jehovah before they rush pell-mell into the sea of Armageddon, where their existence ends. Now the Lord permits the nations to madly rush on to Armageddon, as if suddenly released. It was on September 14, 1931, that the official ruling element of the nations were served with notice that God's kingdom is the only hope of the world. On that day began the distribution of the booklet *The Kingdom, The Hope of the World*, and the rulers of the English-speaking world, as well as other nations, were served. Thereafter the nations were let go by the Lord to proceed on their downward course. The "strange work" of Jehovah had begun, plainly warning them. Then on June 26, 1932, the speech on the subject, "Can the American Government Endure?" was broadcast by radio from Brooklyn, New York, over a chain of radio stations, and the Scriptural answer at that time to the question propounded was, "No."

"Were the acts performed and the experiences had by Jehovah's witnesses from the year 1922 to 1931, as above related, prearranged by man? and was the significance thereof known to any man at the time? Certainly not. Jehovah long ago promised his people that he would guide them in judgment, and the facts show that he has done that very thing and continues to do so. (Ps. 25:9) The significance of the prophetic drama performed by the Israelites under Joshua is now made known by the Lord and understood by his people for the first time. All this is to the praise of the name of Jehovah, and not to any man. The remnant rejoice to take note of these facts today. The people of good will, seeing how the Lord has so marvelously protected and guided and delivered his people, likewise rejoice, and their faith in God is made strong. These people of good will now clearly see that religion is of the Devil and only those will receive the lasting blessing who flee from religion and devote themselves to Jehovah and to Christ Jesus, the King, and obey the commandments of the Lord. It is now discerned that these great truths of Jehovah were recorded long ago for the comfort of those on earth who now love and serve him, and so the Jonadabs join with the remnant in rejoicing over these revealed truths and their zeal for the Lord is increased.

"That tenth day of Nisan was a great and mem-

orable day for the Israelites. At the end of the day they were all in the land of Canaan, but there was still something for them to do before the day completely ended. "And the people came up out of Jordan on the tenth day of the first month [Nisan], and encamped in Gilgal, in the east border of Jericho."—Josh. 4:19.

"It was exactly forty years to the day from the time the Israelites chose their first passover lamb down in Egypt preparatory to celebrating the first passover supper, immediately preceding their march out of Egypt, that they now arrived at Gilgal. Now they were encamped near Jericho, where the enemy was holed up behind walls. Immediately after pitching camp at Gilgal and before sundown on that tenth day of Nisan, in keeping with the commandment of Jehovah God previously given (Exod. 12:1-6), each family selected from their flocks a passover lamb, which they had not done, as it appears, for thirty-nine years, the last previous celebration of the passover as recorded being in the second year after they left Egypt. (Num. 9:1-5) Jehovah timed the movements of the Israelites that they arrived at Gilgal exactly on time. He is timing the movements of his faithful witnesses now with equal certainty. God's anointed people having come out of and across antitypical Jordan in 1931, it was fitting that the Lord should arrange for them a convention, at Columbus, Ohio, in that same year, and there for the first time reveal to them their "new name", which he had given them. At that convention a public address was delivered, and broadcast by a network of 163 radio stations, on the subject "The Hope of the World", and the next day thereafter the publication of the booklet containing that speech was released for a wide distribution and the distribution proceeded.

"Again is emphasized the fact that the purpose of the prophetic drama was to foretell the vindication of Jehovah's name; hence it is a drama of vindication. Always keeping in mind that the vindication of Jehovah's name is the important matter, the Scriptures have to us a clearer meaning. At Gilgal, from which point action would thereafter be taken by Joshua, there must be a monument built to the memory of Jehovah: "And those twelve stones,

which they took out of Jordan, did Joshua pitch in Gilgal."—Josh. 4:20.

"That pile of stones must ever thereafter be a testimony to the name of the Almighty God and there remain, and must be explained to others. "And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over."—Josh. 4:21-23.

"The children must be told the meaning thereof. Likewise the people of good will must now be told the reason thereof, and those of good will toward God will profit by that information and find the way to safety and to life. The world must have notice of warning also: "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever."—Josh. 4:24.

"The prophetic drama at this point has been fulfilled, and explains why God brought his faithful witnesses through the antitypical Jordan and preserved them until 1931. The same is a witness to them, that their faith must be unchangeable and that their hope must be strong, and for that reason they must continue to recount to themselves these facts and amongst themselves they must speak thereof and to those of good will amongst them; that also they must continue to be faithful witnesses to the peoples of the world, that such may have notice of warning of God's purpose to destroy all the enemy at Armageddon. Jehovah has given his people his name, to them their "new name", and this "that ye [all consecrated to do the will of God] might fear the Lord your God for ever". Those who do thus fear him will be diligent to obey the commandments of the Most High. All such will continue to faithfully bear testimony to the name of Jehovah and his kingdom. The prophetic drama shows that there is still much work to be done before Armageddon.

(To be continued)

L A W S

JEHOVAH'S "royal priesthood", of which Christ Jesus is the High Priest, must be governed by his law, and not by the whims or ideas of prudes or extremists or by other unreasonable and hypocritical rules, such as are practiced outwardly among those of "organized Christianity". (1 Pet. 2:5,9) Any course of action that is extreme or excessive is displeasing to Jehovah. Among numerous

instructions given by Jehovah to Ezekiel when shown a vision of God's royal house was that pertaining to the drinking of wine: "Neither shall any priest drink wine, when they enter into the inner court [of the temple]." (Ezek. 44:21) God's law directed that the Jewish priesthood, of which Aaron was the first high priest, should not drink wine when they went into the tabernacle, but that does

not mean that they might not drink wine on other occasions and in moderation. The very language of the scripture implies that it is proper to drink wine at certain times, and then moderately. (Lev. 10:9) "And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5:18) The spirit of a sound mind must be maintained while in God's direct service. One's best mental and physical abilities should be employed in the service of Jehovah. Any attempt to serve Jehovah in a loose, indifferent and shiftless manner is displeasing to him. Our very best should be given to Jehovah. We should be diligent and strive to be very accurate in our work and give great care to see that it is done right and to his honor.

We should not be man-pleasers, but should strive to please God. One with an unbalanced head, sleepy, slovenly, slothful and indifferent, whether that be caused by wine, excessive eating or anything else, is certainly displeasing to Jehovah. Excessive indulgence in wine or wholesome food is very injurious, yet "a little wine for thy stomach's sake" is advisable, and a reasonable amount of wholesome food is also necessary.—1 Tim. 5:23.

Those of the royal priesthood are not under the terms of Israel's Law Covenant, nor are they under any law that is contrary to God's law. "Neither shall they take for their wives a widow, nor her that is put away [typical Israel's organization]; but they shall take maidens [virgins] of the seed of the house of Israel, or a widow that had a priest before." (Ezek. 44:22) God's spiritual people "put away" the Law Covenant, which was made with the Israelites according to the flesh, just as truly as Abraham sent Hagar away. (Gen. 21:14; Gal. 4:21-30) Neither may God's faithful remnant now presume to do that which is called "the Elijah work"; for that work is as a widow since 'Elijah is taken away', or since A.D. 1918. Paul must have had this prophecy in mind when he wrote that the followers of Christ should marry "only in the Lord". (1 Cor. 7:39) Marrying in those days, however, was for the purpose of bringing forth children. To God's remnant now this instruction to Ezekiel would mean that they are not to unequally yoke themselves with unbelievers who have no belief in the present-day work of God's organization on earth, but that they espouse and join themselves only to that which God authorizes.

The priesthood are to instruct. "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." (Ezek. 44:23) This the "evil servant" class has refused to do. (See Ezekiel 22:26; *Vindication*, Book One, page 299.) Christ Jesus is teaching the remnant the difference between the holy and the profane things, and it is the duty of the members of the remnant to so teach others who are consecrated to Jehovah. Those of the remnant clearly see the distinction between Satan's organization and Jehovah's organization and devote themselves wholly to Jehovah God and his work. The "evil servant" class refuse to make distinction between the two organizations.

The purpose of the coming of Christ Jesus to the temple is for judgment. (Mal. 3:1-3) The underpriests have something to do in this connection because it is a time for judgment. (1 Cor. 4:5) "And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all

mine assemblies; and they shall hallow my sabbaths." (Ezek. 44:24) The judgment work is now being executed by Christ Jesus, the great High Priest, concerning such matters as the "wicked servant" class, totalitarianism, League of Nations, voting, militarism, flag salute, etc. The remnant judge the issue only according to the judgment of Jehovah God, which is already written. They call attention to such judgment. Also when God's people are assembled, such as at a convention, the remnant observe God's law and statutes and carry out his commandments by calling attention to Jehovah's commandments and his judgments and by giving warning to the rulers of the nations even as he has commanded. Jesus also used the sabbath day to proclaim the kingdom, and the remnant now use the day which is called 'the sabbath' to declare the message of God's kingdom. In fact, every day with the remnant is a sabbath day. The entire company of anointed ones is now assembled at Mount Zion and is keeping the sabbath feast together.

These instructions show that the remnant must do what Jehovah commanded, and do it as a body of devoted creatures. "And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed they shall reckon unto him seven days." (Ezek. 44:25, 26) At no time and under no conditions may the remnant properly join forces with the sin-dead, Devil-ruled world in any of its movements of reform or any other claimed efforts to make the world a desirable place in which to live. Jehovah's witnesses must keep themselves separate from the world.

Even in the case of his closest relationship after the flesh the priests could not come in contact with dead bodies without thereafter having to be specially purified by the sprinkling of water mixed with the ashes of the red heifer and by refraining from the temple service for seven days. (Num. 19:1-21) This shows clearly that in the modern fulfillment the remnant may not defile themselves with the dead world for anyone's sake, not even for their dearest or closest relatives after the flesh. That means that they must not participate in any of the worldly schemes even though it would be advantageous to some near relative. Jehovah's remnant must be wholly devoted to him and his service. During the thousand-year reign of Christ (Rev. 20:4) the priesthood will not be dealing with the dead world, for the reason that the people then redeemed will be on the way to life, and, trusting in the Lord Jesus and his redemptive blood and his saving power, the people will be on the way to justification.

The law of Jehovah is unchangeable. "And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering [to complete his cleansing from death's defilement], saith the Lord God." (Ezek. 44:27) God did not hold the priest for a clean priest if he put himself in contact with dead bodies, even of his most intimate relations on earth. Neither could Jehovah hold guiltless, and for clean, any of the remnant in this day of judgment who put themselves in contact with anything of the dead organization of the wicked world under Satan. The priests must "keep [themselves] unspotted from the world".—Jas. 1:27.

Those who are elevated to the royal priesthood do not serve God for any earthly reward. To lay up a treasure on

the earth militates against one who is trying to follow in the footsteps of Jesus Christ. All of one's substance should be used to the glory of God, and therefore in accordance with the instructions given in the Scriptures. "And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession." (Ezek. 44:28) It is also true that one cannot serve Jehovah for the purpose of a heavenly reward except that he might inherit and possess Jehovah through Christ Jesus. This scripture shows that the faithful priesthood of the royal house will come into the inheritance and possession of the divine life, which God gives only to his royal house. As to what God does allow these priests on earth appears at chapters forty-five (verses one to four) and forty-eight (verses ten to twelve) of Ezekiel's prophecy.

The priesthood is given the things necessary. "They shall eat the meat [meal] offering, and the sin offering, and the trespass offering [guilt offering]; and every dedicated [devoted] thing in Israel shall be theirs." (Ezek. 44:29) He who works must eat. "The workman is worthy of his meat," says Jesus. (Matt. 10:10) This proves the rule that the members of the remnant are justified in accepting a nominal sum of money for their service, which is God's provision for them to eat and be clothed with things necessary.

God's faithful witnesses are not a public charge, but they are entitled to eat. "And the first of all the firstfruits of all things, and every oblation [heave offering] of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the [a] blessing to rest in [on] thine house." (Ezek. 44:30) The people of good will now on earth must be taught to appreciate the fact that God's cause comes first and that Jehovah's witnesses or servants are serving that cause and, therefore, that the people do God's pleasure by giving a small sum of money toward publishing literature and books for their instruction. The people therefore have a part in providing the things needful for themselves. Their instruction is exceedingly needful. Doing so because it comes from Jehovah will bring to the people some measure of blessing even now, and a greater blessing later. (Matt. 10:12, 13; 25:34-40) When glorified in heaven the priests could not live off the offerings of the people of good will on earth; hence the rule must be applied now.

"The priests shall not eat of any thing that is dead [that dieth] of itself, or torn, whether it be fowl or beast." (Ezek. 44:31) They must subsist, not on distorted and unscriptural teachings, but upon truth that is found upon Jehovah's table and which he has provided for them.

JEHOVAH'S KINGDOM BLESSINGS MANIFOLD

DEAR BROTHER RUTHERFORD:

'Jehovah is my shepherd and I shall not want,' states the psalmist; and how the present-day lovers of righteousness thrill to all the promise contained therein! For they can view the gathering of the "other sheep" to the one fold, so that all who love the Lord serve him unitedly in the theocracy. Being assembled here at Gillespie, Ill., at the first zone meeting for the consideration of the ways and means whereby we may have an increasing portion in the service of our loving heavenly Father, we praise and honor him who has blessed us so.

Jehovah's kingdom blessings are manifold, and indeed the new arrangements additionally make clear his love for his covenant people through the provisions he makes for their joy. No other people have such constant care and love showered upon them. Our hearts are filled with gratitude; for 'our cup runneth over' from his rich favors. May we indeed be continued in his love and favor, to serve and glorify and magnify his most worthy name.

Your labors of love are ever before us as a stimulation to

increased zeal on our part. We thank Jehovah for your steadfastness in faith, for the courage before the enemy which you, Brother Rutherford, have so convincingly shown in these recent months all over the world, and further carried to the uttermost places by means of the masterful exposure of the Hierarchy's duplicity, through your radio addresses.

Discerning the privileges as well as the obligations granted to those 'who do the will of the Father in heaven' and recognizing that it is a great favor from on high, individually as well as collectively, we, the company of God's people assembled here to the number of 103 send you our love, and rejoice to be with you shoulder to shoulder in the army of Jehovah under the leadership of the Field Marshal Christ Jesus! Our heart's desire is to be granted an increasing opportunity in his service, and to serve alertly and promptly.

Our prayer is that Jehovah keep you, and shine his face upon you in the richness of his all-encompassing love.

JEHOVAH'S WITNESSES ILLINOIS ZONE No. 5

(Continued from page 66)

should follow their lead. A report on the celebration should be made to the Society as instructed in the *Informant*. In preparation therefor the article "Memorial" in *The Watchtower* March 1, 1938, will be studied with profit.

"WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's subscription for the magazine *The Watchtower* together with the book *Enemies* or any other one desired of the bound book series and a copy of the new booklet *Face the Facts*, on a \$1.00 contribution. A like combination is made in every language in which *The Watch-*

tower appears, at its regular magazine rate; hence this four-month campaign is a world-wide one. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. A monthly report is expected of each publisher. Consult the *Informant* for all details hereon.

"WATCHTOWER" BINDER

The improvements in make-up of *The Watchtower*, beginning January, 1939, necessitate a new binder for those who desire to preserve their copies of the magazine. Such a new binder is now on supply, clothbound, new blade-style, at \$1.00 each. Those associated with companies should order binders through their respective company servant. Remittance should accompany order.

FIELD EXPERIENCES

UNEXPECTED RESULT OF A VISIT

"I am a new student, and enjoy the Bible study in my home so much, and would go out now and witness, only I get a little puzzled yet on certain questions asked me by my friends. I have had four studies in my home now. Of course, the light on the Scriptures did startle me, but I can see the truth in such an understanding way, and I feel so glad to have been so fortunate as to have these good people help me to see and believe God's Word instead of the teachings of men. Two preachers told me your teachings were false, and I almost burned the books and forgot you, if I had not written to Mr. L—— (North Unit) in Chicago. I was secretary for the 'American National Action Party'. They also support Mr. Dies' (from Texas) investigating committee. I wanted Mr. L—— to get Jehovah's witnesses to join me in my fight for decent government. What a surprise I got when Mr. L—— talked to me, you can well imagine. But instead of my getting members for my organization, Mr. L—— got a new witness. Back went my resignation and literature to New York. And now that I am of Jehovah's own organization I am still looking for people who will help in vindicating Jehovah's name and be partakers in life everlasting. Now I want to ask you if it is possible for you to arrange for someone in New York or Long Island to visit or talk to a dear friend of mine there."

JONADAB "TURNS ON THE HEAT"

"We are using our new series 'Face the Facts' and 'Fascism or Freedom'. We wish to express our thanks to Jehovah for the wonderful help these series are to aid the pioneers. To date I have played them 43 times (one day I had 6 full one-hour lectures). We play the series through without interruption on two phonographs; then answer questions at the end of the lecture. For the aid of the goodwill, the hottest records get the best results. To 'quiet' the message by using some of the older records is not in accord with the 'strange work' now in progress, as it lets the people 'sleep on'. May I also express my thanks for Jehovah's wonderful 'Theocratic' Government that is truly aiding us in presenting more acceptable services before Jehovah."

RECORDED LECTURES BRING IN SUBSCRIPTIONS

"January 3 we held a meeting at the home of C. W. S——, near Perry, Pennsylvania, with 'Fascism or Freedom', with seven present, amongst whom were two school-ma'ams; which was followed by about a half-hour discussion of questions on devil religion. Result was, we obtained subscriptions for *The Watchtower* and *Consolation* one year each, one *Enemies* book, and three *Face the Facts* booklets, and an invitation to return with 'Fill the Earth'."

CALLING THEIR BLUFF

"The police at Havana, Illinois, having a new ordinance on peddling, picked up three sisters and took them down to the police station, where the state's prosecuting attorney was counseling them, if they were caught again working, what he would do toward prosecuting them. One sister gave him a copy of the ruling of the Supreme Court of the United States. He said: 'That ruling does not apply to us in Havana.' She said that 'as an American citizen she was always taught to respect the highest tribunal of the land'. To date they have not interfered further with the work."

FREQUENT RE-COVERING OF TERRITORY

"A businessman, when approached by the publisher, said: 'Why, one of your people was here just a few weeks ago.' Publisher: 'That's funny. Somebody must be falling down on his job.' Businessman: 'What do you mean?' Publisher: 'Somebody should call on you each week, and just as soon as we find enough people who love Jehovah and are interested in God's kingdom, someone will be here every week.' Businessman (letting out a sigh): 'Gosh! maybe I'd better take some of those books right now.' He took a dollar combination (four books)."

IN "OVERWORKED" (?) CLEVELAND, OHIO

"For the month of November in the territory I worked the results were: 3 books and 49 booklets. I worked the same territory back-calling for the month of December; the results were: 77 books and 19 booklets. I often hear someone say: 'The territory was just worked last month.' My experience, since I have been in the pioneer service, is, the more the territory is worked, the better results I have."

THE PHONOGRAPH IN BUSINESS DISTRICTS

"During December I worked both 'big' and 'little' business with the phonograph, and it was surprising the many business places where I was able to play the phonograph, and in every instance I played not only 'Relief' but also 'Resolution'. Of course, there are places where it was inappropriate to even offer to play the phonograph, such as a crowded grocery store, and at which places I did not introduce the phonograph but set it down and used a short verbal witness, or would have used a testimony card had there been one for the 'Vindication' campaign. Below I give you my report reflecting results of using the phonograph in business districts:

Setups	82	Books	150
Attendance	140	Booklets	173

"Yesterday I played the phonograph at a tire shop to four men. At the close of 'Instruction' the manager looked to one of the others and said: 'Will you read it if I take it?' The reply was 'Yes', and he immediately subscribed for *The Watchtower*. I then played 'Instruction' for two partners operating a garage. At the conclusion one of them looked to the other and asked if he was agreeable to subscribing. He consented, resulting in another subscription. Again I played 'Instruction' for the editor of a small newspaper. He said, 'That's quite novel,' went over to the safe, got a dollar and subscribed."

BACK CALLS ON SUNDAY

"A brother who keeps record of all interested persons in his territory recently took a Sunday to call back. He spent seven hours, made eight calls, placed twenty-five bound books, six booklets, and had sixteen sound attendance, and traveled seventy-eight miles; a day worth while."

AMONG NEIGHBORS IN ARKANSAS HAMLET

"I made nine back calls in December around with my neighbors. I walked most of the time by myself. So two families show some interest. They are reading. They tell me to come back any time. I have been back three or four times, so will keep going. Am hoping they still continue to study. I placed the set of *Vindication* books at one place."