



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIX

SEMIMONTHLY

No. 13

JULY 1, 1938

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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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"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.

"HIS ULTIMATUM"

The midsummer testimony period, August 6 to August 14 inclusive, is named "His Ultimatum". The message of the book *Enemies* is very fitting to this name, and during the period this book together with another bound book of the series will be offered to all on a 50c contribution. This being the season generally for vacations from secular employment, many should be able to arrange their vacation to coincide with the testimony period, thereby to be able to devote extra time to delivering the Lord's ultimatum before the fast approaching final battle. The season will be excellent for work in the rurals. Arrange for shipments of the needed literature as early as possible, besides making all other arrangements as to territory, etc. Your prompt reports will be awaited with interest, for the record.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

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

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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.

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

VACATION

Notice is hereby given of the closing of the Brooklyn factory and office for the two weeks beginning Saturday, July 30, and concluding Sunday, August 14. This will enable the Bethel family after a year of consistent strenuous activity here to get away for a temporary change from their regular daily production work and to enjoy opportunities of field service in common with the other Kingdom publishers. All publishers will therefore order in advance sufficient supplies of literature to last them over the Bethel vacation period, and to the end of August. Do this in good time to allow for shipment from here before the factory closes Friday evening, July 29. No orders will be filled and shipped, nor mail be opened and answered, during this vacation period.

PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph, being 14 by 13 by 5½ inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces. With three phonograph discs it can be carried with tone arm in position and weighs 12 pounds 6 ounces. It can, however, accommodate ten discs. Volume of sound is strong, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This model, including three discs, is offered on a contribution of \$10.00; without the three discs, \$8.00. Remittances should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

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HIS WAR

PART 1

"Be not afraid . . . the battle is . . . God's."—2 Chron. 20:15.

JEHOVAH has fixed his season and time to perform his purpose. "To every thing there is a season, and a time to every purpose under the heaven." (Eccl. 3:1) The present is a time of war, to be followed by a time of lasting peace. (Eccl. 3:8) It is a time to "root out, and to pull down, and to destroy, and to throw down, [and then] to build, and to plant" (Jer. 1:10); the "time to pluck up that which is planted . . . a time to break down, and . . . to [then] build up". (Eccl. 3:2,3) Jehovah God long ago fixed this time and season, and he acts by and through his great Executive Officer, Christ Jesus, now in performing his purpose. The body members of Christ, including the anointed ones on the earth, have certain specific duties to perform in connection with wrecking the old system and building up the new; to participate in a measure in declaring war and vengeance, and then bringing about peace. For this reason Jehovah has given command concerning this time: "Arise ye, and let us rise up against her in battle." (Obadiah 1) It is necessary, therefore, that the people of God now on the earth give earnest heed to the commandment of the Lord which applies particularly at this season and time. In line therewith a text of scripture is selected for the year 1938, which text is: 'Be not afraid: the battle is God's.' It will be profitable to give consideration to the surrounding facts and circumstances existing at the time Jehovah caused to be made a picture, or prophetic drama, foretelling the present-day war against the entrenched forces of wickedness, and which prophetic picture, now illuminated by the Lord, serves as a lamp and a guide to the anointed and their companions. That lamp is now lighted and makes clear the pathway the people of God must tread.

* The twentieth chapter of 2 Chronicles contains a record of the prophetic picture, and closely related thereto are some things set out in the nineteenth chapter of 2 Chronicles; which we here consider in connection with the year text. The Israelites being God's covenant people, and Jehoshaphat being the king ruling over them by the grace of Jehovah, the prophetic picture relates to the coming of Christ Jesus, the King of antitypical Jerusalem, the setting up of his king-

dom, and what follows thereafter. The twentieth chapter of 2 Chronicles opens with the words, to wit: "It came to pass after this." After what? The preceding chapter, the nineteenth, discloses that it was after the cleansing of the people from the religious practices into which the Devil had led them, and after organizing a proper and adequate system of courts and judges throughout all the kingdom of Judah for the government of the people. This appears to correspond with the prophecy at Isaiah 1:26-28, which reads: "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

* In previous issues of *The Watchtower* the Scriptural evidence is submitted proving that the Lord Jesus fulfills this prophecy of restoring the judges and what follows at his coming to the temple. He is the great Judge before whom are now gathered for judgment all the nations of the earth, and his judgment begins "at the house of God". (John 5:22-27; 1 Pet. 4:17) Following the judgment of his covenant people, the approved ones he has brought into the temple and thus builded up Zion. (Mal. 3:1-3) Zion becomes "the city of righteousness, the faithful city". Those who come to Zion to find protection and safety, that is, the great multitude, must also become righteous, and then follows the destruction of the wicked crowd. "The city of righteousness" must of necessity be a city of peace with all the overseers thereof acting in righteousness, in harmony with the will of God as he foretold. (Isa. 60:17) The organization or government of Jehovah through Christ Jesus is strictly theocratic, and the Ruler thereof, upon whose shoulder the government rests, is the Lord Jesus Christ, who shall rule in righteousness.—Isa. 9:6; 32:1.

* As to what immediately preceded that which is recorded in the twentieth chapter of 2 Chronicles, here take note first of 2 Chronicles the nineteenth chapter, the fourth verse, that is to say, "And Jehosh-

aphat dwelt at Jerusalem." The beginning of the fulfillment of this prophecy appears to be in 1914, when Jehovah began the setting up of his kingdom with Christ Jesus the ruler then enthroned. (Rev. 11:18) Furthermore, it is written: Jehoshaphat "sat on the throne of Jehovah" (1 Chron. 29:23, A.R.V.); and thus Jehoshaphat pictured Christ Jesus, Jehovah's King, now enthroned. "And he [Jehoshaphat] went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers." (2 Chron. 19:4) Concerning the Lord Jesus it is written: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59:20; Rom. 11:26) This pictures Christ Jesus coming straightway to the temple in 1918. Jehoshaphat's going through the people from Beer-sheba on the southern border to Mount Ephraim on the northern border of the boundary of Judah pictured Christ Jesus' coming to spiritual Israel. Jehoshaphat inspected the people in all the realm of Judah and brought them back unto the Lord of their fathers, thereby cleansing them of all religion and religious practices, such as worshiping under trees and in groves and on high places other than Mount Zion, the only proper place for them to worship. Thus is foretold the coming of Christ Jesus and the gathering of his people unto Zion and cleansing them from religion.

⁵ Concerning further actions of Jehoshaphat it is written: "And he set judges in the land, throughout all the fenced cities of Judah, city by city." (2 Chron. 19:5) Here he pictured Christ Jesus as beginning judgment at the house of God in 1918. Then Jehoshaphat spoke to those selected "and said to the judges [thereby referring to the impartiality of the Lord's judgment and of his system of justice to be set up in the church, or building called Zion, after 1918], Take heed what ye do; for ye judge not for man [as man-pleasers], but for the Lord, who is with you in the judgment [if you are faithful and impartial and show no respect of persons]. Wherefore now, let the fear of the Lord be upon you [and not the fear of man or other creatures]; take heed and do it; for there is no iniquity [no inequality or partiality] with the Lord our God, nor respect of persons, nor taking of gifts [that is, bribes to blind the eyes and pervert justice]". (2 Chron. 19:6,7) Bribes may consist of other things than money, even that of adulation of men. "Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel [thus picturing the part the remnant has now in judging, to line up things in conformity with God's judgment], for the judgment of the Lord, and for controversies [that is, proceedings according to the laws and judgments of the Lord already written], when they [that is, Jehoshaphat and his inspecting party, picturing Christ Jesus and his holy angels, which attend him in judgment (Matt.

25:31)] returned to Jerusalem [there to complete the organization of justice and thus to accomplish the cleansing of the sanctuary class, which occurred in 1932]."—2 Chron. 19:8.

⁶ Further describing the acts performed by Jehoshaphat foretelling what is performed by Christ Jesus it is recorded: "And he charged them [the representatives of God's sanctuary and the heads of the fathers of Israel], saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart [motive]. And what cause soever shall come to you of your brethren that dwell in their cities [hence from outside of the capital city of Jerusalem], between blood and blood [Deut. 17:8-13], between law and commandment, statutes and judgments, ye [as a court of final jurisdiction (Deut. 17:8-13)] shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren [of those seeking judgment]: this do, and ye shall not trespass [Acts 3:23]."⁷ (2 Chron. 19:9,10) Thus is the instruction given as to what course shall be pursued amongst the antitypical people of God at the temple.

⁷ Furthermore the record in chapter nineteen reads: "And, behold, Amariah the chief priest is over you in all matters of the Lord." The name Amariah means "Jehovah has said or promised"; and thus it is seen that he pictured Christ Jesus, "the Word of God," who is the High Priest of God of our profession. (Heb. 3:1) Christ Jesus is head over matters spiritual and doctrinal, pertaining to Zion.

⁸ Continuing the prophetic record reads: "And Zebadiah, the son of Ishmael, the ruler of the house of Judah [hence, next to the king], for all the king's matters." "Zebadiah" means "Jehovah hath given or endowed"; and he would therefore picture the representatives of the Lord Jesus Christ at the temple, who act upon the orders from the Lord Jesus (Matt. 13:41; 25:31), and the representatives on the earth, acting under the command of the Lord, that is to say, the "faithful and wise servant" in a collective body.

⁹ Continuing this prophetic record reads: "Also the Levites [meaning the approved ones at the temple judgment (Mal. 3:3)] shall be officers [overseers (*Strong*)] before you"; that is to say, these servants in the Lord's organization who, under the Lord's direction, act as overseers. Then the prophecy gives this admonition to those thus addressed: "Deal courageously [according to God's judgment, knowing that he is backing you up as long as you do so, and hence do not fear the 'evil servant' class or the 'man of sin', that go about seeking your hurt], and the Lord shall be with the good."—2 Chron. 19:11.

¹⁰ Thus it appears that the prophecy has its fulfillment when the "evil servant" and the "tares" are gathered out and completely separated from the "faithful and wise servant", and when God's organization on earth has been brought into the better condition as described in Isaiah 60:17, at which latter time peace,

justice and righteousness must obtain, and do obtain, among the people of God, and during which time the Lord sends prosperity upon his kingdom interests in the earth, and shields and protects and blesses his faithful servants.—See *The Watchtower* June 1938.

¹¹ The Scriptural record at 2 Kings 3:1-27 discloses a rebellion of Moab against the king of Israel. Jehoshaphat, king of Judah, joined forces with the king of Israel at the latter's request, to put down that rebellion, and the Edomites appear to have been drafted to fight against Moab because the Edomites were then subject to the king of Judah; and the Edomites went with Israel and Judah to fight against Moab, and in that battle the Moabites were greatly humiliated and defeated. Doubtless the Moabites planned revenge for their humiliating defeat, and since the Ammonites were closely related to the Moabites they would sympathize one with the other. In 2 Chronicles 20:1, in referring to what is above stated as appearing in chapter nineteen, it is written: "It came to pass after this also." The word "also" here probably has reference to the war of Israel and Judah and Edom against the Moabites. That first verse of chapter twenty further says: "The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle."

¹² This scripture shows that there was a conspiracy of the people of Ammon and Moab against Israel to make war on and to destroy Israel. The scripture also discloses that there were others besides the Moabites and Ammonites that came against Israel to engage Jehoshaphat and his forces in battle. The Moabites and Ammonites were descendants of Lot by his own two daughters, and therefore those people were "half brothers". Moab in the prophetic picture represents the commercial big business and military elements of "Christendom". There is never a war without the commercial element's being at the fore and deeply interested therein; and therefore the Moabites here pictured that element that prosecutes war for revenge, for conquest, and for commercial gain, and which is one of the elements of the Devil's organization. During the World War of commercialism the Devil tried to force Jehovah's covenant people on the earth to support and to participate in that war and thus to violate God's specific command to them. The Devil, however, was defeated in that effort. The military-religious element of Satan's organization was greatly angered by the refusal of God's covenant people to recruit those of their own number for war purposes, and Satan and his agents manifested that anger by causing the imprisonment of many of Jehovah's people and by restricting their activities in doing witness work through all "Christendom". When the war ended Jehovah by and through Christ Jesus brought about the release of his people from such restriction and imprisonment, and that was a real defeat of the Devil and his agents pictured in this prophecy by the defeat of the Moab-

ites in the battle described in 2 Kings 3:1-27 when Israel and Jehoshaphat made war against them.

¹³ At the time of the afore-mentioned rebellion the unfaithful organized Israelites were under Jehoram. The Edomites were with Jehoshaphat, the king of Judah, in that war against the Moabites. Likewise during the World War there were those who conscientiously objected to war and who in a measure had rendered aid to Jehovah's people in resisting the commercial-military element to force them into war, and which people afterwards sympathized with the military-commercial element and turned against Jehovah's witnesses. The Edomites pictured that element, and therefore the Edomites at this point pictured the "evil servant" class, and "the man of sin", which includes those who are designated as the "Christian religionists". Since the end of the World War even a more crushing defeat has been dealt to the modern-day Moabites by faithful people of God. In this connection attention is called to the public question meeting at Washington, D. C., on June 3, 1935, when it was publicly declared that the people who are wholly devoted to Jehovah God and his King could not and would not teach their children to indulge in flag-saluting, because such attributes protection and salvation and adoration to other than Jehovah God and therefore is in violation of Jehovah's specific commandment to his people. That stung the commercial-political element of the Devil's organization. Shortly thereafter the children of Jehovah's witnesses, acting upon the command of the Lord as set forth in his Word, refused to yield to the religious ceremonies of compulsory flag-saluting, and this further stirred up the enmity of those against the Lord's organization. At that same convention at Washington, D. C., it was shown that the Jonadabs, the "great multitude", cannot properly indulge in flag-saluting, but their devotion also must be solely to Jehovah and to his King. Then, since 1927 particularly, Jehovah's witnesses have refused to be bound by laws enacted and attempted to be enforced which abridge or prohibit the door-to-door witness work of bearing testimony to the King and his kingdom. All elements of Satan's visible organization have since then indulged in the persecution of Jehovah's witnesses because of their faithfulness to God's commandment, but the commercial-military element, and the political element in particular, have been prominently to the fore, while the ultrareligionists have tried to hide their activities behind their allied representatives of Satan.

¹⁴ The Ammonites, who were half brothers of the Moabites, joined in the concerted action against Jehoshaphat. The Ammonites pictured that element of Satan's organization known as the patriotic, nationalistic politicians, who not only support but actively operate Satan's political organization, and which is made specially manifest in the Nazis, Fascists, and other radical rulers, which carry out the persecution

work of the Roman Catholic Hierarchy. The word "Ammon" means "inbred". The Nazi politicians are extremists and fanatical on the "inbred" idea, priding themselves on what they call "pure Aryan blood" with not the slightest taint of Jewish blood to 'defile' them. The Ammonites, therefore, picture this extreme, radical political element, of which the Nazis and Fascists are striking examples. Because Jehovah made the Jews of ancient days his chosen people, the Nazis seize upon that pretext to persecute Jehovah's witnesses, because they declare that Jehovah is the true and almighty God. The old German heroes or mythological gods are the objects of worship and adoration by political Germany, who attempt to compel those who express faith in Jehovah God and Christ Jesus to depart from their faith and to conform themselves to Devil worship. The modern-day Ammonites are allied with all other elements of Satan's organization, particularly the Roman Catholic Hierarchy, in their assault against the people of Jehovah God. Thus the prophecy locates the elements of Satan's organization that are against God and against his kingdom.

¹⁵ Since 1914, and particularly since 1918, the faithful witnesses of Jehovah have seen that God enthroned his King in 1914, and therefore they have been announcing that the rule of the Gentiles, under the direction of the Devil, has ended and that the setting up of the kingdom of God and Christ Jesus is at hand, and they have therefore, in obedience to God's commandments given to them, persistently proclaimed Jehovah's judgment against the kingdom of this world, and, thus acting as the representatives of the Lord, they have been 'binding the kings with chains, and their nobles [religious-political crowd that ride in the saddle] with fetters of iron'. (Ps. 149: 8, 9) Such binding influence has greatly hindered the religious, commercial, political racketeers in carrying on their work, and therefore, under the subtle advice and counsel of the Roman Catholic Hierarchy crowd, all these elements of Satan's organization are in a conspiracy and are trying to cast away from them such influence; which is represented in the words of Jehovah's prophet, to wit: "Let us break their bands asunder, and cast away their cords from us." (Ps. 2: 3) Jehovah's witnesses stand solely for Jehovah and his kingdom under Christ and are blind to everything else, and therefore they refuse to "heil" politicians, to salute flags, and to pay homage to men, and this, and their attitude toward the League of Nations or confederacy of nations, and also their exposing of the Roman Catholic Hierarchy in its effort to control the world, greatly anger all the elements of Satan's organization. Therefore all these elements of Satan's organization, to wit, commerce, politics and religion, sympathize with one another in their efforts against and opposition to Jehovah's witnesses, and they combine in their persecution of those who represent the Lord on earth. Also since 1928, by the grace of the

Lord, Jehovah's witnesses have clearly seen that the "higher powers" (Rom. 13:1) are not made up of the ruling elements of this world, as it has been claimed, but that Jehovah God and Christ Jesus are the "higher powers", and because his faithful servants publicly announce such great truth Satan's organization and the elements thereof enter into a conspiracy to persecute and to destroy Jehovah's witnesses.

¹⁶ In the foregoing Scripture text, 2 Chronicles 20: 1, these words appear, to wit: "With them other beside the Ammonites." According to *Rotherham* and the *American Revised Version*, margin, this part of the text reads: "And with them, some of the Meunim." The word *Meunim* means "habitations" and applies to the inhabitants of Maan. They were located near to or were associated with Mount Seir of the Arabian peninsula, as appears from 2 Chronicles 26: 7, *American Revised Version*. Even at this present time, at that section on the east of Mount Seir is a town named Maan. Meunim were doubtless the same as "the inhabitants of mount Seir". (2 Chron. 20: 22, 23) Whether Esauites or not, they were closely associated with the Esauites or Edomites. Esau "went into the country from the face of his brother Jacob". "Thus dwelt Esau in mount Seir. Esau is Edom." (Gen. 36: 6-8) "As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day." (Deut. 2: 22) The Meunim must have been some of the aborigines of Mount Seir, who afterwards became subject to the Edomites. The Meunim therefore pictured those tied in with the religious wing of Satan's organization, which is pictured particularly by Mount Seir. They were Devil-worshippers or religionists, like the Edomites. The Meunim were in that territory before the Edomites came. Even so were the pagan devil-religionists on the ground first in what is now known as "Christendom", before the papal devil-religionists, the Roman Catholic Hierarchy, came. Papal Rome merely succeeded pagan Rome, both of which peoples practiced the devil religion. Just as *Meunim* means "habitations" and applies to the inhabitants of Maan, so the Roman Catholic Hierarchy claim to be in the place of God's habitation, the church, and they claim to be God's representatives or his sole representatives on the earth. Therefore the others with Ammon and Moab in this rebellion clearly refer to the religious element, and particularly the Roman Catholic Hierarchy, which is in the lead with that devilish crowd. It is this combined element that today conspires against those who are on the side of God and his King, and that seeks the destruction of such.

¹⁷ Both Ezra and Nehemiah referred to some of these Meunim, which came to be temple Nethinim or helpers. Likewise today some who were at one time religionists, having their habitation with the Roman Catholic Hierarchy or other religionists, have come

out therefrom and have become of the people of God and joined his people as helpers. It is therefore seen that many of the "great multitude" were at one time religionists or with the religious crowd, and now become God's people and helpers at the temple. (Ezra 2:43-50; Neh. 7:46-52) Mount Seir, which pictures the devil religion and religionists, shall, as the Scriptures declare, become desolate: "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea [Edom], even all of it; and they shall know that I am the Lord."—Ezek. 35:15.

¹⁸ The above-described military element or combined warring crowd that conspired to make war against Jehoshaphat came from the east of the Jordan river and of the Dead Sea and the Arabah (the wilderness plain) below the Dead Sea. Jerusalem and Judah, being west of the Jordan river and of the Dead Sea, the armies of Moab, Ammon, and Mount Seir (the Meunim) would have to march around the south part of the Dead Sea and up on its west coast or shore toward En-gedi, and this clearly appears to be the way they came; and it is written concerning this combined crowd of conspirators that they "came against Jehoshaphat to battle". Jehoshaphat was Jehovah's anointed king over God's covenant people at Jerusalem, and therefore pictured the Commander and Ruler over God's people now on earth. Aptly the prophetic words of the psalmist apply here: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Ps. 2:1-3) These prophetic words, without a question of doubt, now apply as spoken by the enemy against God's King and his kingdom people.

¹⁹ "Jehoshaphat" means "Jehovah-judged", that is to say, vindicated. (*McClintock and Strong*) Therefore Jehoshaphat pictured Christ Jesus, Jehovah's anointed King enthroned and installed in office, from 1914 onward, and who is the Vindicator of Jehovah's name. It is written concerning this Jehoshaphat that he, "Jehoshaphat, . . . sought the Lord with all his heart." He was succeeded by the unfaithful Ahaziah, whom Jehu slew. (2 Chron. 22:9) The foregoing enables us to locate the combined enemy conspiring to destroy God's anointed people on the earth, and for that reason is set forth herein.

²⁰ The setting of the prophecy of 2 Chronicles the twentieth chapter shows that it applies and has its fulfillment in the "day of Jehovah", when he vindicates his name. The combined force above mentioned coming against Jehoshaphat to battle pictured the present-day combined elements of Satan's organization marching against the Lord and against his anointed people on earth, representing the Lord.

Moab was greatly humiliated because of the crushing defeat suffered at the hands of the kings of Israel and of Judah. Moab and the allied conspirators, marking the prosperity enjoyed by the people in the country ruled by the faithful Jehoshaphat, coveted what they saw there and sought it for themselves. Even so Gog and his wicked hosts coveted the rulership of the world, which now has come under Christ Jesus and which shall prosper under that righteous King. That covetous spirit moved the people of Moab and the allies against Jehoshaphat and against the city where Jehovah had placed his name, and the Devil, who is the covetous one, implanted that wrongful spirit in the minds of those conspirators. Likewise now the Devil fills his representatives on earth with covetousness and hatred and combines them against the organization of Jehovah, where God has placed his name and over which Christ Jesus the King is now the ruler. The Lord Jehovah thus definitely locates the present-day enemy in this prophetic picture.

²¹ Jehoshaphat maintained his integrity with Jehovah, and therefore Jehovah provided his deliverance from his enemies. To this end Jehovah would and did maneuver those conspirators in their movements against Jehoshaphat and Jerusalem. This further proves that Jehovah provides for the protection of his people and maneuvers the enemy into position for their own destruction. Without doubt the Lord Jehovah is now maneuvering the enemy forces in leading them to a position where they will attack against the Lord's anointed. The circumstances and conditions furnish an opportunity for the anointed to prove their integrity toward God, and those covenant people who do maintain their integrity furnish a good and sufficient reason or grounds for God to destroy the enemy forces that come against his people.

²² An earlier example of such is recorded at Joshua 11:20: "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses." (See also Zechariah 14:1-3 as to what Jehovah did to Satan's crowd. See also Ezekiel 38 and Revelation 16:13-16.) Jehovah takes care of his own people in his due time and in his own good way; and giving this knowledge to his anointed people at this time gives them full assurance and complete courage to go on in the service.

²³ No doubt the enemy expected to make a surprise attack upon Jehoshaphat, but the Lord God prevented the enemy from so doing: "Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi."—2 Chron. 20:2.

²⁴ Jehoshaphat, being thus informed, had time to make ready for the attack. Likewise Christ Jesus knows in advance of the attack of Satan's forces that

will be launched against God's people at the battle of Armageddon, and the Lord Jesus, through his angels, transmits that warning to his faithful people now on the earth and which warning is also transmitted to their companions. Concerning the approaching attack with Gog, Satan's field marshal, leading his forces against the anointed of Jehovah, the prophet wrote: "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." —Ezek. 38:18.

²⁵ Jehovah now forewarns his faithful witnesses of the coming assault, and thus he does by using Christ Jesus at the temple to disclose to the temple company these truths and through them gives information to others concerning the meaning of the prophecy. The warning from the Lord is brought by his faithful messengers and his servants on the earth, and they give heed thereto, but the fearful and indifferent and the "evil servant", although being informed somewhat in the Scriptures, do not now say anything to warn even the people of good will, because they fear the enemy may take offense at being exposed and that they, the indifferent, the "evil servant", and the fearful ones, may be brought into disrepute to their own hurt.

²⁶ To Jehoshaphat the faithful messenger that came to him said: "There cometh a great multitude against thee." Today the Devil's entire organization is marching to the final attack upon the people of God who are now under the command of Christ Jesus the King. The enemy under the immediate command of the Devil's field marshal, Gog, and in the ranks of which there are a host of demons and all the earthly agents of Satan, made up of commercial, political and religious elements, the "evil servant" class and others, now march forward like a mighty multitude bent upon the destruction of those who serve Jehovah, and concerning which wicked crowd it is written: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. 38:15, 16) By another of the prophets Jehovah describes this day of conflict. (Joel 3:9-14) In describing that day the Lord says: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." —Rev. 19:19, 20.

²⁷ As evidence that the mighty host marching against

Jerusalem were no part of God's people, but were avowed enemies of the Lord, the record concerning the message brought to Jehoshaphat says: A great multitude comes "from beyond the sea", where the inhabitants of God's enemies were to be found. According to the *Revised Version* and *Rotherham* these words appear: "From Syria"; but according to the *Variorum Bible* margin the reading is: "From Edom." No part of the record indicates that there were Syrians in the allied armies of the enemy that marched upon Jerusalem. The messenger who came to Jehoshaphat reported the enemy to be at "Hazazon-tamar, which is En-gedi". That was a part of Judah's territory. Thus it is seen that the enemy had come to a point within about thirty miles of Jerusalem, to a place about halfway up the west coast or shore of the Dead Sea, and that was in the territory of the Judeans. It was a place of many vineyards. The name "Hazazon-tamar" means "division of palm trees". "En-gedi" means "fountain" of waters; where there were many vineyards. The combined enemy, therefore, had invaded the land of Judah (antitypically meaning the place of Jehovah's people), and had taken possession of the palm trees, the fountains, and the vineyards. Today the visible forces of the Devil have invaded and trampled upon the field of activity of God's faithful witnesses in the earth. They have seized possession of some of God's servants (like unto palm trees) and the fruits of their labor (Ps. 92:12), and have cut off the water supply, that is, the supply of truth, from God's people and those who seek the truth. Striking examples of this are now plainly seen in the countries of Germany, Italy, Trinidad, Northern and Southern Rhodesia, and other places of the earth. The combined enemy is against those who have the palm branches, the Jonadab class, who wave them in recognition and honor of Jehovah and his King, and they seek to turn them away from the truth and destroy their truth supply, pictured by the water supply, and their sustenance, meaning the Word of God.

²⁸ The information that the enemy was approaching would necessarily cause a considerable stir and anxiety on the part of Jehoshaphat and those closely associated with him. In the fulfillment of this part of the prophetic picture particular reference is to the anointed ones of the Lord now on earth and would also include those who have taken refuge under the Lord's organization, trusting in God and in Christ Jesus. Jehoshaphat, receiving this information, sought "ways and means" to meet the assault. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." —2 Chron. 20:3.

²⁹ "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Prov. 1:7) Information came to God's people, who were given an understanding that a war in heaven had taken place and that now the enemy was march-

ing on the earthly part of God's organization, and this would and did cause fear that led the faithful ones to seek knowledge at the mouth of the Lord. They thus seeking information and knowledge, the Lord revealed to his people the understanding of the war in heaven and the beginning of the kingdom, and this led to the publication, as of March 1, 1925, in *The Watchtower*, of the article "The Birth of The Nation", and which caused a real stir or shake-up within the ranks of the professed people of God and caused the faithful ones to be more active, and also caused the opponents to show themselves. In that article the Lord revealed to his people the combined forces of Satan and that they were marching to the attack against the servants of the Lord and were bent on the destruction of those to whom the Lord Jesus has committed his testimony, and which people keep the commandments of God. It appeared to them for the first time that they were certain to be subjected to a real warfare. (Rev. 12: 17) On page 74 of that article this statement is made: "Make no mistake by treating this war as a light or trivial thing. Satan will use every conceivable method to destroy the remnant of Zion. . . . The fight is on to a finish." Thus the Lord was bringing to his people on earth information of the combined efforts of the enemy under Satan to destroy those who are on the Lord's side. Satan then tried to prevent the publication of that article concerning the birth of The Nation, but failed in that effort. Its publication was the start or beginning of clarifying of the great issue which must now be settled, namely, the vindication of God's name. Jehovah's people recognized that Jehovah God had enthroned his King and now the name of the Most High must be vindicated, and that this would lead to a real warfare. The faithful feared God and moved forward with due caution, yet with the bold determination to do the will of God, in whom they trust and where their hope was and is wholly centered.

³⁰ The earthly remnant of Zion earnestly sought the face of the Lord Jehovah for guidance. They saw that the enemy was invading their God-given spheres of activity, and Jehovah's people wholly devoted themselves to the house-to-house service of the Lord in giving testimony, and the fight began to increase in intensity from that time forward. Following the publication of the article "The Birth of The Nation" there was published in August 1925 the message of the fourth "vial" of the "seven last plagues". The prophecy showed what was to follow, and the physical facts show what actually did follow in fulfillment of that prophecy. "The fourth angel sounded, and the third part of the sun was smitten [dimming the glory of the modern Moab, Ammon and Meunim], and the third part of the moon, and the third part of the stars, so as the third part of them [Moab, Ammon and Meunim] was darkened, and the day shone not for a third part of it, and the night likewise. And I

beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants [Moab, Ammon and Mount Seir] of the earth [all the visible part of Satan's organization], by reason of the other voices of the trumpet of the three angels, which are yet to sound!"—Rev. 8: 12, 13.

³¹ Thereafter the controversy between the truth and those representing Satan became more intensely marked. The inoffensive book, *The Harp of God*, had been circulated, together with the *Studies in the Scriptures*, but such had aroused little or no opposition. In the spring of 1926, however, came the publication of the book *Deliverance*, definitely and emphatically setting forth that there would be a final conflict between the two opposing organizations and this would be fought at Armageddon, and this greatly stirred up the enemy. The conflict began to increase all over the earth where God's people were proclaiming the message of truth. In 1926, in Germany 897 of the witnesses for Jehovah were arrested for preaching the gospel, and the persecution in Germany increased from that time onward. The house-to-house witness work, on Sundays particularly, was begun and carried on by the faithful from and after 1926. The arresting of Jehovah's witnesses in Germany increased in 1927 to the number of 1,169. In 1928 the arrests in Germany greatly increased, and in that same year the arrest and persecution of Jehovah's witnesses in New Jersey and in other parts of the United States became a common thing. Violent assaults by the enemy began against Jehovah's witnesses over a wide area, and this shortly followed the appearing of the 'two great signs in heaven', as previously published in *The Watchtower*, which signs are Jehovah's organization and the organization of Satan. *The Watchtower* January 1, 1926, in the article "Who Will Honor Jehovah?" emphasized the fact that Jehovah has an army and that his army will fight against and destroy Satan's organization, and that Jehovah's purpose is to make a name for himself. God's people began to be informed and stirred up to greater activity than ever before. Shortly thereafter followed the publication of the London Resolution, "Testimony to the Rulers of the World," which was an open challenge to the enemy organization, particularly at "the seat of the beast".—Rev. 16: 10, 11.

³² Jehovah's witnesses had begun to proclaim the message of the kingdom by means of radio, and this aroused the enemy, and the enemy vigorously opposed their use of the radio. The fight against God's people and the radio activities was then carried by the enemy to Washington, D. C., and that controversy opened the way and made it possible for Jehovah's witnesses to use the facilities of the National Broadcasting Company to broadcast God's message from the convention grounds at Toronto, Canada. In that broadcast the combined elements of Satan's organization were clearly exposed. That message so greatly enraged the modern Moabites, Ammonites and Meunim or mount-Seir reli-

gionists that the National Broadcasting Company facilities were for ever thereafter denied the people of Jehovah God. The fight increased, and Jehovah's witnesses, with greater vigor, pushed forward the witness work by radio and in building and using radio stations in America and Canada and other places. In 1928 the Canadian government refused to renew the licenses of radio stations owned by Jehovah's people. The assault upon Jehovah's witnesses continued to spread, which caused them to fear the Lord, gave them deep concern, and caused them to earnestly seek the face of the Lord for guidance.

³³ At this point Jehoshaphat foreshadowed the activities of God's people on earth, and, as it is written in the prophetic picture, he "set himself to seek the Lord, and proclaimed a fast throughout all Judah". (2 Chron. 20:3) This cannot be construed to mean that Jehovah's witnesses sought pity from the enemy, but it does mean that they sought to have a better understanding of the will of God as to what they should do. "To fast" means literally "to cover over the mouth": "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom." (Ps. 35:13) "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting that was to my reproach. I made sackcloth also my garment; and I became a proverb to them." (Ps. 69:9-11) "My knees are weak through fasting, and my flesh faileth of fatness. I became also a reproach unto them; when they looked upon me they shook their heads." (Ps. 109:24, 25) When danger threatens his people it is the will of God that they should thus seek his face. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Then will the Lord be jealous for his land, and pity his people." (Joel 2:12, 13, 15, 18) "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." (Esther 4:16) Thus the Lord furnishes marked examples for the guidance of his people in the present-day hour of stress.

³⁴ The purpose of fasting is to deny oneself of doing what might be to his pleasure, in order that he may more fully and efficiently learn the ways and means to serve God. (Isa. 58:13) Fasting is not for the purpose of being seen of men or to gain sympathy of men. (Matt. 6:16-18) It is not the purpose to ap-

pear to be very good and sanctimonious or bowing down one's head like a bulrush to elicit sympathy from others (Isa. 58:5), but rather to boldly take a position before the Lord that would bring reproach upon those who serve God and to deny themselves of any and all things that might interfere with their proper understanding of the Lord's will concerning them. It is a course of self-denial with physical effects upon oneself, but not to be seen of others, and which brings the reproach of the enemy upon them because of their faithful devotion to the Lord. It means to make oneself of no reputation before the world, but the humbling of oneself under the mighty hand of God and doing so gladly by publicly identifying oneself as the messenger and servant of the Most High.

³⁵ According to the record the fast was proclaimed "throughout all Judah". In fulfillment it means that all who have been taken out of the world for the name of Jehovah have had the call to deny self and to give greater attention to the service of Jehovah God; which facts are brought to their attention by the Lord at the temple acting through his representative organization on the earth. In keeping with this, the May 1, 1926, *Watchtower* called attention to the fallacy of the so-called "character development" and pointed out that, instead of assuming to make oneself perfect and sanctimonious, if one is really devoted to God and in a covenant to do God's will he should therefore engage actively and earnestly in God's service as commanded by the Lord, and thus keep his covenant with God. The remnant thereafter saw the great necessity of fulfilling their covenant with Jehovah by vigorously, actively, and zealously engaging in the field service of proclaiming the message of the kingdom. The Lord from that time forward opened greater avenues of service for his people, and all the faithful ones became publishers of the kingdom message.

³⁶ Then, as the witness work increased and Jehovah's witnesses with boldness and joy went forward to the performance of their covenant obligations, the threatening menace of the enemy became more apparent. The "Roman Catholic Hierarchy of Authority", which is in fact a commercial, political organization operating under the name of religion, began to more actively assault God's faithful witnesses and to gather the other forces together to persecute them. In 1929 the pope and Mussolini, the fanatical political autocrat of Italy, made a deal, and the pope regained temporal power amongst the nations. Then the Lord's organization brought forth the book *Life*, calling attention, in chapter twelve, to the vindication of Jehovah's name, and then followed the publication of the book *Prophecy*, setting forth that the vindication of Jehovah's name is the paramount issue now to be settled once and for all. The Nazis, which are the anti-God and anti-Kingdom crowd of Germany, then pressed harder and with greater vigor the persecution of Jehovah's

witnesses, and in this they were aided and abetted, advised and directed particularly by the "Roman Catholic Hierarchy of Authority" and the commercial interests they represented. Like the combined enemies of Judah, so now the combined elements of Satan's organization began to march on to the assault of God's devoted people assembled at Armageddon, 'the place of troops.' Jehovah, by the hand of his chief officer, Christ Jesus, at the same time continued to maneuver the enemy into a position according to his will, and at the same time instructing his own people that the day of final conflict is more imminent. These things were long ago shown in the prophetic picture and were written aforetime for our learning, and God's announced purpose is that he will now increase the knowledge and strengthen the hope of his people, giving them a clearer understanding of what shall be the final result of the assault of the enemy upon them. The prophetic picture recorded in the prophecy here under consideration is for the very purpose of thus instructing his people. With eagerness, therefore, God's people continue to seek his face and an increase of knowledge, and he gives this to them, thus strengthening their hope. This prophecy is for the instruction of God's people, the remnant in particular, showing them the proper course of action and conduct that they must take to be assured of protection and guidance by the hand of the Most High. The prophecy will be studied with the keenest interest by Jehovah's people at this time because the physical facts unquestionably show the advancement of the enemy upon them, and they desire to know and must know what shall result in the end.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. How do scriptures and facts show that Jehovah has fixed times and seasons for performing his purposes? What is the work he will have done at the present time? and what means does he employ for that purpose? How are his people enabled to understand his purpose and to have a part therein?
- ¶ 2, 3. The picture here to be considered relates to what? How is this shown? To what do the words "after this" (2 Chron.

20: 1) refer? Compare this with the prophecy at Isaiah 1: 26-28 and what has taken place in fulfillment of the latter.

- ¶ 4. Point out how the record concerning Jehoshaphat foretold the coming of Christ Jesus and the gathering of his people and cleansing them.
- ¶ 5. How does Jehoshaphat's prophetic procedure as stated at 2 Chronicles 19: 5 have fulfillment? Also his instruction recorded at verses 6-8?
- ¶ 6-10. What important points of instruction for the antitypical people of God at the temple are seen in verses 9, 10? In verse 11?
- ¶ 11, 12. Account for the procedure recorded at 2 Chronicles 20: 1. Apply the prophetic picture.
- ¶ 13. Who were here pictured by the Edomites, and how?
- ¶ 14. Whom did the Ammonites picture? and what facts mark fulfillment of their part in the concerted action against Jehoshaphat?
- ¶ 15. When and how does the 'binding the kings with chains, and their nobles with fetters of iron' take place? What are the "bands" and "cords" (Ps. 2: 3)? and what efforts are made by the ruling elements to free themselves from being 'bound'?
- ¶ 16, 17. Who were the "other beside the Ammonites"? In what facts in fulfillment of this prophecy are they and their relationship to "Ammon and Moab" clearly seen? Who were pictured by "mount Seir"?
- ¶ 18-20. Point out how the setting of the prophecy of 2 Chronicles chapter twenty shows the time of its application and fulfillment.
- ¶ 21. What instruction for Jehovah's people of the present time is seen in Jehoshaphat's maintaining his integrity, and his being delivered?
- ¶ 22-25. How does Jehovah forearm his people and enable them to go on in his service with boldness and confidence?
- ¶ 26, 27. Who, in the fulfillment, are here (vs. 2) referred to as "a great multitude"? What is the prophetic significance of their 'coming against Jehoshaphat', and of their being already in "En-ge-di"?
- ¶ 28, 29. "And Jehoshaphat feared." Point out the fulfillment of this part of the prophetic picture, in its relation to the message prophetically referred to in verse 2.
- ¶ 30-32. Relate facts marking the beginning, and increase, of the conflict between the two opposing organizations.
- ¶ 33, 34. What was foreshadowed in Jehoshaphat's 'setting himself to seek the face of the Lord'? What is meant by fasting? and what is its purpose?
- ¶ 35. How, in the fulfillment, has "Jehoshaphat" "proclaimed a fast throughout all Judah"? and with what effect upon God's covenant people?
- ¶ 36. In what facts, in the fulfillment of the prophetic picture, are seen the 'onward march of the combined enemies of Judah', and Jehovah's instructing his people in relation to the final conflict? What has been Jehovah's purpose in providing the prophetic picture and a record thereof, and in now revealing to his devoted people the meaning thereof?

HIS ORGANIZATION

JEHOVAH keeps his purposes secret until due time to reveal them. "He revealeth the deep and secret things" in due time. (Dan. 2: 22) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

The purposes of Jehovah are stated in his Word by his prophets, but no one can understand them until God by his power opens the seals. Chapter five of The Revelation calls attention to the seven seals on the scroll in Jehovah God's right hand. Chapter six deals with the opening of six seals; chapter eight has to do with the seventh seal. Apparently the seventh seal could not be opened until the sounding of the

seventh angel, as it is written, at Revelation 10: 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." "The mystery of God" is not the same as the mystery of Christ. The latter has to do with Jesus and his body members. The mystery of God is concerning Jehovah's organization and that organization which opposes God and which the Lord will destroy.

The chief officer of Jehovah's organization is Christ Jesus. In his organization are myriads of angels invisible to human eyes. Also therein are the faithful

body members of Christ now resurrected and the anointed remnant now on earth. Since it is God's organization, the word "heaven" properly applies to any part thereof. Any member of the organization assigned to any duty or work, and who performs such, is a deputy or messenger of the Lord, and the word "angel" properly applies to such. The word "angel" is also appropriately applied to Christ Jesus, the great deputy of Jehovah. The context of the word must and will enable us to determine to whom the word applies. The body members of Christ on earth, composing the remnant, and therefore forming a part of the elect servant of God, appear in the capacity of ambassadors or angels by reason of acting under the direction of the Head, Christ Jesus, in performing his work. Therefore the words "heaven" and "angels" at times properly apply to the earthly division of God's organization.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. 8:1) "Silence in heaven" immediately followed the opening of the seventh seal. The "silence" must refer to that part of the organization of the Lord on earth, God's people, who were inactive for a short period of time from 1918 to 1919. This corresponds to the time of waiting which marks the division point between the ending of the Elijah work and the beginning of the Elisha work of the church. (2 Ki. 2:13) Then John saw "seven angels which stood before God" and to whom were given "seven trumpets". Manifestly these are spirit creatures clothed with authority to perform certain duties in the divine organization and designated as "seven" because representing all of seven distinct proclamations to be given, the number seven being the divine symbolic number of perfection or completeness. A "trumpet" would imply a public proclamation; for example, as at Matthew 6:2: "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." According to 1 Thessalonians 4:16, and 1 Corinthians 15:52 and Matthew 24:31, it seems certain that the time of sounding the seven trumpets must follow the coming of the Lord to his temple.

In God's typical organization amongst the Israelites the sounding of the trumpet denoted a time of joy (Lev. 23:24; 2 Chron. 15:12-14); also the approach of the king (2 Ki. 11:12-14; 2 Chron. 23:13; Ps. 47:5; 98:6); also battle (Num. 31:1-6); also war and victory (Num. 10:9; 2 Chron. 13:12-16; Joel 2:1). Therefore the sounding of the seven trumpets would denote a time of woe to the enemy organization; and to God's organization a time of hailing the approaching of the King of the organization; and a time of joy to the remnant on earth, as well as those in heaven; and a time of battle and of victory. Thus the time of the fulfillment of this prophecy is located,

and must begin, after God places his King upon his throne.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. 8:3,4) The divine record shows that the altar was golden and had fire on it, which proves that it was God's provision for cleansing and preparing his servants that their service might be acceptable. It corresponds exactly with the altar of fire described in the prophecy of Isaiah (6:5-8), when the Lord appears at his temple, and from which altar live coals of fire are taken to cleanse the lips of the remnant or servant class. The angel standing at the altar manifestly is the one in charge of the angelic company to which is assigned the duty of directing and gathering and cleansing the remnant of the servant class. Holding the golden censer by the handle in his hand shows that his position, was of divine appointment to carry out divine commands. This angel is provided with much incense to offer with the prayers of the saints, or those making up the remnant; which shows that the angel serving at the altar is different from the saints. This offering of the incense with the prayers was necessary while preparing the servant for service.

The Lord had come to his temple to cleanse "the sons of Levi" and thus bring forth the remnant, as stated at Malachi 3:1-3. It is a time for prayer and cleansing that acceptable service might be performed. (Ps. 51:2-13) This is done that God's displeasure might be turned away and that acceptable service might follow. (Isa. 12:1-5) It is the "day of the Lord" and the enemy is made known to the remnant, and the remnant pray for protection and greater opportunities of service. (Eph. 6:12-19) The remnant also pray for prosperity and victory (Ps. 118:24, 25); and for peace amongst their members, that they may work to the Lord's glory (Ps. 122:6-8); and for an open door of service (Col. 4:3); and that they may not enter into temptation (Matt. 26:41). "The end of all things is at hand," and the remnant pray that the message of truth may now have a free course. —1 Pet. 4:7; 2 Thess. 3:1.

There is a difference between the prayers and the incense. It is the remnant on earth that pray, and with their prayers the invisible angels send up a sweet odoriferous evidence of the burning zeal of the remnant, which is pleasing to God, and he hears the prayers and sends the remnant forth for service. (Isa. 12:1-6) The angel takes the censer containing the fire, which has been taken from the altar, and casts the coals of fire into the earth (Rev. 8:5), thereby symbolically saying that all those now on earth who will be pleasing to God shall be cleansed that they

may render an acceptable service; and they are sent forth to the service. While trials and tribulation attend the faithful service, the "fire of the altar" does not represent such trials, but does represent the cleansing of the remnant on earth that the service which is about to follow might be acceptable to God. This is conclusively proved by Isaiah's prophecy, which corroborates the vision in The Revelation.

Isaiah, representing God's people, discerns the Lord in his temple and the angels about, and cries, "Woe is me"; evidently because of silence or inactivity in service. Then the messenger of the Lord takes a coal of fire and cleanses Isaiah's lips and God sends him, representing the faithful remnant, forth to service. This is the picture shown in the sixth chapter of Isaiah's prophecy.

Isaiah the twelfth chapter shows the remnant class cleansed and going forth to joyful service unto the Lord. Revelation 8:3-5 shows a like preparation of the earthly members of the servant class for service. The faithful willing ones go forth to service and serve and fulfill prophecy without knowing they are so doing. Later the Lord reveals to them for what purpose he has been using them. The work that follows, and which is performed by the faithful remnant class thus prepared, was foreshadowed by the prophet Elisha, whose work followed that of Elijah.—2 Ki. 2:1-25.

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Rev. 8:5) "Voices" symbolically represent intelligible messages of truth. The period of "silence" ended when God's people, in the autumn season of 1919, began delivering the message of truth foreshadowed by Elisha. No one of God's people presumptuously assumed to fulfill prophecy, but after such have been used by the Lord in fulfillment of his prophecy they humbly acknowledge the divine providence and rejoice and give all glory and honor to Jehovah God. His faithful ones are instruments in his hand, and to him alone is all glory and honor due.

The following quotation from *The Watchtower* of November 1, 1922, is appropriate:

"Prophecy can be better understood when fulfilled. Often God causes his people to enact the fulfillment of a prophecy without their knowing it at the time, and later he reveals to them the interpretation. As above stated, in 1913 the temple class this side the veil was in restraint of both liberty of person and liberty of action in the proclamation of the message. Until 1919 there was a practical silence of the Lord's people, as far as proclaiming his message was concerned. In that year there assembled in convention at Cedar Point, Ohio, a large number of representative followers of the Lord. Suddenly they awoke to their privileges. Then they flung away their fears. Then they came to a knowledge of the fact that the

Elijah work had ended, and that now the work pictured by Elisha must begin.

"When Isaiah saw the King he knew that an impure creature could not live in His presence. Hence his cry: 'Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts.' Evidently his uncleanness or iniquity had something to do with the words of his mouth. He recognizes that he ought to be found praising God as the seraphim were; or that he had failed to speak the message that he should speak. His penitent cry leads to his purgation. The seraph then with a burning coal cleanses his lips. Then he is no longer silent, but ready to serve."

"Thunder" represents the voice of God. (Job 40:9; Pss. 29:3; 18:6, 7, 13) Psalm 104:7: "At thy rebuke they fled; at the voice of thy thunder they hasted away." Lightning precedes thunder; and it is God's lightning. "His lightnings enlightened [exposed] the world; the earth saw, and trembled." (Ps. 97:4) "In thy light shall we see light." (Ps. 36:9) Because of the flashes of light or lightning from Jehovah his message of rebuke is sent forth. In A.D. 1919 *The Golden Age* (now *Consolation*) began its publication, and within a short time thereafter issue No. 27, which contained the Lord's rebuke to those of Satan's organization, was published. It exposed the members of the Devil's organization, and particularly the hypocritical clergy. Other messages or "voices" followed quickly, such as the books *Talking with the Dead*, *Millions Now Living Will Never Die*, and many worldwide lectures. All this was "the Lord's doing", and he gave his people on earth some part therein.

"And there [was] . . . an earthquake." The symbolic meaning of "an earthquake" is agitation, shock or commotion. It does not mean a revolution against a government, but rather a commotion and agitation amongst the ruling factors of Satan's visible organization. The witness work of God's people that shortly followed the World War caused much agitation amongst the clergy and the principal ones of their flock forming Satan's organization.

The short period of "silence in heaven" undoubtedly ended in 1919, and from that time until 1922 the Lord's devoted people on earth were doing a preparatory work in making strenuous efforts to strengthen the organization. Besides doing what they could in giving a public witness, they purchased and installed printing machines and efforts were made to print and publish the message of God's truth entirely independently of worldly institutions. Although the Lord was in his temple putting the consecrated to the test, they did not understand it. Being devoted to the Lord they have wanted to be faithful to him. Doubtless the angels, acting as the deputies or servants of Christ, had much to do with the preparatory work that was being carried on at the time in getting

ready for a more strenuous witness that was to follow. The remnant was being prepared and the inanimate machines were being prepared, and, as the account at Revelation 8:6 reads, "the seven angels which had the seven trumpets prepared themselves to sound."

These invisible members of God's organization encamped round about the visible ones and protected them and doubtless directed the course of the latter in their actions and preparations for carrying on the Lord's work.—Ps. 34:7.

TREASURE

JEHOVAH GOD has builded his great kingdom treasure house for his own pleasure and glory.

"It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name." (Amos 9:6) The desire of each one of the remnant is now expressed in the language of the psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:4.

In the magnificent temple Jehovah's prophet Ezekiel saw in a vision there were in the walls thirty treasure chambers. Of these it is written: "After he measured the wall of the house, six cubits, and the breadth of every side chamber, four cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house." (Ezek. 41:5, 6) This would suggest that in heaven itself everything will be done in the royal house exactly in accord with fixed rules. According to his own word, Jehovah is the God of order and, since he has fixed rules in his kingdom, all those whom he has called to membership in his royal house are required to meet these fixed rules for the government of that house.

In these side chambers of the temple no doubt were stored the treasures of the temple, that is to say, the riches dedicated to the service and glory of God. Paul had a vision of things which it was not lawful for him to make known in his day. Probably it was these very treasures he had in mind when he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:33-36) The side chambers were in three stories, one above the other; and this intensifies the thought of the depth and the height of God's treasures revealed to those devoted to him.

In 1 Corinthians 2:9, 10 it is written: "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." The Lord began to graciously reveal some of these things to his people shortly after 1918. Since then God's people have been greatly strengthened by the food provided for their convenience by the hand of Jehovah. Since then there has been an intense and ever-increasing desire of the devoted ones that they "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:18, 19.

Measurements of these treasure chambers are described in Ezekiel 41:7-11.

There was a building to the rear of the sanctuary, which faced the place or space that separated the temple platform from the buildings on the rear and on the side. "Now the building that was before the separate place, at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits." (Ezek. 41:12) The use to which this rear building was or is put does not now appear. It is certain that God will leave some things pertaining to the royal house and ministry until the complete resurrection change of the remnant takes place. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) The Lord now graciously gives his people a glimpse of the glorious things that he has in reservation for those who love him. With joyful anticipation these are waiting for the complete revelation.

The angel of Jehovah then in the presence of Ezekiel measured the house from the east to the west, or from rear to front. "So he measured the house, an hundred cubits long; and [behind the house or temple] the separate place [twenty cubits], and the building [seventy cubits; see verse 12], with the walls [ten cubits] thereof, an hundred cubits long; also the breadth of the face of the house [from north to south], and of the separate place [which was twenty cubits on each side of the sixty-cubit temple platform] toward the east, an hundred cubits." (Ezek. 41:13, 14) The west side was of the same width. The house or temple occupied a space of one hundred cubits square. Everything with Jehovah must be on the square. The square

and the cube dominate God's arrangements. Pyramids do not appear anywhere, because they are not of his building.

Verses fifteen to seventeen (Ezekiel, chapter 41) give further measurements relating to the porch, doorposts, and windows and galleries and chambers of the temple.

Further describing the temple, Ezekiel records: "And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces: so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was [thus was it (*R.V.*)] made through all the house round about. From the ground unto above the door were cherubims and palm trees made, and on [and thus was (*R.V.*)] the wall of the temple." (Ezek. 41:18-20) It is written that Jehovah God dwells in his temple. (2 Cor. 6:16) The description in the foregoing quotation reminds one of the words of his prophet, who wrote: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." (Ps. 99:1) "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."—Isa. 37:16.

Figures of the cherubim suggest the spiritual and heavenly exalted condition of those who have been made members of the royal house. The "two faces" of each cherub, one of a man and one of a lion, appears to be descriptive of the Head of the temple organization, Christ Jesus, who is "the man" and "the Lion of the tribe of Juda", Jehovah's King. Those with Jesus Christ in the temple are taken from the race of man and made into the likeness of their Lord, and are bold as a lion in following Christ Jesus whithersoever he leads them. The palm tree denotes uprightness or righteousness, and each member of the royal family must be and is "upright as the palm tree" and is fruitful and useful in the service of the Lord. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."—Ps. 92:12-15.

No mention is made of an ark of the covenant, nor of the golden censer, nor of the golden candlestick in the temple or the royal house. This seems to mean that at the time of the fulfillment of the temple vision which Ezekiel had Jehovah himself, in the person of his beloved Son, his Messenger, will be at the temple and will be the light of his royal house and all who are brought into his organization. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is

the light thereof." (Rev. 21:23) "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 22:5.

Ezekiel mentions an altar of wood: "The altar of wood was three cubits high [five feet three inches high], and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord." (Ezek. 41:22) The fact that it is described as made of wood and is called "the table that is before the Lord" shows that it corresponds to the table of shew bread in the holy of the tabernacle in the wilderness. It pictures, therefore, the table of spiritual food provided by the Lord for his own after he comes to the temple. From this table the remnant now are fed and made glad.—Ezek. 44:16.

God's anointed ones on earth have come to see that the most important thing for them to do now is to declare the Word and name of Jehovah. This conclusion is supported by the fact that the description of the temple omits the ark of the covenant on which was sprinkled the atonement blood, and which fact signifies that the sufferings of Christ Jesus are past. While the sacrifice of our Lord was necessary for salvation and redemption of the human race, yet that is incidental to the far greater work of the vindication of Jehovah's holy name. The work of the kingdom or priestly class at this end of the world is not one of bloody sacrifice for the atonement of sin, but is a sacrificial work of praise to God and of the holding forth of the Word of God, which are his "fruits" of the kingdom. The ark symbolizes Jehovah's presence; and it would be inconsistent to show it in this temple, since the glory of Jehovah himself is there.

It seems certain that the words of the prophet following apply primarily to the remnant people of God now on earth: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart [to serve you food upon the table before the Lord], which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Jer. 3:14-17.

The "sanctuary" is the holy of the Lord's house, and the "temple" the most holy. "And the temple and

the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls, and there were thick planks upon the face of the porch without." (Ezek. 41:23-25) There were no hangings or woven doors to the temple, nor was there any "vail" to the most holy (as there was in the prophetic temple house built by King Solomon).

This evidently teaches 'that the way into the holiest of all [heaven itself] is now made manifest'. (Heb. 9:7, 8) When Christ Jesus died upon the tree the "vail" of the prophetic temple was rent in twain. Christ dies no more. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9:28) Christ Jesus is now at the temple and his reign is begun. The doors of the temple have swung open.—Ezek. 43:1-4; Rev. 11:19.

LETTERS

JEHOVAH IS PROVIDING

DEAR BROTHER RUTHERFORD:

Herewith is submitted the April report of the [London] Bethel family study. The attendance has been as follows: 20, 20, 19, 20.

I have much pleasure in telling you that the family hereby wish me to express their keen appreciation of the recent *Watchtower* articles dealing with the Memorial and the witness of the spirit. We have found these to contain particularly helpful explanations of some of the deepest truths in God's Word, requiring careful study, and we are more convinced than ever that Jehovah is providing the "food convenient" through his appointed channel for all his people. We have greatly rejoiced in the further enlightenment thus gained, enabling us to see so clearly where we each stand, and also proving a real incentive to press forward in this special campaign period.

The extraordinary efforts on the part of the "evil servant" class at this time surely will not disturb anyone of those who have the witness of the spirit; indeed, we are confident that none of the Lord's true sheep will be in any way disturbed.

We are grateful to you, as the Lord's servant, for all the arrangements made for our benefit whereby we can meet together at the Lord's table and can share in serving the kingdom interests to the praise and honor of Jehovah's holy name.

Your brother in kingdom service,

E. C. CHITTY.

THIS GLORIOUS SERVICE

DEAR BROTHER RUTHERFORD:

Just a few words to express my thanks and appreciation (not fully expressible even in many words), in the good Lord's name, for Jehovah's favors and blessings to his people by Christ Jesus through his organization on earth, for the bountiful supply of "food convenient" in *The Watchtower* and other publications by the Society, and then especially for the 1938 *Year Book*. What a great joy to read its comforting and strengthening message and see how the Lord's kingdom message is going on throughout all nations as foretold in the prophecy of Jeremiah, and that the Lord is leading, directing and giving the increase and blessing us together in this glorious service (which is the true and approved worship of the Almighty God—Romans 12:1, *A.R.V.*)! Truly from the heart we can say and do say, "Happy Zion, what a favored lot is thine!" "The Lord hath done great things for us; whereof we are glad." What a spiritual feast of understanding and instruction contained in the *Watchtower* articles on "His 'Work' and His 'Act'", "Companions," "Jeremiah"! and then comes the explanation and application of "Jonah". Surely the good Lord has afforded his people clear understanding of his purposes and therefore much "goods" and corresponding responsibility in proclaiming his name and kingdom, the time of his vengeance "and the acceptable year of the Lord" to the "great multitude"—seeing our part in doing the witness work, although we do not see the full results, but knowing that the Lord will do the actual gathering in his due time.

"Only the Kingdom is worth while." (*Year Book*, page 10) "Like the faithful prophets who had preceded them, the apostles of Jesus set their affections and their hopes wholly on the government of Christ Jesus and devoted their lives exclusively to making known the name of the King and the King-

dom." (Page 13) And, as stated on page 20: "The full and complete allegiance of Jehovah's witnesses and all his people is to the Almighty God, the Most High." Therefore the loyal and obedient subjects, or people, of Jehovah and his King and kingdom cannot and will not pledge their allegiance to any part of Satan's world or organization. Satan's subtle scheme is to entrap some of the Lord's people along this very line.

What a great favor and inexpressible joy to have a clear understanding of these wonderful truths which the loving heavenly Father has revealed to his obedient children in these last days: the greatest of all subjects, that of his name *Jehovah* and the meaning thereof; the greatest doctrine, that of his kingdom, by and through which he will carry out his purposes by and through his royal house; the greatest favor, "possessions," granted to any people or creatures, that of the "Kingdom Interests"—and soon comes more, the new booklet *Cure*. Surely the Lord's blessings make his people rich in those kingdom "goods".

Praying the good Lord's continued blessings upon you, and all his faithful people, and upon our united and harmonious service to his glory and praise, and with much love,

Your brother in kingdom joys,

A. L. PASCHAL, *Pioneer*.

WHAT A PRIVILEGE IS OURS!

DEAR BROTHER RUTHERFORD:

When we open *The Watchtower* it is always with great joy and expectation and with this question in our minds: What will the Lord open up and reveal to us in this issue? We hasten to grasp the contents and at the same time with eagerness look forward to studying the *Tower* at our Bethel meetings. These meetings are a real feast to us. We feel it so, because we know that we are sitting down at the Lord's table and eating and drinking "in the presence of our enemies", and getting strengthened to boldly go out with his message. What a privilege is ours!

During the month of March we have got a much clearer understanding regarding the Memorial, in the article bearing that title. Sometimes we sing, "What more can he say than to you he hath said?" but in this article we have truly received so many wonderfully illuminating expositions about this significant and precious subject that it all seems fresh and new to us. One whose mind is set upon the Lord and who wants to be instructed by him cannot but appreciate these things from the bottom of his heart and show thankfulness to the Lord by serving him faithfully, loyally, always and all the time.

We have also been studying the first article about "His Flock". How wonderful it is to see clearly the work of the holy spirit and the present work of "that Spirit", our King, now in the temple! We appreciate more than ever before the unity between the Lord and his little flock and how he leads them as a unit through his organization. We see also the unity between the little flock and the "other sheep" and rejoice to be associated with the Lord's great and holy organization, going forward to victory with him.

During March our meetings have been attended by 11, 11, 12, 14, and 12, respectively.

May the Lord's blessing and the richness of his grace be your eternal portion.

For the Stockholm Bethel family.

Your brother in the King's service,

ARTHUR GUSTAVSSON, *Acting Secretary*.