



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 18

SEPTEMBER 15, 1935

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

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

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 wilfully 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.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.

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. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian 7 Deresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

SOUND CARS

Should Jehovah's witnesses procure a license to operate a sound car where the ordinance requires such license? Yes; this is on the same principle as obtaining a license to operate an automobile. It is not asking for a license or permit to preach the gospel. A license to operate a sound car is in no wise contrary to God's law. Where a sound car is to be used in the streets application should first be made to the police department and no doubt a permit or license will be issued.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

SEPTEMBER 15, 1935

No. 18

PRISONERS

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42: 7.

PART 2

JEHOVAH has definitely informed his people that the things which he caused to come to pass upon natural Israel were ensamples or types of more extensive things that will come to pass upon spiritual Israel, particularly at the end of the world. The end of Satan's world without hindrance came in 1914, and there began the "day of Jehovah"; and it is since then that Jehovah has brought to pass events in fulfillment of his prophecy written long ago, much of which prophecy was fulfilled in miniature upon natural Israel, but is now fulfilled in completeness in connection with spiritual Israel. Jehovah does not provide prisons in which to incarcerate violators of his law. Satan has prisons in connection with his organization, and God does not prevent Satan and his organization from putting in prison some of God's faithful people at certain times. The imprisonment of God's chosen people, natural Israel, by Satan's organization, foreshadows things to come to pass later relative to his chosen people, that is, spiritual Israel. Joseph was a man of God, and he was caused to be imprisoned in a dungeon. (Gen. 40: 3, 15) Concerning the imprisonment of Joseph it is written: "He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: he was laid in iron; until the time that his word came; the word of the Lord tried him."—Ps. 105: 17-19.

² Joseph was a type of Christ Jesus, and 'the binding of his feet in fetters of iron' would indicate that the 'feet members of Christ' would be restrained or bound or imprisoned. In the previous issue of *The Watchtower* the Scriptural proof has been submitted showing that the faithful followers of Christ Jesus were in prison, bound and restrained of their liberty when Christ Jesus appeared at the temple in 1918.

³ Now returning to the consideration of the 107th Psalm, it will be observed that the twenty-third verse thereof marks a change in the classes to whom the prophecy applies: "They that go down to the sea in [on or through] ships, that do business in great waters." (Ps. 107: 23) The Israelites were not a maritime people, but engaged other people who were seamen to do their shipping. Jehovah caused to be

written the following prophecy: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." (Gen. 49: 13) "Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches [*margin*, creeks]." (Judg. 5: 17) "And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." (1 Ki. 9: 26-28) "Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships; but Jehoshaphat would not." (1 Ki. 22: 48, 49) That seems to be the end of Israel's shipping business.

⁴ When Jonah went down to Joppa the vessel in which he shipped was not manned by Israelites, but by Gentiles, who learned of Jonah about Jehovah. (Jonah 1: 5, 6) This part of the prophecy of Psalm 107 concerning them "that go down to the sea in ships" appears to refer to others than to spiritual Israelites and which others do the "shipping" for spiritual Israelites. The present-day great multitude or Jonadab class appear to be here represented as doing the shipping. Such are not Jehovah's anointed witnesses, 'taken out as a people for his name,' but rather those who have been engaged in the sea business, associated with the people alienated from God and doing their own business, along with others of the commercial element of Satan's organization. (Ezek. 27: 9, 25) They [the great multitude or Jonadab class] "do business in [or through] great waters", meaning with the many peoples of this world. It is upon these waters that Satan's organization operates. These "many waters" (Jer. 51: 13) are the people alienated from God.—Rev. 17: 15.

⁵ The time arrives when persons of good will learn something about Jehovah's purposes and his mighty

works. This information comes to them by the witnesses whom Jehovah sends out to proclaim the message of the kingdom. "These see the works of the Lord, and his wonders in the deep." (Ps. 107:24) Those who have a desire to learn see the works of Jehovah performed through his faithful witnesses in preaching the gospel of the kingdom of God and that they are doing so under very adverse conditions. Their heart sympathies are with Jehovah's witnesses, and hence with Jehovah. Later these see God's wonderful works performed at the battle of Armageddon, and which will be great tribulation upon all "the sea", that is, upon all the peoples of earth alienated from God. "His wonders in the deep" are his judgments executed by Christ Jesus upon the great "leviathan" that goes about through the people that have been estranged from God. "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. 27:1.

* Into deep destruction Jehovah at Armageddon hurls those who persecute his people that have been faithful in testifying to his name, but at the same time he shields and protects his own faithful ones, and also those who have diligently sought meekness and righteousness. Such are some of his wonders in the deep.—Neh. 9:11; Ps. 69:15.

† The peoples who are alienated from God will be greatly agitated when Jehovah directs the great battle to begin: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." (Ps. 107:25) It is Jehovah who gives the command to start the fight, just as he sent the storm against the ship in which Jonah traveled. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." (Jonah 1:4) Satan's entire organization will realize then that Jehovah has started the great hurricane. "Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind." (Jer. 51:1) Satan's organization on earth, now mighty in the eyes of men and particularly men of big business, will find that his ships have been rowed into destructive waters: "And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas."—Ezek. 27:3, 26.

* The waves of the sea are the peoples whom Satan has alienated from God, and will be greatly disturbed when the Lord starts the great fight. There will be such an agitation as never was known before amongst the people: "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble." (Ps. 107:26) All the trouble ever on

the earth caused by men or devils will be insignificant as compared with Armageddon. Then the peoples of the earth will be at the mercy of Jehovah's mighty storm. It was even so with Jonah, who was at the mercy of the storm. (Jonah 1:11) But how about those who "go down to the sea in ships", that is, the Jonadabs? "Their soul is melted because of trouble." Seeing the great havoc wrought at Armageddon the survivors will be made weak because of the fearfulness of that destruction. "They reel to and fro, and stagger like a drunken man, and are at their wits' end." (Ps. 107:27) The Jonadabs will appreciate then how empty and useless is all the wisdom of this world. The marginal reading of this text is: "All their wisdom is swallowed up." They will learn that they never began to have wisdom until they took their stand on the side of Jehovah, and that the wisdom then received came from above. They will fully realize that man is entirely helpless and can do nothing without the Lord. They see all the wisdom and all the schemes of men swept away and completely swallowed up for ever in that terrible storm that lashes the whole earth.

* Even today the great multitude is coming to know of the truth that Jehovah is their only strength; and this will be more fully seen and completely appreciated at Armageddon. "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Now they cry unto Jehovah, and they will continue to cry unto him as the great storm approaches near and during the storm. They have received their information through the efforts of Jehovah's witnesses, which would indicate that they know these as the anointed witnesses of Jehovah.—Ps. 107:28.

† When they see that their only means of salvation is at the hand of Jehovah God through Christ Jesus, then they will cry in great eagerness unto Jehovah. At Armageddon and into the midst of the great storm these will hang on to the GREAT ROCK, Jehovah God, and to his mighty Stone, Christ Jesus the King, and will cry out that they may be spared and saved. Jonah appears to picture Jehovah's witnesses, and the seamen, who were rowing his ship, to picture the great multitude or Jonadabs: "Nevertheless, the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee."—Jonah 1:13, 14.

† Jehovah has given his word that those Jonadabs who now seek meekness and righteousness may be hid, protected and shielded during that great storm and preserved unto life. According to the words of the prophet: "He [Jehovah] bringeth them out of their distresses." The Jonadabs are sincere in their devotion to Jehovah; otherwise he would not hear them and deliver them from the great storm. The

hypocritical crowd of "Christendom" are also a great multitude, but their cries God will not hear. Those hypocritical ones now refuse to hear the testimony which Jehovah's witnesses bring to them and God will not give heed to the cries of such at Armageddon. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof."—Prov. 1: 28-30.

¹² When the great storm has completely wrecked Satan's organization it will then cease: "He maketh the storm a calm, so that the waves thereof are still." (Ps. 107: 29) Jehovah will bid his Field Marshal to cease the fight; then the storm ceases: "And silent are their rolling waves." (*Rotherham*) That will mark the end of Jehovah's wrath, and also will mark the complete destruction of Satan's visible organization. The "ships of Tarshish" serving the cruel commercial element, and like selfish interests, will all then have been completely wrecked. "Howl, ye ships of Tarshish; for it [your strength] is laid waste."—Isa. 23: 1, 14.

¹³ Armageddon will be terrible beyond the description of all human words, and now it is shown all survivors will be glad: "Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Ps. 107: 30) The Jonadabs, who once were prisoners to Satan's organization, but who have escaped therefrom and have witnessed the destruction of that wicked organization and the vindication of Jehovah's name, will then be glad and rejoice, and all will then sing: "Glory to God in the highest, and on earth peace among men, in whom he is well pleased."—Luke 2: 14, *R.V.*

¹⁴ These have desired a haven of rest, and Jehovah will guide them to that haven. Before the Armageddon storm breaks forth in all of his fury the Jonadab multitude must set out on the way to the haven God has for them, and this they must do by taking their stand unequivocally on the side of Jehovah. Their journey begins on a troubled sea of ungodly people, and in the face of opposition they push forward that they might be found in a place of safety. Only Jehovah, by the hand of Christ Jesus, can guide them and bring them alive through the storm to their desired haven. For the "elect's sake" Jehovah shortens the trouble, which began in 1914, to enable the witness to be given to the nations that the people of good will who form the great multitude may be gathered and brought into "their desired haven". Having been brought to their desired haven, the Jonadabs and all of God's organization sing: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107: 31) The mariners in the boat with Jonah at the time of the storm offered sacrifices of praise unto Jehovah. This seems to say that after Armageddon the survivors of that great trouble will proclaim to all those who will

be resurrected the wonders of Jehovah and of his works.

¹⁵ The Jonadabs, the great multitude, must praise and serve Jehovah now and continue to do so during and after Armageddon: "Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."—Ps. 107: 32.

¹⁶ They praise him now because by faith they see the coming wonderful and strange work of Jehovah and that this will vindicate his holy name. After Armageddon they must come over the highway to Zion, and as they come they must sing the praises of Jehovah to those of mankind who will then be awakened out of death. In the latter part of this verse thirty-two, according to *Rotherham* the reading is: "In the seated company of elders let them praise him"; that is to say, the company of Jehovah's witnesses. Other scriptures show that some of Jehovah's witnesses will be on earth after Armageddon, and these are included among the elders described in Revelation 4: 4. After Armageddon the great multitude or Jonadab company will continue the song of praises of Jehovah, together with those of Jehovah's witnesses on the earth, and after Jehovah's witnesses are removed from the earth the great multitude will continue to praise Jehovah with songs of deliverance. His praises shall be heard for ever throughout the earth.

ANOTHER PROPHETIC PICTURE

¹⁷ The prophecy of Psalm 107 now turns back to the time of the coming of the Lord Jesus to the temple for judgment: "He turneth rivers into a wilderness, and the watersprings into dry ground." (Ps. 107: 33) Judgment began at the house of God when Christ Jesus appeared at the temple in glory and in power. (1 Pet. 4: 17) For a long time "Christendom" had professed to be the house of God and claimed to be the watersprings of truth for the benefit of the people. At the beginning of the judgment "Christendom" becomes a dry and parched place. "Christendom" started out to be fruitful, but fell away from God and to the Devil, and she became entirely barren: "A fruitful land into barrenness [(*R.V.*) salt desert], for the wickedness of them that dwell therein."—Ps. 107: 34.

¹⁸ This language is very forceful, describing how "Christendom" becomes so barren that it produces not one thing to the glory of the Lord. The judgment of the Lord is pronounced against "Christendom" now, which has become barren, and also against the "wicked servant" or "man of sin" class, and these are as a salt or wholly unproductive desert land. Jehovah sends a famine into their land for the hearing of the Word of God. To such God does not reveal his purpose, and concerning his prophecy they have no understanding. The facts today fully support this conclusion. Neither "Christendom" nor the "evil servant" class have any understanding of the prophecy, and they refuse to make an honest effort to learn. The "evil servant" class deny that the Lord Jesus has come to his temple and speak with contempt with regard to

the same, and they have no understanding of the other prophecies now being unfolded by the Lord. It is even so with all the clergy of "Christendom".

¹⁹ The remnant now are permitted to see and appreciate Jehovah's purpose. During the World War period the condition of the remnant of Jehovah's witnesses was as a wilderness because of the wicked persecution heaped upon them by Satan's organization. God brought them out of this wilderness condition and changed that condition into a happy and productive one. "He turneth the wilderness into a standing water, and dry ground into watersprings."—Ps. 107:35.

²⁰ Jehovah's faithful and true witnesses on earth became the water springs of the Lord to carry the life-giving waters to the people who are thirsty for the same. Today the earthly condition of the faithful remnant is as "a pool", or delightful springs of water. In this refreshing condition the remnant now dwell. "And there he maketh the hungry to dwell, that they may prepare a city for habitation."—Ps. 107:36.

²¹ There abiding these faithful ones of the remnant as God's instruments are permitted by him to have to do with the laying the foundations of the earth. (Isa. 51:16) These faithful witnesses of Jehovah now have their habitation in the kingdom gospel service in the organization in Zion, and from this they shall never be ousted by the Devil or any of his wicked servants. God has put his hand over them, and they have made Jehovah their sanctuary and their fear.

²² The faithful remnant are not idle, but continue with diligence in their work. "And sow the fields, and plant vineyards, which may yield fruits of increase." (Ps. 107:37) These fruits of the kingdom, with which God through Christ Jesus has so graciously blessed them, the faithful remnant joyfully bear to others, that the name of Jehovah may be known amongst the people. (Matt. 21:43) Those found faithful at the coming of the Lord Jesus to the temple, and who therefore form the original ones of the "faithful servant" class, continuing actively in obedience to the Lord's commandments are blessed with the privilege of bearing the fruit of the kingdom to others who are brought into the fold, and the number of the servant class is increased: "He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease."—Ps. 107:38.

²³ That means that they have carried the fruits of the kingdom and continued to do so to the ones pictured by Ruth and Esther, who hear the message of truth and by God's grace are made a part of Zion. The Ruth and Esther class were also prisoners to some part of Satan's organization, whether in the church systems or outside, because they were dominated and kept in restraint by Satan. Hearing the truth, however, they responded thereto, and they are brought to Zion and into God's great organization. The faithful remnant continue to bear the fruits of the kingdom to others, and in this work God "suffereth not their cattle

to decrease". "Cattle" is a symbol of the means of carrying on the work of the Lord's organization and represents both inanimate as well as animate vessels or instruments. The inanimate are such as transportation facilities, transcription machines, sound cars, phonographs, and like means, to bear the message of truth to the people; while the animate things pictured are the Jonadab class, who lend their assistance in carrying forward the message. They hear the message themselves and join in its proclamation. (Rev. 22:17) There is now no decrease, but, on the contrary, there is an increase in the number that join in the praise of Jehovah.

²⁴ The time of great affliction upon God's people was during the World War period, and the prophetic Psalm now turns back to that period. "Again they are minished, and brought low through oppression, affliction, and sorrow." (Ps. 107:39) According to the *Authorized Version* it might be said that here is recorded another period of affliction coming upon the remnant. But other scriptures show that this could not be true, because the promise is that 'no more shall the rod of the wicked rest upon the lot of the righteous'. (Ps. 125:3) On the contrary, the promise of God is that the remnant shall prosper under their Teachers, Jehovah and Christ Jesus, and shall be at great peace and continue to rejoice. According to other translators the word "again" does not appear and the rendering of the text is: "So have they become few and been brought low, by oppression, misfortune and sorrow." (*Roth.*) "They were also diminished and bowed low through oppression, misfortune, and sorrow." (*Leeser*) The events that came to pass during the World War period exactly fit this prophetic description, and therefore the text must refer to that time. When God's people were oppressed many fell away, and therefore the number was diminished. About the same time there were those in line for the kingdom, including the "elective elders", who became lawless and formed the "evil servant" class, and these, together with the austere and arrogant clergy, and all would-be leaders of "Christendom", came in for judgment. All of such self-important ones are styled in the Scriptures as "nobles" or "princes", the terms being used identically; and concerning this the prophecy says: "He poureth contempt upon princes [nobles (*Roth.*)], and causeth them to wander in the wilderness, where there is no way."—Ps. 107:40.

²⁵ Such became like the scapegoat, which is led away into the wilderness. (Lev. 16:8,20-22) These are mentioned in direct contrast with the faithful remnant: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

(1 Sam. 2: 30, 31) In the final tribulation such will find no way of escape.—Jer. 25: 33-36.

²⁶ The words of Jesus apply to the remnant: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5: 3) They are poor in spirit and poor in their own estimation, relying wholly upon the Lord. Such humble themselves under the mighty hand of God, and concerning them it is written: "Yet setteth he the poor on high from affliction, and maketh him families like a flock." (Ps. 107: 41) This text applies after these faithful ones are brought out of restraint and affliction of the World War period. It was after that that God multiplied "him", that is, the "faithful servant" class as a whole, by increasing the numbers of that servant class. At the time of the coming of Christ to the temple for judgment the "faithful and wise servant" class constituted only those foreshadowed by Mordecai and Naomi, and these faithful ones were privileged to carry the message of the kingdom to the Ruth and Esther class, who also were brought into the family of God on earth and were made a part of God's flock under Christ Jesus. Now in this later day the great multitude, the "other sheep" mentioned by Jesus, that is, the Jonadabs, are invited and taken up into the "chariot" and are brought into the organization or the flock of the Lord.

²⁷ Comparatively few people see and appreciate God's dealings with his own people at the present time, and those who do see it are the ones who love righteousness and hate iniquity. "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth." (Ps. 107: 42) These included, first, the ones who have been brought under the "robe of righteousness", that is, the faithful remnant, and, later, those who believe on the Lord Jesus Christ and consecrate themselves to God and his service, and do so with joy and thanksgiving. A wise man is one who humbly seeks to know Jehovah and to obey implicitly Jehovah's commandments and to do so quickly. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Ps. 107: 43.

²⁸ Such a wise one watches for the leadings of the Lord and gladly responds to his commandments as soon as he hears and understands them. Jehovah's witnesses take that course; and likewise the great multitude or Jonadabs must see and appreciate the Lord's dealings with them, and they rejoice and are diligent in serving Jehovah, "day and night," that is to say, all the time. The 107th Psalm, therefore, discloses that the prisoners therein mentioned include, first, the faithful remnant, then the Esther and Ruth company, and later those who are brought into the great multitude. These being formed into God's organization, all join in the praise and service of Jehovah because they understand and appreciate the loving-kindness of the Most High.

OTHER PROOF

²⁹ Jehovah causes his prophecies to be recorded at different places in the Bible, and when these are ex-

amined, together, it is clearly to be seen that each one corroborates or sustains the other. In the 142d Psalm the record is that David cried unto Jehovah, and in his prayer he said: "Bring my soul out of prison [dungeon (*Roth. Pss.*)], that I may praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me."—Ps. 142: 7.

³⁰ The librarian's mark of this Psalm reads: "Maschil [an instructive Psalm] of David, a prayer when he was in the cave." Evidently this Psalm refers to the time when Saul was seeking David's destruction and David hid himself in the cave. (1 Sam. 23: 24-29; 24: 1-3) God did bring David out of that cave, which was a prison or dungeon. There David pictured Christ Jesus, including the members of his body, and particularly the "feet" members who formed the remnant of God's people of the earth. Jesus speaks of his body members as though they were part of himself. Saul pictured the unfaithful "Christendom" crowd, including the "man of sin" class, "the son of perdition", all of whom are unfaithful to their opportunities to serve Jehovah and his kingdom. The Lord foretold that "Christendom", as agents of Satan, would cast his faithful remnant into prison. (Rev. 2: 10) These scriptures prove beyond any question of doubt that God's faithful people, when in prison, do cry unto the Lord for deliverance. It was during the World War period that the faithful were in this prison condition, and it was then that the prophecy of the 142d Psalm applies to the faithful remnant. "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I." (Ps. 142: 1-6) Jeremiah the prophet was a faithful servant of God, and he was imprisoned; and in this he foreshadowed God's faithful people on earth during the dark period of the World War.—Jer. 32: 2, 8, 12; 33: 1; 37: 4, 21.

³¹ David's prayer unto God as set forth in this Psalm was, "Bring my soul out of prison, that I may praise thy name." God heard his prayer and brought David out of restraint or prison, and he was anointed king of Israel. The great antitypical David, Christ Jesus, was anointed King and afterwards enthroned, and in 1918 appeared at the temple for judgment. Thereafter God's people were brought into the temple, and they do there praise the name of Jehovah and his King, and their praise and activity began particularly in the year 1919. Those who gave their allegiance to David and made him king showed their faith in God's

promise made to Israel. (Gen. 49:10) Because of their faith they were counted righteous. In the case of the "faithful and wise servant" class these survived the crucial test at the temple, were made a part of God's organization, and were sent forth by the Lord to praise Jehovah, and there were fulfilled toward them the words of the prophet as uttered in the 142d Psalm, verse seven: "The righteous shall compass me about." Giving diligence from that time forward to obey the Lord in bearing his message, the gospel of the kingdom, to others, those faithful ones of the servant class were compassed about by those foreshadowed by Ruth and Esther. These heard and were brought under the "robe of righteousness", being gathered to the Greater David, and they hailed and praised him, the great King: "And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15; see *Preparation*, pages 105, 106) Then later come the Jonadabs, forming the "great multitude", and these take hold of the skirt of Him that is THE JEW, Christ Jesus, and join the true Judeans. (Zech. 8:20-23) Thus the righteous do compass about the faithful original remnant, made the original "faithful and wise servant" class.

²² Following the dark World War period God's people have greatly prospered, by his grace. "For thou shalt deal bountifully with me," said David. Evidently this means the deliverance of the faithful ones out of the prison condition, and their preservation and their increased opportunities of serving Jehovah. The facts show that since 1919 God has fulfilled this part of the prophecy toward his faithful witnesses on the earth. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." (Ps. 116:7-9) "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." (Ps. 13:3-6) "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth; hide not thy commandments from me." (Ps. 119:17-19) "He brought me forth also into a large place [out of restraint or out of prison]; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." —Ps. 18:19, 20.

²³ Since Psalm 146 speaks of prisoners, it is well to here consider the same. That Psalm is a hallelujah song

and is properly sung by the remnant of Jehovah. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. 146:5) Those who thus sing have put their trust in no political rulers of this world, nor in any organization of this world, as the "higher powers", nor in any man. (See verse 3.) Their praise is unto Jehovah, and not to any earthly leader. Joyfully the song proceeds: "How happy." (Verse 5, *Roth*.) "Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever." (Verse 6) The experiences of the remnant following 1919 exactly fit the prophetic song, to wit: "Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners." —Ps. 146:7.

²⁴ During the World War period God's people were in prison or in restraint and they hungered for spiritual food and nourishment and enlightenment, and God furnished them such enlightenment. It was then that they were hungry and thirsty and their soul fainted within them. (See Psalm 107: 5-9.) Hearing the cry of the faithful ones who later became the "faithful and wise servant" class, Jehovah speaks of them and to the evil servant: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed." (Isa. 65:13) After 1922 the class foreshadowed by Esther and Ruth were delivered from Babylon, that is, the state of prison, and were made a part of the "faithful and wise servant" class, and they too were brought into the vineyard of the Lord. (Matt. 20:1-8; see *The Watchtower* 1926, pages 339-345) Concerning those who are in line for the kingdom and who were under the restraint of Satan's organization, God says: "God setteth the solitary in families; he bringeth out those which are bound [R.V., the prisoners] with chains; but the rebellious dwell in a dry land." (Ps. 68:6) Here is shown the consideration between the faithful and the wicked. (Isa. 24: 21, 22) Then the Jonadabs are released, that they might join the Jehu chariot. The "Hallelujah Psalm" is sung by those of Zion and all who attach themselves to God's organization.

²⁵ Satan the Devil is the one that causes God's people to be put in prison. Jehovah has mercy on those who gladly devote themselves to him. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." (Isa. 14:1) In this text "Jacob" stands for the remnant, and the Jonadabs join themselves to God's organization, walking on with the remnant. In Isaiah 14:4 Satan is referred to as "the king of Babylon", "the oppressor," and then says the prophet concerning the Devil: "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners." —Isa. 14:17.

²⁶ Satan and his organization on earth, by reason of

wars and depredations, have made most of the earth's surface literally a wilderness or deserted place, and have literally destroyed cities, including Jerusalem, and symbolic cities, meaning God's consecrated organization on earth, pictured by Jerusalem; and during the World War period most of this was done. (See Zechariah 14:2.) Satan does not open the prison houses to release any of the prisoners. No part of Satan's organization is to be thanked for the release of God's people in 1919. Jehovah delivered them from prison, and all praise and thanks shall be given to him. The released ones are permitted to serve and praise Jehovah, and the Jonadabs bear the testimony of the anointed witness class and they join themselves to the organization of Jehovah and participate in the songs of his praise. Then it clearly appears that Jehovah, by his elect servant, brings the prisoners out of the prison house. (Isa. 42:6,7) This work of releasing prisoners is done in a time of controversy or a fight, when the Devil is resisting with all his power, and therefore Jehovah supports his "faithful servant" class, shielding, protecting them, and he safely keeps these faithful ones in the hollow of his hand that they may proceed with the work he has commissioned them to do.

"OTHER SHEEP"

³⁷ For his holy name's sake Jehovah saves those who honestly, earnestly and diligently seek him. Salvation he brings to such by and through his elect servant, Christ Jesus. When the faithful followers of Christ are brought into the temple and made a part of God's royal organization, then these also become a part of the 'elect servant' and they participate to some degree in the work of bringing salvation to others. The part performed by them is the bearing of the life-sustaining fruits of God's kingdom to those who have an ear to hear, that such hearing ones may avail themselves of the opportunity of salvation. To his elect servant Jehovah says: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) Who are the prisoners mentioned in this text? The word "prisoners" here, being in the plural, manifestly refers to more than one class.

³⁸ The prophecy here represents Christ Jesus as the speaker. "Listen, O isles [coastlands (*Roth.*)] unto me; and hearken, ye people, from far." (Isa. 49:1) Isles are sometimes used to picture the smaller commercial maritime dealers, in contrast with the giant commercial maritime powers. (Isa. 23:2,6; Ezek. 26:15,18; 27:3,6,7) To such Jehovah renders a just recompense, and they shall flee away. (Isa. 59:18; Rev. 16:20) But there are other isles, picturing those who seek the Lord and who desire a righteous government. There are legitimate business men in the world who have unwittingly been supporters of the Devil's organization but who are out of heart harmony with the wickedness of that organization. These are pictured

as isles, and such "isles" watch for God's law. (Isa. 42:4) They have some knowledge of and a degree of faith in Christ Jesus, and of them it is written that 'they wait for Jehovah and trust in his arm'. (Isa. 51:5; 60:9) To them Jehovah sends his witnesses, that is, those that escaped from Satan's organization. Such are the "isles afar off". (Isa. 66:19) "The multitude of isles," the "great multitude", rejoice when those forming it learn of Jehovah and his kingdom.—Ps. 97:1.

³⁹ The "isles" here last described shall, the prophet declares, in due time worship Jehovah and contribute toward his service. (Zeph. 2:11; Ps. 72:10) They shall pay tribute to him, glorify and praise Jehovah. (Esther 10:1; Isa. 24:15; 42:10) The isles that seek the Lord profit by the message of the kingdom, and of them the prophet of God wrote: "Let them give glory unto the Lord, and declare his praise in the islands." (Isa. 42:12) These islands or isles have a desire for righteousness and, coming in contact with Jehovah's witnesses and recognizing them as God's servants, they gladly minister unto them and are the ones that go to make up the "sheep" class whom the Lord puts on his right hand and approves. (Matt. 25:33) The fact that the prophecy (Isa. 49:1) says: "Hearken, ye peoples, from far" (*R.V.*), shows that the kingdom message must be carried to far-away peoples, that the witness may be world-wide; and this agrees with the commandment of the Lord at Matthew 24:14.

⁴⁰ Continuing to speak, the prophet for Jesus says: "The Lord [Jehovah] hath called me from the womb"; which has application to the Lord Jesus, and later to the members of his body and who are made part of the servant. "The womb" here mentioned is not that of Mary, but that of Zion, Jehovah's "woman" or universal organization. This prophecy was fulfilled in miniature in A.D. 29, at the anointing of Christ Jesus, and in completion upon Jesus in 1914, at the birth of the kingdom, when he was enthroned. (Rev. 12:1-5) The words of the prophet, "from the bowels of my mother," mean 'from God's woman or organization', showing that Jehovah prepared his King and his kingdom before the birth and therefore the King must wait until God's due time for him to go forth and rule. (Ps. 110:1,2) Note again that the prophecy says: "From the bowels of my mother hath he made mention of my name." (Isa. 49:1) Isaac was a type of the King Jesus, and Isaac was named before his birth. (Gen. 17:19) Likewise the Greater Isaac, Christ Jesus the King, was named before his birth. (Isa. 7:14; Matt. 1:20-23) Before the birth of the kingdom, in 1914, so "my name" was mentioned, to wit, THE SERVANT. For forty years before 1918, and even for some time thereafter, the identity of "The Servant" was in doubt, some thinking it to mean a man on the earth. The purpose of The Servant is to give witness to the name of Jehovah and to vindicate Jehovah's name, and this has been seen and understood only in recent years. Continuing, the prophet speaks as it were for Jesus

and says: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob [the remnant] again to him [from captivity or prison or restraint in Satan's organization called 'Babylon'], Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved [remnant] of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. 49:5, 6.

⁴¹ The gospel message of the kingdom must be carried to the nations as a witness, and this the elect servant performs. The nation or kingdom is first born, and then the other children are born of God's woman and have become members of the royal house and therefore a part of the elect servant.—Isa. 54:13.

⁴² The selection of the servant began with the anointing of the man Christ Jesus: "Thus saith the Lord, In an acceptable time have I heard [answered (R.V.)] thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."—Isa. 49:8.

⁴³ The "day of salvation", as applied to Christ Jesus, was from A.D. 29 to A.D. 33. (Ps. 116:13) As to those of the early church taken out for the name of Jehovah in the days of his apostles: "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2) In the case of the remnant salvation is in the "day of Jehovah". The word "salvation" conveys the thought of something saved, such as the remnant: "But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters." (Ps. 69:13, 14) "The Lord is my strength and song, and is become my salvation. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner."—Ps. 118:14, 21, 22.

⁴⁴ The ones here described are "the feet of him . . . that publisheth salvation". (Isa. 52:7) These are clothed with the "garments of salvation". (Isa. 61:10) These are the ones that "cried unto the Lord in their trouble, and he saved them out of their distresses". (Ps. 107:13, 14) These say unto the Lord: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." (Ps. 118:25) "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." (Zech. 12:7) It is in the day of Jehovah that the following text is fulfilled: "But thus saith the Lord, Even the captives of the mighty [Babylon] shall be taken away, and the prey [the remnant] of

the terrible [Satan's organization] shall be delivered: for I will contend with him that contendeth with thee [Zion], and I will save thy children [the remnant]." Then concerning the wicked oppressors the Lord says: "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. 49:25, 26.

COMMISSION

⁴⁵ The commission of The Servant is now made known, to wit: "And I will preserve thee, and give thee for a covenant [guarantee of salvation] of the people [a people (Rotherham)], to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8) The application is first to spiritual Israel, Christ Jesus being the guarantee unto the remnant, and now later a guarantee "of the people" that go up with the remnant to God's organization, that is to say, the people of good will, who constitute the "other sheep" mentioned by Jesus; and for these the elect servant is a guarantee. (See Zechariah 8:20-23; John 10:16.) The time is come to make God's name known in the earth and when his faithful ones must bear witness to his name. Therefore says the commission: "To establish the earth [(R.V.) to raise up the land]." The earthly condition of the remnant was trodden down of the Gentiles during the World War period. (Rev. 11:2) When released and established, the remnant "arise" and "shine" to the honor of Jehovah's name.—Isa. 60:1; 51:17; 52:2.

⁴⁶ At Isaiah 49:6 it is written: "That thou shouldst . . . raise up the tribes of Jacob [the faithful remnant]." In another part of the prophecy Jehovah declares "to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof. . . . Cyrus [meaning Christ], he is my shepherd, and shall perform all my pleasure." (Isa. 44:24-28) Referring to the same thing God through his prophet says: "In that day will I raise up [by my servant, Christ Jesus] the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." (Amos 9:11) As to the people of good will, that is, "other sheep," the 'foundation of the earth' must be and now is laid by Jehovah, as stated at Isaiah 51:16.

⁴⁷ The elect servant not only 'establishes the earth', but also is commissioned "to cause to inherit [to bring into possession (Roth.)] the desolate heritages". (Isa. 49:8) This prophecy of Isaiah 49:19 shows that it first applies to spiritual Israel, which had been dispossessed during the World War period: "As for thy waste and thy desolate places and thy land that hath been destroyed." (R.V.) Such then become "trees of righteousness, the planting of Jehovah, that [his name] may be glorified". Then says the prophet: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste

cities." (Isa. 61:3, 4) This waste had been committed during the World War period. The building up of God's people, the elect, came first; then follows the work in behalf of the "other sheep", the great multitude, to whom the Lord Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

⁴⁸ Furthermore, the official commission given by Jehovah to his servant says: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49:9.

⁴⁹ Who are the "prisoners" here mentioned; according to *Rotherham*, "them who are bound"? The prisoners here are, first, the original ones made into the "faithful and wise servant" class, foreshadowed by Mordecai and Naomi; and, second, those of the Ruth and Esther class, who are brought out of prison and made a part of the remnant; and, third, the people of good will, that is to say, the "other sheep", the great multitude. All of these were prisoners in Babylon, that is to say, Satan's organization, and each class in their turn are addressed by the elect servant, who says to them, "Go forth," not merely out of literal prison houses, but out from Satan's organization called "Babylon"; and this is done shortly preceding the time of Armageddon. "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." (Jer. 50:8) "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." (Jer. 51:45) (See also Jeremiah 51:6; Revelation 18:4; 2 Corinthians 6:17, 18.) These three classes were in darkness; therefore says the commission concerning them: "To them that are in darkness, Shew yourselves." This does not mean that they are naked captives led by Satan's gang and that they should show themselves as such, but that they must 'show themselves' by making a public appearance and public declaration or confession that they are out of harmony with Satan's organization, that they are out of Satan's prisoner organization and are on the side of Jehovah, and that they are living testimonials to the name of Jehovah; and thus they must let their light shine. (Eph. 5:8) Concerning all who so do, and who continue faithfully to serve him, Jehovah says: "They shall feed in the ways, and their pastures shall be in all high places"; the "high places" here meaning the kingdom heights. They no longer sit in darkness, neither are they hungry, but they are led and fed by Jehovah and his good Shepherd. During the World War period their pastures were made bare, but now says the Lord God: "I will open rivers on the bare heights."—Isa. 41:18, *R.V.*

⁵⁰ Those of God's organization shall be led, comforted and blessed by him and his elect servant: "They shall not hunger nor thirst; neither shall the

heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:10) These words of the prophecy appear also at Revelation 7:16, and are there applied to the great multitude; and this proves that the "great multitude" class is included in the prophecy of Isaiah; and apply it does, not only to them, but to all those once in the prisons of Babylon, and who are brought forth and made a part of God's organization; and this is shown in the words of Isaiah 49:12-25. Jehovah shows his mercy toward those in Babylon who seek to find God's provided way for their escape. Now, since the Lord has built up Zion and those who are on Jehovah's side recognize and appreciate the truth that Jehovah and Christ Jesus are their Teachers and Shepherds, no more are the "elective elders" or the clergy class permitted to act in the capacity of leaders and teachers. "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7:17) "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:10, 14.

⁵¹ That the prophecy of Isaiah relates to the three classes above named once in bondage to Babylon, note the words of that prophecy, to wit: "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north, and from the west; and these from the land of Sinim [the Orient]. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."—Isa. 49:11-14.

⁵² But the Lord hath not forgotten Zion! Then says the prophet: "The children [the Ruth and Esther class] which thou shalt have, after thou hast lost the other [the 'evil servant' class], shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." (Verse 20) This clearly indicates that there shall be a great multitude of "children" that come out from Babylon. Many people will come to the Lord, and blessed is the remnant, Jehovah's witnesses, who are commissioned to bear the fruits of the kingdom before them that they might be sustained. There is yet much work to be done to the name of Jehovah, and blessed are they who joyfully participate therein. As the prisoners are released they must join with others in making proclamation to the name of Jehovah, advertising his King and his kingdom.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1, 2. What does Jehovah's Word say concerning "these things [that] happened unto [Israel]", and of the purpose of the record thereof? When and how is that purpose accomplished? Give illustration.
- ¶ 3, 4. With scriptures, explain whether "they that go down to the sea in ships" were the Israelites. How do facts, then and now, serve to identify the class thus designated?
- ¶ 5, 6. Apply Psalm 107: 24.
- ¶ 7-11. In verses 25-27: Who "commandeth"? and raiseth what "stormy wind"? Which lifteth up what "waves"? How do they "reel to and fro, and stagger", and come to their wits' end? Account for their crying unto the Lord in their trouble. How and why does he bring them out of their distresses? Show the harmony therewith of other prophetic scriptures directly related thereto.
- ¶ 12-14. Who "maketh the storm a calm", and how? What will have been accomplished? What is foreshown in his "bringing them unto their desired haven"? Why are they glad? and how will that gladness find expression?
- ¶ 15, 16. Account for the expression of verse 32 as that of command. How does it apply?
- ¶ 17, 18. When and how are the "rivers" turned into a "wilderness", and the "watersprings" into "dry ground"? How, and for what "wickedness", does he "turn a fruitful land into barrenness"?
- ¶ 19-23. How and why does he "turn the wilderness into standing water, and dry ground into watersprings"? Who are the "hungry" that are made to dwell there? and what is meant by their "preparing a city for habitation"? How is verse 37 fulfilled? Verse 38?
- ¶ 24-26. Explain who are "minished, and brought low", and the "oppression, affliction, and sorrow" through which this was effected. With scriptures, show that this clearly does not refer to the remnant.

- ¶ 27, 28. Identify the "righteous" mentioned in verse 42. What shall they see, as a cause for their rejoicing here mentioned? How does verse 43 serve to further confirm the identification herein of the prisoners mentioned in Psalm 107?
- ¶ 29, 30. Describe the situation foreshown in the circumstance of David as indicated by his prayer recorded at Psalm 142: 1-7 and of Jeremiah as a prisoner.
- ¶ 31, 32. Show that the Scriptures emphasize the importance of proper motive in asking God for deliverance or other favor. Point out facts in fulfillment of Psalm 142: 7.
- ¶ 33-36. What is the prophetic purpose of Psalm 146? Explain the situation which accounts for the declaration at verse 7, and show the harmony therewith of other scriptures foretelling release of the prisoners.
- ¶ 37-39. With related scriptures and facts in fulfillment, point out the identity of the prisoners referred to in Isaiah 49: 9 and the symbolic "isles" referred to by Isaiah and in the Psalms.
- ¶ 40-44. With scriptures, show (a) that the King and the kingdom and the identity and work of the 'elect servant' were definitely foretold. (b) That "in the day of salvation", as declared, the foretold selection and preservation of that servant have taken place.
- ¶ 45-47. To whom and when does Isaiah 49: 8 apply, and how? Explain the commission given by Jehovah to The Servant, and the purpose of that commission.
- ¶ 48-50. How will the prisoners mentioned in Isaiah 49: 9 "go forth", and "they that are in darkness" "show themselves"? How will these "feed in the ways", and "their pastures" be "in all high places"? Apply Isaiah 49: 10.
- ¶ 51, 52. What is shown in Isaiah 49: 11-14 as to the classes to which the prophecy of Isaiah relates? Apply Isaiah 49: 20. What is the privilege, and the responsibility, attendant upon deliverance of these "prisoners"?

SIN-ATONEMENT: SHADOW AND REALITY

THOUSANDS of years ago, when Jehovah God gave to the prophet Moses his law for the children of Israel, or the Jews, he commanded them to build a tabernacle having two compartments, namely, the holy and the most holy, these being divided from each other by a veil; and the tabernacle as a whole being surrounded by a court enclosed by a screen of linen curtains. The door of the tabernacle and also the gate of the court faced to the east. In the court and before the tabernacle stood the brazen (or "copper") altar of sacrifice. God ordained Aaron, the brother of Moses, to be the first high priest of the Jews, and commanded that once every year a day of atonement with special sacrifices for sin-offerings should be observed by that nation of Israel. Picture to yourself now the annual atonement day as having come.

In obedience to Jehovah's command the high priest now begins to make a wonderful picture foreshadowing coming events. Mark him standing in the court when there is brought to him a young bullock for a sin-offering, and a ram for a burnt offering, and two goats and a ram for offerings. The priest then kills the bullock of the sin-offering, which is for himself. The blood of the bullock is taken in a vessel provided for that purpose. The priest takes a censer full of burning coals from the brazen altar and his hands full of sweet incense. He is now in the court. With

the blood and the censer of fire and the incense he starts to the holiest of all.

In this picture there is no occasion for him to halt in the holy, and there is no evidence that he does so. It is true that incense was daily burned on the incense altar in the holy, but the incense that is burned in the holy was burned only at the morning and evening sacrifices, and not at the time of the atonement day sacrifice. He passes through the veil, which is the entranceway into the holiest of all. He puts the incense upon the fire in the censer; and as it burns a cloud of incense rises up and stands above the mercy seat of the ark of the covenant there. Failing to do this the priest would die. Then he takes the blood of the bullock and sprinkles it with his finger upon the mercy seat eastward, and before the mercy seat seven times. Then the high priest returns to the court.

The foregoing picture, being made in obedience to the command of God, foreshadows good things to come. So says the apostle Paul. (Heb. 10: 1) In God's due time the reality must appear.

The camp surrounding at a distance the tabernacle and its court was made up of Israelites. They had entered into a covenant with Jehovah, were under the law thereof, and were seeking the way to life. Because of sin they had broken the covenant; and on the atonement day the offering was being made because of sin, that they might be re-established in their covenant. When assembled before the door of the taber-

nae of the congregation the people foreshadowed all the peoples of earth seeking the way of returning to God and to life, which way must be opened by a sacrifice made for sin. Outside of the camp were those who were opposed to God, foreshadowing the world, which is the Devil's organization.

The atonement day of Israel was a twenty-four-hour period of time, observed once each year, on which occasion an offering for sin was prepared and presented in the holiest of all. It foreshadowed a greater period of time, to wit, the Christian era, or the period of sacrifice, during which time a greater sin-offering would be provided and presented in heaven itself.

The court was holy ground and therefore represented the condition of peace with God. On the atonement day only the priests were there. It foreshadowed a condition of peace with God, to be enjoyed by certain favored ones during the period of sacrifice. It shows a condition of justification, which means being right with God. It was there that the animals were sacrificed, which sacrifice foreshadowed a greater sacrifice that would be made on the earth.

The tabernacle pictured things spiritual or heavenly. What took place therein was invisible to those outside, since only the high priest was permitted in the tabernacle during the atonement day. What occurred there on the atonement day foreshadowed what would come to pass in heaven itself in opening the way to life for mankind.

The priest, being the official servant of God, foreshadowed a greater Priest, an official Servant of God, to wit, Christ, the Anointed One of God. The work of service which Aaron the high priest did on the atonement day foreshadowed a better and greater work, which the greater Priest would do within the period of the Christian era.

The bullock which was sacrificed, being without blemish, foreshadowed a greater sacrifice, which must be perfect. The bullock's lifeblood poured out in the court foreshadowed the lifeblood of a greater and better sacrifice, to wit, the perfect human life poured out on the earth to provide the ransom price. The blood of the bullock poured out in the court therefore foreshadowed the ransom sacrifice made by the perfect One of God on earth. The blood of the bullock carried by the high priest into the holiest of all foreshadowed the greater Priest presenting in heaven itself the value of the perfect human sacrifice or ransom price as an offering for sin and on behalf of man.—Heb. 9:24.

The law required a life for a life; therefore a perfect human life to be sacrificed to provide the purchase price for the perfect life which Adam forfeited by disobedience. When Jesus was thirty years of age, being perfect as a man and at his legal majority, he presented himself in full consecration unto God; which meant that he entered into a covenant or agreement to do God's will. (Ps. 40:8; Heb. 10:7) His consecration was accepted and he was there begotten

by the spirit of Jehovah and a voice from heaven acknowledged him as the beloved Son of God. After his forty-day temptation in the wilderness he was anointed by the holy spirit of God. He there became the great High Priest of the Melchizedek order, installed in office to do service for Jehovah God.—Heb. 7:1-17.

Aaron, the first Jewish high priest, was not a type of Christ, because Christ Jesus was a priest of a higher order than Aaron; but Aaron foreshadowed Christ and the work he would do during the Christian era. Being always in harmony with and at peace with God, Jesus was, during his earthly ministry, in the condition represented by the court about the tabernacle. As a perfect man, foreshadowed by the bullock, Christ Jesus, as the Priest foreshadowed by Aaron, offered himself unto God as a sacrifice. This work he did as Priest after the order of Melchizedek, and this work he did on the earth. On the atonement day the only place the ransom price was foreshadowed was in the killing of the bullock in the court. In reality Jesus fulfilled this picture when he died on the tree on Calvary.

That ransom price, being provided while in earth, must be presented in heaven. When Jesus was raised from the dead a divine creature and ascended into heaven, he there presented unto Jehovah the value of the ransom price as an offering for sin. This was in reality that which was foreshadowed by Aaron's sprinkling the blood upon the mercy seat in the holiest of all. The work which Aaron the priest did in sacrificing the bullock and carrying its blood into the holiest of all was in reality performed by Jesus from the time of his baptism in the Jordan river until he ascended into heaven and presented the value of the ransom, appearing in the presence of God.

In the consideration of the ransom and sin-offering as foreshadowed on the atonement day, the holy, the first compartment of the tabernacle, is purposely ignored, for the reason that it had nothing to do with the atonement-day sacrifice. On that occasion the incense was burned in the most holy by being sprinkled on the fire which was carried in the censer by the high priest. On the other hand, the incense burned in the holy on the golden altar therein was burned there during the morning and evening sacrifice.—Ex. 30:1-8.

After sprinkling the blood of the bullock in the holiest of all, Aaron the priest then returned to the court; and there another picture began. God's instructions at this point read: "And [Aaron] shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and

sprinkle it upon the mercy seat, and before the mercy seat." (Lev. 16:7-9,15) In this picture only the Lord's goat is seen, and therefore the scapegoat is left for consideration in another article. The purpose of the atonement day is to foreshadow the ransom and sin-offering.

The Lord's goat in this picture represented the spirit-begotten children of God who receive the anointing of his spirit to serve and preach as the witnesses of Jehovah God, these anointed ones being a class counted in as members of the body of Christ, during the Christian era. The same class was foreshadowed by Aaron's sons, the underpriests. No anointing oil was put upon these underpriests; but

the anointing oil was poured upon Aaron's head and ran down upon his garments, foreshadowing that the class of underpriests would receive the anointing of the spirit through their Head, Christ Jesus.—Ps. 133.

The slaying of the Lord's goat and the carrying of its blood into the holiest of all to be sprinkled on the mercy seat there foreshadowed the sacrificial death of that class who would constitute members of the body of Christ, and therefore constitute a part of Christ; it foreshadowed that the Lord Jesus would again present his blood as an offering for sin at the end of the period of sacrifice foreshadowed by the atonement day. In this presentation of blood the church will participate by reason of being a part of The Christ.

JEHOVAH'S WINEPRESS

PUBLIC officials who are members of earth's present governments freely declare that the controlling power of these governments is desperately wicked. Public denunciations of the United States government made recently by members of the United States senate, and as set forth in the public press, are but some of the evidences of the present-day conditions of sorrow and distress. Let the representatives of the present governments be witnesses against themselves. Out of the mouths of their own they shall be condemned. When these public declarations are freely made and go unchallenged, further proof is unnecessary. If further proof should be required, the people know by observation and experience that the statements made by the learned senators are true. Many of the nations, including the United States, claim to be Christian nations. The ruling power in these nations is an exact counterpart of the ruling power of the Jews, to whom Jesus said: "By thy words thou shalt be condemned." (Matt. 12:37) The visible ruling power of the world now is made up of the ultrarich, who have no consideration for suffering humanity, aided and abetted by the professional politicians, and endorsed and supported by an apostate clergy, who are endured in the organization that a sanctimonious air may be given to that organization. God caused his inspired witness to utter a prophecy against them which is now about to be fulfilled: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a

day of slaughter. Ye have condemned and killed the just; and he doth not resist you."—Jas. 5:1-6.

The public charge made by officers of the government goes without challenge or denial that the most ideal government of the world, to wit, the United States, is now in the hands of boodlers, grafters, and lobbyists, who certainly are not agents of the righteous government of God and his Christ, but are the agents of Satan the evil one. Before the righteous government can freely operate for the benefit of the people on earth the "vine of the earth", which is the official part of Satan's organization, must be crushed by the righteous King. Of course, Jehovah foreknew such conditions and he caused his prophet to write down a true representation of the evil systems. He sets forth also that the overthrow of such evil systems is a part of the administration of God's righteous government. (Isa. 63:1-6) Otherwise stated, the Lord will clear the field of that which hinders the progress of man before he begins his constructive work amongst men.

The prophet propounds the question: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" (Isa. 63:1) The response to the question is given by God's King, to whom he has given the nations of the earth as an inheritance. He says: "I that speak in righteousness, mighty to save." Again a question is propounded: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" To this earth's Rightful King replies: "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Some of the words in this prophecy are symbolic. A definition of them in harmony with the Scriptures will enable the reader to more keenly appreciate the meaning of the prophecy which is now beginning to be fulfilled.

Edom, as a name, represents that which is opposed to the Lord. It refers to the same as "Esau", and therefore refers to the organization of Satan, the most reprehensible element of which is ecclesiasticism, including the "man of sin".—Gen. 36:1-8; Ps. 137:7, 8; 2 Thess. 2:2, 3.

Idumea has the same meaning as "Edom", and really is Edom. (Isa. 34:5) The wrath of God is especially against Idumea. (Ezek. 35:15) It refers to the same wicked system that is described in Revelation 19:19, 20.

Bozrah was the chief city of Edom. Therefore Bozrah would represent that which is the center or most important part of the Devil's organization; to wit, the ruling factors. The ruling factors of the Devil's organization visible consist of the commercial, political and ecclesiastical powers, the last of which is the most reprehensible because claiming to represent God. Satan's organization has many supporters, but the ruling factors form the chief part thereof.

Winefat is a word used in the Scriptures. It means a vat to hold the grapes while pressing them, or a receptacle in which the pomace is held when pressed.

A *winepress* is an instrument or arrangement employed to crush or break up the fruit.

The vine bears the fruit, the grapes. "The true vine" is Christ, and his faithful body members are branches thereof. (John 15:1-3) These bear 'the fruits of the kingdom', which fruit is that life-sustaining substance provided by Jehovah God for the benefit of his creatures; to wit, the truth concerning Jehovah and his purposes and kingdom. The true vine, therefore, is the official part of God's organization.

Vine of the earth, as used in Revelation 14, verses 18 and 19, is that which bears the grapes or fruit of the earth. The earth represents the Devil's organization visible to man. The vine of the earth is the very antithesis of the true vine, and is therefore the official part of the Devil's visible organization. The vine of the earth bears the fruit of wickedness by which the Devil has held the people in subjection to himself. This false vine of the earth and its fruit must be destroyed.

In addition to the prophecy here considered, the winepress is mentioned in Revelation, chapters 14 and 19. It seems clear that the same winepress is referred to in each instance. Since the winepress is the instrument employed by the husbandman to crush the grapes, and since Jehovah is the husbandman (John 15:1), it follows that the winepress is the means or instrument employed by Jehovah to destroy the Devil's organization. This is both reasonable and Scriptural. Having its proper definition we should therefore have no difficulty in locating the winepress.

Clearly, therefore, the winepress is Zion, which is God's organization, and of which Jesus Christ is the Chief and Head. It is the organization which Jehovah employs to overthrow Satan's organization in the early days of the administration of God's righteous

government. The fact that the Lord says, "I have trodden the winepress alone; and of the people there was none with me," is proof that none of the mere professed followers of Christ will be with him and on his side, but only those who are entirely devoted to the Lord will he count in as part of himself.—Ps. 110:3; Rev. 19:14.

In the overthrow of Satan's organization, represented by the treading of the winepress, what part is performed therein by the faithful followers of Christ Jesus on the earth? Do they take any part in it? The Scriptures make it clear that the part of such devoted Christians is merely as servers of notice. They are merely to be witnesses for God and to declare to the people God's purposes. (Isa. 61:2; 43:10-12) Real Christians on earth could not resort to violence against the power that rules the people. They are forbidden by the Scriptures to so do. Vengeance belongs to God, and he will perform it in his own good way. "Vengeance belongeth unto me, I will recompense, saith the Lord."—Heb. 10:30.

All true Christians now seeing the beginning of God's righteous government will delight to sing forth his praises and announce to the people the good news that his kingdom is at hand and that he will save them and give them their hearts' desire. They will take no part in using physical force against the worldly powers that rule. God does not need physical help, and any such exercise by Christians would be entirely contrary to his will.

A vivid illustration of this is given in 2 Chronicles, the twentieth chapter. There the peoples of Moab, Ammon, and Mount Seir, the descendants of Esau, all fitly representing the Devil's organization composed of the profiteers, politicians and preachers as it now appears, entered into a conspiracy to destroy the Israelites. To the Israelites God said: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you." (2 Chron. 20:15, 17) Then the Lord commanded that as they went to battle they should put the singers in the van of the marching hosts of Israel and that these should sing the praises of Jehovah and extol the beauty of his holiness. This is what they did; and the Lord destroyed the enemy's army.

In harmony with this the prophet, in describing the part to be performed by the saints on earth, says: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword [of the spirit] in their hand." (Ps. 149:5, 6) These are the instruments they use in participating in the great battle. They are the witnesses of the Lord, proclaiming his message, announcing his kingdom, and testifying what he is about to do.

LETTERS

OBEDIENCE PROVES JEHOVAH'S SIDE

DEAR BROTHER RUTHERFORD:

In this manner we wish, humbly, to make known to His servant our thankfulness for the many rich blessings Jehovah has bestowed upon his people; for the understanding he has given of his Word as he has promised; and for the blessed privilege of service. How comforting to be possessed of the thought that one is doing the will of his God as concerns him in this time of stress!

Words fail to express our heartfelt joy in hearing his message in your address "Government". How appropriate the time and place! Being heard, as it were, to the 'ends of the earth', his holy spirit was manifestly in evidence.

Our earnest desire is that we may continue to humbly seek him in his appointed way, and in love for the Giver of every good and perfect gift, be wholly obedient to his mandates; for they are all for both our temporal and everlasting benefit, and our obedience proves his side of the question at issue to the honor of his holy name.

May the God of all peace and comfort be with you now and always.

Your fellow witnesses,

MASSILLON (Ohio) COMPANY OF JEHOVAH'S WITNESSES.

IN UNITY FOR HONOR OF JEHOVAH

DEAR BROTHER RUTHERFORD:

We, Jehovah's witnesses in the Philippines, wish to express to you our sincerest thanks and love for the comfort and encouragement the wonderful lecture of June 3* has given us. This is the first privilege we have had on this part of the earth to hear our dear Brother Rutherford's grand voice delivering this important message of God's truth to "Christendom". We all joined the "Aye". Praise Jehovah!

The Washington lecture was widely advertised in the entire Philippine archipelago. Reliable information received shows that it was clearly heard throughout the Philippine Islands.

Happy to inform you, dear brother, that the small group of brethren here are all in unity pressing on in the battle with the Sword of Greater Gideon for the honor of our heavenly Father, Jehovah.

With prayers for richer blessings from him upon you and to all the brethren that honor and love him.

Best wishes and love to you and all the brethren in the Bethel home.

[*Time of reception west of International Date Line, to wit, 4 a.m., Monday, June 3, corresponding to Washington time 3 p.m., Sunday, June 2]

SOUND EQUIPMENT VERY EFFECTIVE

DEAR BRETIIREN:

It is a great pleasure to me to tell you that we have our sound car equipment in operation now. Our first lecture was given on Sunday in front of a Roman Catholic church. Just now there is a lecture on at two miles from here and we can hear the lecture just as plain as if it were a hundred feet away. It is a wonderful machine. We thank the Lord for giving us this splendid way to work at the vindication of his holy name.

In our territory the people are mostly French Roman Catholic and it is very hard to approach them with the books, but they seem to like to hear Judge Rutherford's voice.

Last night we gave a lecture in a little town and all the people were very interested. Shortly after we opened the lecture cars began to come in from a distance of two and a half miles. They didn't know what it was, so they came straight for the judge's voice. And they told me that they could hear every word from their own place. That is two and a half miles away.

Pardon me for taking a few minutes of your busy time, but I can't help telling you the joy we all have here to have a share in the kingdom service.

Praying the Lord to bless our effort to serve him,

Your brother by his grace,

ARCHIE OUELLETTE, Ontario.

PEOPLE OF GOOD WILL TAKING STAND

DEAR BROTHER RUTHERFORD:

About two years ago I had the opportunity to be led in the way of the truth, and it thrills me to confess to others the opening of the eyes of my understanding.

Today, by the Lord's grace, feeding upon the truth that is convenient I am enabled by holding the torch of the truth in my hands and as a sincere and faithful Gideonite to go on fearlessly through the darkness of this great wilderness and to cry out with my weak voice, "FOR JEHOVAH AND FOR GIDEON!"

Notwithstanding the great and adverse conditions and the stubborn opposition of Satan and his instruments, the testimony work here goes on encouragingly and the people of good will are separated and taking their part by the side of Jehovah and his King.

By the love of Christ we overcome patiently all obstacles, having as a guide the words of Paul in 2 Corinthians 6.

Wishing that our Father Jehovah may keep you always in the way of the truth, I beg you to accept my love and devotion.

Your coworker in the Lord,

A. KIFIDES, Turkey.

SERVICE APPOINTMENTS

T. E. BANKS

Auburn, N. Y.	Oct. 3, 4	Newark, N. J.	Oct. 19, 20
Allany, N. Y.	" 5, 6	Montclair, N. J.	" 22, 23
Boston, Mass.	" 8, 9	Cliffwood, N. J.	" 24, 25
Hartford, Conn.	" 10, 11	Atlantic City, N. J.	" 26, 27
New Haven, Conn.	" 12, 13	Philadelphia, Pa.	" 29, 30
Brooklyn, N. Y.	" 15, 16	Baltimore, Md.	Oct. 31, Nov. 1
New York, N. Y.	" 17, 18	Washington, D. C.	Nov. 2, 3

M. L. HERR

Hannibal, Mo.	Oct. 3	Warrensburg, Mo.	Oct. 18
Louisiana, Mo.	" 4	Knobnoster, Mo.	" 19
Moberly, Mo.	" 5	Sedalia, Mo.	" 20
Bucklin, Mo.	" 6	Blackwater, Mo.	" 22
Marceline, Mo.	" 8	Jefferson City, Mo.	" 23, 24
Lawson, Mo.	" 9	Owensville, Mo.	" 25
St. Joseph, Mo.	" 10, 11	Rolla, Mo.	" 26
Kansas City, Mo.	" 12, 13	Crocker, Mo.	" 27
Levasy, Mo.	" 15	Brumley, Mo.	" 29
Belton, Mo.	" 16	Macks Creek, Mo.	" 30
Pleasant Hill, Mo.	" 17	Cross Timber, Mo.	" 31

A. H. MACMILLAN

Springer, N. Mex.	Oct. 1	Big Spring, Tex.	Oct. 18
Mills, N. Mex.	" 2	Colorado, Tex.	" 19
Albuquerque, N. Mex.	" 4-6	Sweetwater, Tex.	" 20, 21
Alamogordo, N. Mex.	" 8	Snyder, Tex.	" 23
Rincon, N. Mex.	" 9	Lamesa, Tex.	" 24
Silver City, N. Mex.	" 10	Lubbock, Tex.	" 25
Deming, N. Mex.	" 11	Levelland, Tex.	" 26
El Paso, Tex.	" 12, 13	Littlefield, Tex.	" 27
Mertzon, Tex.	" 15	Abernathy, Tex.	" 29
San Angelo, Tex.	" 16	Plainview, Tex.	" 30
Robert Lee, Tex.	" 17	Lockney, Tex.	" 31

J. C. RAINBOW

Columbia City, Ind.	Oct. 3	Knox, Ind.	Oct. 18
Fort Wayne, Ind.	" 4-6	Francesville, Ind.	" 19
Decatur, Ind.	" 8	Buck Creek, Ind.	" 20
Hartford City, Ind.	" 9	La Fayette, Ind.	" 22
Marion, Ind.	" 10, 11	Crawfordsville, Ind.	" 23
Kokomo, Ind.	" 12, 13	Frankfort, Ind.	" 24
Wabash, Ind.	" 14	Kirklin, Ind.	" 25
Peru, Ind.	" 15	Elwood, Ind.	" 26, 27
Logansport, Ind.	" 16	Anderson, Ind.	" 29, 30
Culver, Ind.	" 17	Muncie, Ind.	Oct. 31, Nov. 1