



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LIX

SEMIMONTHLY

No. 8

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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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WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - Brooklyn, N.Y., U.S.A.

## OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

## THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for 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.

## "BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current worldwide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a \$1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

## CORRESPONDENCE

All brethren should write to the Society in English whenever possible. Letters written in foreign languages, such as Italian, Greek, Polish, etc., require extra time and work to handle. The suggestion is offered that foreign-speaking companies select as secretary some young brother or sister who speaks and writes English as well as the foreign language. This person can then write all letters to the Society in English at the dictation of

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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(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.

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the company servant, and when written the company servant can sign the letters. This will result in more prompt handling of your orders and letters.

Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

## CONVENTION

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

## 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

APRIL 15, 1938

No. 8

### CHILDREN

#### PART 1

*"Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19: 14, A.R.V.*

**J**EHOVAH'S law and commandment must be our guide. Some human reasoning may seem good, but that aside from the Word of God cannot be relied upon. To his people Jehovah says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3: 5, 6) The promises of Jehovah never fail, and we may be sure this one will be fully performed toward those who love and serve him.

<sup>2</sup> Recently there has been much discussion concerning the children and what shall be done concerning the study classes that are to be organized and conducted, especially for them. Every sane person loves children and desires to do what he can to aid them. Is it according to the will of God that children be segregated and that separate classes be organized and conducted for the benefit of the "little folk" and that someone of the anointed remnant be assigned to teaching such study class? Is it the duty of the anointed of the Lord to organize and conduct what is generally known as a 'Sunday school for the benefit of the younger children'? Must the children have instruction now of and concerning the kingdom of God? and, if so, by what means and in what manner shall that information be imparted to them? If the Word of Jehovah God answers these and related questions, then, to be sure, all of the anointed desire to be guided and will be guided by the Word of God giving answer thereto. The words of Jehovah's inspired prophet all of his anointed ones adopt, to wit: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) God's Word is his law, which his anointed love. It is their lamp, and now God has caused that lamp to be lighted for the benefit of those who love him, and the light of that lamp makes the way clear in which the anointed are to walk. The lamp without a light shining therefrom would be of no aid to those who have the Scriptures, but with the light of the Lord, which he has revealed by and through that lamp, the true and correct guide is had. In this day of Jehovah he has built up Zion, and there the light of his glory shines in the face of Christ Jesus and which

light is reflected upon those of Zion and hence they are enabled to see the way to go, and to these Jehovah says: "I have ordained a lamp for mine anointed." (Ps. 132: 17) When in doubt about how we are to decide a question, we must look to the Lord God and carefully consider his Word and therein find the answer, and not rely upon human reasoning, however plausible the latter may appear. "For thou art my lamp, O Lord; and the Lord will lighten my darkness." (2 Sam. 22: 29) To the anointed the Lord says: "My son, keep thy father's commandment, and forsake not the law of thy mother. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Prov. 6: 20, 23.

<sup>3</sup> Not only are the children dear to the heart of the anointed, but there is a certain responsibility upon the anointed towards the children, which no one who loves God would wish to avoid. The duty of the anointed toward the children is set out in the Scriptures. The foregoing questions will not be here answered dogmatically or according to man's opinion, but the Scriptures bearing upon the matter are here presented that all anointed may clearly see what is the proper course for them to take and in what way they can meet their responsibility.

#### HISTORY

<sup>4</sup> It is worth while to consider the origin and use of Sunday schools. If it appears that such are religious, then the anointed of God will be sure to examine the matter with great care to the end that they may not fall into a religious trap. In this connection due consideration must be given to the words of Jesus relative to the little children coming unto him. The Roman Catholic religionists have long followed the practice of gathering all children possible together and instructing them in the Catholic catechism, proceeding therein upon the theory that if a child can be trained in this Catholic doctrine until he is seven years of age he will not depart from that teaching; and in support of their course of action the Roman Catholic religionists cite the following scripture: "Train up a child in the way he should go; and when he is old,

he will not depart from it." (Prov. 22:6) The question necessarily arises: "Is the course of action taken by the Roman Catholic organization in harmony with the Word of God, and particularly with reference to the words of Jesus set forth in the first text here quoted?" The Protestant organization came into existence, and in due time that organization became very religious and organized Sunday schools, into which the children were gathered and instructed in some things. A well-known authority concerning the history of Sunday school appears in the following language: "In the teaching of Sunday-schools, it is not difficult to determine, from the history of the times, who was probably more instrumental than any other man in establishing and diffusing the system of gratuitous [free, unhired] instruction in those schools. It was the Reverend John Wesley, who, for more than thirty years prior to the first Sunday school of Raikes, had been in the habit of assembling children in various parts of England for the purpose of religious instruction. It was he who, having recorded in his journal, July 18, 1784, that he found Sunday schools springing up wherever he went, also recorded these . . . words: ' . . . Who knows but some of these schools may become nurseries for Christians?' "

"It was in the "Elijah period" of the church that another devoted servant of the Lord wrote the following concerning the Sunday schools, and that publication appeared fourteen years before the coming of the Lord to the temple in 1918, and which words are, to wit: "It [the first Sunday school] began as a 'ragged school' in Gloucester, England, in 1781, A.D. Robert Raikes, editor of the Gloucester *Journal*, a Christian man, employed four Christian women to teach the children of from ten to fourteen years of age reading, writing, sewing, etc., from 10 A.M. until noon every Sunday; and on Sunday afternoon to teach them the catechism and take them to church. From that small beginning the great Sunday-School work of the present time has developed."—*Studies in the Scriptures*, Volume 6, page 547.

"It was about the year 1878 that the "Elijah work" began, in which God's consecrated people had a part. It was in that period of time that the Lord was doing the work of preparing the way in advance of his coming to the temple in 1918. During that period of time Jehovah was taking out a people for his name. Such people were taken out from the various nations, and the Lord was preparing them for future service of being his witnesses in the earth to others. During that period of time Sunday schools were not had and maintained amongst Jehovah's consecrated and devoted people. There was no effort made for the separate instruction in the Scriptures of the children of the consecrated or unconsecrated, but, on the contrary, such separate classes for the instruction of the children in the Bible was not approved. That position was taken not so much on Scriptural grounds as upon social and domestic grounds. Volume Six (published 1904), of

*Studies in the Scriptures*, pages 544 to 547, discussing this matter, among other things, says: "(1) The Sunday Schools have been injurious to Christian parents, in that they have led them to consider themselves relieved of the parental responsibility placed upon them by the Lord. . . . (2) The Sunday-School is a decided disadvantage to the children of Christian parents, because they do not get from the Sunday-School teachers the kind of instruction which the intelligent and conscientious parent could and should give. (3) The Sunday-School arrangement is reacting disadvantageously upon both parent and child from another standpoint: it is causing the children to lose respect for their parents, and is cultivating thus a lack of parental dignity on the one hand, and of filial reverence on the other."

"*The Watchtower*, however, did (and somewhat inconsistently with the foregoing) recognize Sunday schools, in this, that for a number of years each issue of *The Watchtower* contained comments on the International Sunday School Lessons, which were regularly chosen by religionists. Even after 1918, on the editorial page of *The Watchtower* there appeared these words: "Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable."

"It was hoped that in this manner *The Watchtower* would find its way into classrooms and Sunday schools of religionists and thereby the truth would be presented and the religionists would be made acquainted therewith and some of them would accept it. In 1927 it was seen to be the Lord's will to discontinue treatment of the International Sunday School Lessons in *The Watchtower*, and that was done.

"It must be said here that the holding of Sunday schools by the companies of the Lord's people has served to segregate or separate the younger from the older ones, and the children from the parents, affecting both. It has kept back capable ones from going into the field service at proper times, and they have excused themselves by putting in the time teaching children, thus resulting in numerous cases of slacking the hand by such would-be children's instructors. Not only have such slackers seized the excuse to put the teaching of the children above their definite commission to go from house to house in the witness work, but even service committees and others have divided their attention with the instruction of children, and hence to that extent turned aside from a full and undivided, concentrated effort in bearing testimony in obedience to God's commandment.

"Progressing in the study of God's Word, the anointed have recently been blessed with the information received at Jehovah's hand that the time for the incoming of the great multitude is here and that therefore there are millions of persons on earth who, now taking their stand on the side of God and his kingdom, may never die. Since Jehovah has been pleased to re-

veal to his people the meaning of his prophecies uttered by Ezekiel with reference to the marking of the people of good will in the forehead, and that those obedient ones may be spared slaughter at Armageddon, it has seemed good and very appropriate to many of the anointed that such class study for the younger children should be set up, that is to say, Sunday schools, and that the children should be taught separately, while the grown-ups are having their study in a separate hall or while the publishers are out in the field going from door to door with the kingdom message. The argument advanced by those in favor of and who advocate such separate Sunday-school class for the children is in substance this, to wit: It furnishes instruction for the youth while their elders are occupied in the field witness work; it provides public instruction in such a form within the grasp of the children; it educates them in things pertaining to God's Word and his kingdom, and prepares them to be of the millions on earth who will never die; it equips the children for the field service; it keeps little children away from worldly things; therefore the children of the unconsecrated should also be invited to these separate meetings and instruction given to them, to the end that they might interest their parents; and, the children enjoying such separate meetings and studies, the elders should make provision for such, whether the children be of the consecrated or not. A further argument in favor of the Sunday school, or junior classes, is often advanced that, if Jehovah's witnesses give time and attention to the people of the world by carrying the message of the kingdom to the Jonadabs or prospective "great multitude", then certainly provision should be made for the children of the consecrated and others who might be pleased to meet together with them; that such instruction, being given by some competent person of the anointed company as leader, is a form of witnessing and is on a par with holding a series of sound-machine discourses and studies in the homes of the people newly interested. Again, it is said by others: "The little ones are heartbroken that they do not have an opportunity of meeting together in a separate study class." All of those arguments are persuasive, but are they Scriptural?

<sup>11</sup> Against the foregoing arguments in favor of Sunday schools are these: That the Sunday school or separate class study for children separates the younger from the elder ones, and the children fail to see and learn exactly the course of action their elders are taking. It has held back capable ones of the anointed from active field service of going from door to door at convenient times. It has furnished an excuse for those who teach the children or junior classes to omit field service, as they claim, in order to make preparation for the children's studies, and has therefore, without a question of doubt, resulted in producing an excuse for some to slack their hands; and the would-be instructors of children have seized upon this as an excuse for

their failure to engage in the door-to-door witness work. Even service committees have given much attention to this separate Sunday-school work and to that extent have neglected to give their undivided attention to the field work as the Lord has commanded they should do.

#### COMMISSION

<sup>12</sup> The anointed must not permit human reasoning or kindly sentiments to interfere with the performance of their God-given commission. Such commission is specifically set forth by Jehovah's prophet and makes clear the duty of the anointed. (Isa. 61: 1, 2; 43: 8-12) That the education of the children in the Bible is good and wholesome, and is commanded by the Lord to be given, is true beyond controversy. But the question is, Whose duty is it to instruct or teach them? and under what conditions is such instruction to be given? Has Jehovah God laid the obligation upon his consecrated and anointed people to segregate the children of the consecrated and of the unconsecrated from their parents or other grown-ups and to provide for them special instruction at specific times? Should each company, acting by and through its servants, provide for such children's separate study, and appoint someone of the anointed to lead such study class for the children? Or should the individual witnesses, anointed by Jehovah for the purpose of bearing testimony before others, take it upon themselves to set up or establish a separate study class for children? The correct answer to these questions will be found in the Scriptures; and any answer that is not fully supported by the Scriptures must be wrong.

<sup>13</sup> Jehovah has definitely stated his commission granted to his anointed witnesses, to wit: "Ye are my witnesses . . . that I am God"; that these are 'anointed to preach the good news to the meek [teachable]; to bind up the brokenhearted; to proclaim liberty to the captives, the opening of the prisons to them that are bound; to proclaim the acceptable year of Jehovah and the day of vengeance of our God, and to comfort all that mourn'. There is nothing in that commission which commands separate class studies for the children, usually called "Sunday schools". It is true that this is "the day of Jehovah", when the antitypical feast of tabernacles is being celebrated and when the Lord is gathering to himself his "other sheep"; but the divine commission says nothing about providing special study classes for the children of the consecrated or unconsecrated to accomplish Jehovah's purpose. Some will advance the argument that there is nothing in the terms of the commission that is against such separate Sunday-school studies. The soundness or unsoundness of that argument must be measured by the words of the commission and other scriptures that relate to the preaching of this gospel of the kingdom to the nations.

<sup>14</sup> Some proponents of the Sunday school for children cite the words of Jesus as fully sustaining their argument and position, to wit: "Suffer the little chil-

dren, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19:14, A.R.V.; Mark 10:13, 14.

<sup>16</sup> The *American Revised Version* of the last-cited text and context is as follows: "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them."—Mark 10:13-16.

<sup>16</sup> The circumstances under which the words of the Lord were uttered were these: The people were bringing their children to Jesus, and his disciples sought to interfere with the children's being presented to the Lord, and in that they were wrong. Therefore Jesus said: "Suffer [that is, permit] the little children to come unto me; . . . for to such belongeth the kingdom of God." Plainly his meaning is that the kingdom is for those who *seek him* and that it is necessary to *seek him* with full and complete confidence in order to receive the blessings of the kingdom. He did not say that those who enter into the kingdom must become children, but that they must seek him and serve him with full and complete confidence, even as a child looks upon and accepts one whom the child loves. Let it be noted that Jesus did not state that a Sunday school should be set up, nor did he instruct his disciples or others to form separate class studies for the children. 'He laid his hand upon them, and blessed them.' He did not say: "The kingdom of heaven is for little children"; but he did say that the kingdom of heaven is for those *who come unto him*. Thus the Lord showed his purpose to bless all who diligently and confidently seek and obey him. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) The displeasure expressed by Jesus because his disciples were interfering was because they were holding back the parents from bringing their children to Jesus. But that displeasure was not because of their failure to set up a Sunday-school class for the children. Jesus knew the law of God, and he knew of his own commission from Jehovah, and if that commission would warrant the segregation of minors and a separate study class for them he would have so intimated. He let the children's instruction remain in its proper place. He did not start something new or substitute something in the place of Jehovah's expressed provision. As to the anointed followers of Christ Jesus, they must do likewise. They are the commissioned witnesses of the Lord and must follow strictly his instructions.

<sup>17</sup> Satan uses divers and numerous subtle means to

divert the attention of mankind and turn men away from the Almighty God. Satan has employed religion more effectively than anything else to turn men away from Jehovah and to bring reproach upon his holy name. Satan organized religion and in due time brought into action what is commonly known as the "Christian religion". It sounded fairly good to hear the more pious and sanctimonious men setting before the people, in substance, this: "We must organize a special Sunday school for the children and educate them in the way and doctrines of the church." To be sure, that would be an effective way to keep the children in line with the religious practices and get them into the church organization. The position thus advanced by the clergy was so seductive, subtle and alluring that the people with a good heart fell readily into the trap. Since the organization of Sunday schools the teaching thereof has been left to a few religionists who have sought to lead all children in the way of certain religious organizations, and the children have been taught little or nothing about Jehovah God and his King and his kingdom under Christ. The indisputable fact remains that the Sunday school is a part of the religious system, and to follow in the way that the religionists lead would mean that we are being diverted from the true path marked out by the Lord and led into the path of the enemy. Thus the parents are working an injury to themselves and an injury to the children.

#### THE TEACHER

<sup>18</sup> Jehovah God is the great Father of all those who live. He is the great Teacher of those who are of his household: "Of whom the whole family in heaven and earth is named." (Eph. 3:14, 15) Those who love God will be diligent to follow in the way Jehovah has pointed out and will refuse to be guided by human reasoning, however plausible and sweet that reasoning may appear to be. God used Abraham to mark out the proper course. Early after the deluge Jehovah called Abraham and made him the "friend of God". He used Abraham as a type, picturing God himself as the Father of the seed, in whom all the families of the earth that obey shall be blessed. Abraham was a provider of his own household, and that is shown by the testimony of Jehovah himself. Thus God revealed the proper course and designated the ones who shall teach the children. For the purpose of revealing his rule by which his people shall be properly guided Jehovah caused to be recorded the following: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18:17-19.

<sup>19</sup> Here Abraham correctly pictured Jehovah, the great Father and the One in which the household of



those who love God shall be taught. "Zion" is the name Jehovah gives his organization, which is pictured by a good woman who gives birth to the children of God, and in the foregoing text Jehovah sets forth the proper way that those children should be instructed, and this is supported by the following: "And all thy children shall be taught of the LORD; and great shall be the peace of thy children."—Isa. 54:13.

<sup>20</sup> The children must be taught, and there is a proper time and place to teach them in the Word of God; but it does not appear from the Scriptures that such duty and obligation is laid upon a company of the anointed people of God, for them to arrange a separate class study for children. The responsibility for the birth of children, their maintenance and education, devolves upon the parents. Sunday schools have furnished an excuse for parents to entirely neglect their own duty, and that of itself is sufficient to show that the separate Sunday school for children does not have God's approval. The faithful father will instruct his children concerning the Lord God and his kingdom, and the child properly trained will honor the earthly parent for so doing. In the Scriptures God refers to himself as the great Father, and to his "woman" as the mother of his children, and which is his organization, and to the children he says: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12) That command applies to all the household of God. It also sets forth the proper precedent by which the earthly father and mother of children who are devoted to God are to be guided. They should instruct their children in the right way, that the children may honor and obey them; concerning which it is written: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4) "Children, obey your parents in all [spiritual] things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." (Col. 3:20, 21) These texts definitely fix the responsibility upon the parents as to what they shall do for their children. The responsibility is placed upon those who have brought children into the earth to teach them. That responsibility is not placed upon a mixed company of Jehovah's consecrated people, to provide for the private, intimate and special instruction of children in general. If a company of anointed ones is charged with the responsibility of instructing the minor offspring of others, then surely some precedent or command to that effect should be found in the Scriptures. Mark well the rule of action Jehovah sets forth for the government of his covenant people.

<sup>21</sup> Jehovah had sent Moses into Egypt, there to act in behalf of the Israelites, whom God had chosen for

himself. God caused Moses to perform certain signs and wonders before Pharaoh and made it obligatory upon the Israelite parents of children to tell these facts to their children: "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them: that ye may know how that I am the Lord." (Ex. 10:2) All who are of the household of faith are made witnesses for Jehovah God to bear testimony before their own children. To this rule there is no exception.

<sup>22</sup> In Egypt Jehovah instituted the passover, which in type showed forth the death of Christ Jesus, "The Lamb of God," the Savior of man and the Vindicator of Jehovah's name. The passover was celebrated in the private home of each family or of two neighboring families where the members of each household was small. (Ex. 12:3, 4) At the time of the passover it was made obligatory upon the parents to instruct their children in the meaning of the passover, even as God, through Christ Jesus, instructed his faithful apostles, the children of Jehovah, at the celebration of the last passover. The children would naturally inquire of the parents the meaning of the things that they saw done by the parents on such occasion, and therefore Jehovah commanded, to wit: "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped."—Ex. 12:26, 27.

<sup>23</sup> That obligation laid upon the head of each household was to be and is perpetual, thereby showing upon whom the responsibility devolves for informing children. (Ex. 13:8, 14) When Jehovah gave instruction to his consecrated people he laid the obligation upon them to inform their children as to the meaning thereof: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever."—Josh. 4:6, 7.

<sup>24</sup> The person who devotes himself to Jehovah God must watch to keep himself in the faith and to prove his integrity toward God, and it is also his duty to look well to the care and instruction (in spiritual matters particularly) of his minor children and to inform them of their proper course of action toward God and his kingdom. At the time the covenant of faithfulness and obedience was announced in Moab by Moses, the obligation of the parents toward their children was again emphasized, to wit: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest

they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."—Deut. 4: 9, 10.

<sup>25</sup> God does not change, nor does he nullify his commandments once given to his covenant people. Each one who covenants to do the will of God thereby becomes a witness to the name and purpose of Jehovah God, and such testimony he must give before all as opportunity offers, and surely that opportunity to give testimony before the children of his own household is always with him.

<sup>26</sup> The Devil uses all possible means to cause the parents to neglect their duty to their children, and one of the effective means so used is that of religion. The Roman Catholic Hierarchy, taking the lead in religious matters, acts as the agent and instrument of the Devil. That devilish institution insists on gathering the children into that religious organization, and particularly into parochial schools, and there giving instruction to them contrary to the Bible. The children are instructed in the catechism and doctrines and traditions of the Roman Catholic organization. The purpose of the Hierarchy is to get control over the people, and the purpose of the Devil is to divert the attention of the people from Almighty God and his kingdom. Under the influence of the Devil's agent, the Roman Catholic Hierarchy, which organization is denounced by the Lord as "the great whore", the courts of the land are used to punish parents who faithfully teach their children to obey the commandments of Jehovah. An example in point is that of compulsory flag-saluting. Jehovah God specifically commands that those who covenant to do his will shall not bow down to others, nor attribute protection and salvation to any creature or thing, because all protection and salvation come from God alone. (Ex. 20: 1-5) God also commands that the parents shall teach their children these vital commandments: "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand."—Deut. 6: 2, 7, 20, 21.

<sup>27</sup> When consecrated parents obey Jehovah and thus teach their children, the religionists, as the Devil's

agents, induce the law-governing power to punish the parent and the children; and this of itself is conclusive proof that God's commandment is right, and that the religionists are wrong and are following the lead of the Devil.

<sup>28</sup> The children that are properly cared for in the home often inquire of the parents: "What is the meaning of the expulsion of other children from schools because of flag-saluting ceremonies?" The consecrated parents must give true and faithful answer to such questions propounded by their children, and which answers are set forth in the Scriptures, for the reason that God commands them so to do. They must not leave such matters to would-be teachers, who are wholly ignorant of the Word of God. Concerning this there can be no doubt as to the proper course of the parents, because it is written concerning God's covenant people: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." (Deut. 11: 19-21) Keep this in mind that religionists instituted the Sunday school, and the same religionists are the ones who persecute the truly consecrated children of God because they teach their own offspring the Word of God as he has commanded. The children are therefore properly instructed by the parent to always obey God's commandment, because he is the Giver of protection, salvation and all the blessings of life.

<sup>29</sup> The children, when properly instructed according to the Scriptures, and who obey the instructions thus delivered by their parents, are in these modern times expelled from school, and then the parents are arrested and persecuted for "failing to send their children to school". Such is an indirect means of forcing both child and parent to disobey the Almighty God's commandments, and this should only tend to draw parents and children closer together and closer to the Lord God. Those who really love God will not be deterred from doing right and in teaching their children according to the Word of God because of persecution. All who are devoted to Jehovah will, as did the apostles, say: 'We must obey God rather than men.' (Acts 5: 29) When dutiful parents suffer because of properly teaching their children as commanded by him, then such is suffering for righteousness' sake, because it is suffering according to the will of God and furnishes the opportunity for both parent and child to maintain their integrity toward the Most High.—1 Pet. 4: 12-14.

<sup>30</sup> A parent who is in a covenant to do the will of God must obey God's will concerning his children, and therefore "bring them up in the nurture and admonition of the Lord". (Eph. 6: 4) Such is the parental



duty and responsibility toward the children, which cannot be avoided. Parents cannot relieve themselves of that responsibility by sending their children to Sunday schools or children's separate class studies established and maintained and taught by others away from their parents, whether that study class be set up by a company or by individuals. Instruction in the Word of God must be given in the manner which the Lord has directed. By "nurture" is meant training and discipline in order to develop the child and bring it up as God has commanded. By "admonition", as stated in the foregoing text, is meant counsel, advice, teaching and instruction, and thus to make the child acquainted with the will or commandment and law and purpose of Jehovah. That is the very best heritage that the parent can give to his offspring, and in doing this the parent is discharging his own peculiar responsibility toward the Lord in behalf of his children. There can be no substitute for the parent, and therefore the company of Jehovah's witnesses, or one individual selected from that company, cannot discharge the parental obligation. An attempt to do so is expending energy and time in the performance of a work that is not embraced within the commission which Jehovah God has given to his anointed people.

<sup>31</sup> If the parent instructs his child, as the Scriptures direct, that parent is most likely to have the joy of seeing his child, when grown up, give honor, praise and glory to Jehovah God and also properly respect and honor his earthly father. Following the Scriptural course is conducive to willing obedience of the child in the home. When the child reaches the age of individual responsibility, then that child becomes personally responsible for his course of action; and if the earthly parent has followed the Lord's instruction concerning his child, the parent has thereby relieved himself of further responsibility concerning his offspring. Disobedience of children in the home has greatly increased in the latter days, and without doubt much thereof has been and is due to the failure of the parents to instruct their children at home. Leaving their instruction in spiritual matters entirely to some other than the parents induces a lack of respect on the part of the child to the parent. It has become proverbial in these latter days that the children of clergymen are the worst in the land. Without doubt this is largely due to the fact that the religionists have neglected the proper home training of their children and left all instruction concerning the Bible to Sunday-school teachers, who know nothing about the Bible and who have no respect for God and his kingdom and who therefore give no proper instruction, and hence the child suffers. The duty of the parent to teach his child is further emphasized by this scripture written by the apostle of the Lord, to wit: "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)"—1 Tim. 3:4, 5.

<sup>32</sup> The earthly father who faithfully brings up his child in the nurture and admonition of the Lord may have the joy of having his child join him in the service of the King by going from door to door and engaging in the witness work of the kingdom by carrying a portable phonograph or sound machine to reproduce the gospel message of the kingdom or by presenting the testimony in printed form to others. It is often true that the children, properly trained, give an effective witness for the kingdom, eliciting interest of others that the parents are unable to interest. The teaching of the youth by the parent, and the result, is shown with reference to Timothy, concerning whom Paul said: "As a son with the father, he hath served with me in the gospel." (Phil. 2:19-22) The great and important question now before God's people is the vindication of Jehovah's name, which is accomplished by and through his kingdom under Christ Jesus. Therefore the kingdom should claim the attention of all who love righteousness. In this hour of great stress upon the world and of persecution of Jehovah's witnesses, many children make glad the heart of the parent by going into the field service and there actively engaging with their parents in the work of preaching this gospel of the kingdom. If the parents fail to spend time and effort in the proper instruction of the children and in the encouragement of children to support the kingdom of God, the parent thus misses a great opportunity of doing what is his privilege and duty in maintaining his own integrity toward God. The anointed should keep in mind that their commission is not to convert the world, but to bear testimony before the people of the world, informing them that Jehovah is God, and that his kingdom is the only hope of the world. Charity or love properly begins at home toward those who are of a household, and this specifically applies to the relationship between parent and child.

<sup>33</sup> Suppose the father of the child is an unbeliever and is opposed to this gospel of the kingdom, and that the wife and mother of his child is a believer and servant of the Lord, what shall be done about the instruction of the child? Shall the mother undertake the child's instruction under such conditions? The duty devolves upon the believing parent to instruct the child or children of the household, and if the mother is devoted to God she cannot escape responsibility upon the grounds that the father of the child is opposed to the kingdom. She should find time and occasion to instruct the child or children concerning God, the King and his kingdom. A striking example of this, and a precedent for us to follow, is found in Timothy, whose service and activity in the kingdom work is preserved in the Scriptures, manifestly to bring this question properly before us. Timothy's father was a Greek, and there is no evidence that he had ever believed on the Lord. (Acts 16:3) But Timothy's mother Eunice and his grandmother Lois assumed the responsibility of teaching Timothy and faithfully performed

their obligation, as shown by the words of the apostle addressed to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1:5) That the faithful mother and grandmother taught the child is shown by these words recorded in the Scriptures: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:14, 15.

<sup>34</sup> It is certain that those faithful women, the mother and grandmother, in teaching the child Timothy, did not use baby talk, nor did they resort to some so-called "primer instruction" written about the Bible, such as would-be teachers do in the present day. They instructed the lad out of the inspired Holy Scriptures and showed him the law and the prophets, testifying concerning Jesus Christ and his kingdom. Their faithful work resulted in splendid spiritual fruit. Timothy was quite a young man when Paul chose him as an assistant in the Lord's work. (Acts 16:1-3) Sending him forth to the service, Paul said to Timothy: "Let no man despise thy youth; but be thou an example of the believers." (1 Tim. 4:12) The training of that faithful young servant was no doubt due to the efforts put forth by his consecrated mother and grandmother in line with this scripture: "Train up a child in the way he should go; and when he is old, he will not depart from it." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "He that soweth iniquity shall reap vanity; and the rod of his anger shall fail." (Prov. 22:6, 15, 8) It is a well-known fact today that many young men who have received proper parental training in the Scriptures are actively engaged in the King's service, working together with their parents.

<sup>35</sup> The Scriptures make it clearly to appear that a company of Jehovah's witnesses should not feel obligated to discharge the parental duty and responsibility toward the young children by setting up separate study classes for them. God has laid upon the company of Jehovah's witnesses specific obligations, which each company as a unit is duty-bound to perform, and therefore the company and individual members thereof who take time and energy to step aside to give instruction which should be given by parents are to that extent negligent in the performance of the terms of their commission. The parent who has covenanted to serve God cannot shirk the responsibility of teaching his child by pushing that responsibility off onto the company or individuals of the company of God's consecrated people. All the scriptures support that conclusion.

<sup>36</sup> But what shall be done for the children of the consecrated who desire instruction and who do not re-

ceive it at home? What shall be done for children of the unconsecrated who have a yearning desire to learn the truth of God's Word? Shall these children be neglected or denied the opportunity because of negligence of their parents? Should not a Sunday school or junior Bible study class be arranged for such by the members of the anointed company?

(See next issue of *The Watchtower*)

#### QUESTIONS FOR STUDY

- ¶ 1-3. Those who love and serve Jehovah will use what as their guide? With scriptures, show why. Why should the matter here under consideration receive careful attention at this time?
- ¶ 4, 5. Point out the origin, purpose and use of Sunday schools.
- ¶ 6-9. When was the "Elijah work" done, and of what did it consist? Were Sunday schools maintained during that time, and for what reasons? Why, later, did *The Watchtower* carry comments on the International Sunday School Lessons? When thereafter, and for what reasons, were these discontinued?
- ¶ 10, 11. Describe the situation giving rise to the question of setting up separate study classes for the younger children. What, in substance, are the arguments advanced by those in favor of providing such separate study classes? What are the arguments against it?
- ¶ 12. In considering this matter, what definite questions call for answer? Where will the correct answer to these questions be found, and why there?
- ¶ 13. What light on this matter is seen in the definitely stated commission granted by Jehovah to his anointed?
- ¶ 14-16. Describe circumstances under which Jesus spoke as recorded at Matthew 19:14 and Mark 10:13, 14. What did Jesus there mean?
- ¶ 17. How has religion served the purpose for which it was organized? How is the Sunday school related thereto?
- ¶ 18, 19. What instruction hereon is seen in Jehovah's dealing with Abraham, and the statement concerning him as recorded at Genesis 18:17-19? Compare therewith Isaiah 54:13.
- ¶ 20. Show that both circumstances and scriptures definitely lay upon the parents the responsibility for the care and instruction of the children concerning God and his kingdom.
- ¶ 21-25. Apply Exodus 10:2 in this regard. Exodus 12:3, 4 and 12:26, 27. Joshua 4:6, 7. Deuteronomy 4:9, 10. How do we know that the foregoing commandments apply at the present time?
- ¶ 26, 27. What means has the Devil used to cause parents to neglect their duty to their children? Give examples of methods employed for that purpose. Compare the commandments at Exodus 20:1-5 and Deuteronomy 6:2, 7, 20, 21 with the usual attitude and conduct of parents and children and of religionists, to show whether the Devil has succeeded in diverting the attention of the people from the Almighty God and his kingdom.
- ¶ 28, 29. What present conditions particularly call for proper instruction of the children? What light on this matter, as to where this instruction should be given, and by whom, is seen in Deuteronomy 11:19-21? What especially should the children be taught, and why should that be so strongly emphasized? What may be expected to result from such proper teaching?
- ¶ 30. Explain the commandment, at Ephesians 6:4, "Bring them up in the nurture and admonition of the Lord." To whom is it addressed, and why are they so commanded?
- ¶ 31, 32. What further favorable results may be seen to follow the earthly father's instructing his child as the Scriptures direct? Account for the greatly increased disobedience of children in these latter days. Apply 1 Timothy 3:4, 5 in this regard. Also Philippians 2:19-22.
- ¶ 33, 34. Suppose the father is an unbeliever and is opposed to this gospel of the kingdom, what shall be done about the instruction of the child? Show from the Scriptures that such is clearly the correct procedure and brings the manifest blessing of the Lord.
- ¶ 35. What, then, do the Scriptures clearly show as to responsibility in the matter of instruction of the children?
- ¶ 36. What further questions here call for consideration?

**J**EHOVAH having given command to the remnant of his anointed ones on earth to participate with him and his King in his strange work, he provides the ways and means to carry out his commandments. Therefore, as shown by the picture in Ezekiel's prophecy (chapter 10), the remnant (the man clothed in linen) goes in between the wheels, that is to say, into a part of God's organization which is likened unto 'wheels within wheels' (Ezek. 1:16), and there receives the message of fiery truth served to him by Jehovah's officer, and then goes out and uses it. This "fire" is not provided by men. Jehovah's executive officer provides such and puts it into the hands of God's people on earth; and this Ezekiel saw and thus describes:

"The cherub took fire and put it into the hands of him that was clothed with linen."—Ezek. 10:7.

Be it noted that the man clothed with linen took it, and did not refuse or neglect to take and use it. He went out and used it. That shows that all of the "servant" class must actively engage in doing the work of Jehovah in obedience to his commandments. The "servant" or remnant has been doing this very work, particularly since 1922, by going from house to house with the message of truth. Part of the remnant is employed in manufacturing and publishing the books and other publications containing the fiery message; and thus they all work as one. To those who have been faithful in so doing, Jehovah now shows the meaning of the prophetic vision; and this he does for their encouragement and comfort, that they may be strong in hope, knowing that they are going the right way. Manifestly that is the very purpose of Jehovah in now opening up the prophecies to the understanding of his people. (Rom. 15:4) The "servant" class, being thus made strong in hope, give glory to God, and not to man, and they march confidently on to victory.—Rom. 4:20, 21.

It was written that, after the terrible destruction of life in the ancient city of Jerusalem, fire was set to the city, and it was completely destroyed. (2 Ki. 25:9) Ezekiel had a vision of a man taking the coals of fire and scattering them over the city, which actually was fulfilled in the destruction of the city in the year 606 B.C. The larger fulfillment of the prophecy will be a complete destruction of the "city", to wit, "Christendom," foreshadowed by Jerusalem. The remnant now has part in that destruction, in this, that the fiery message of God's righteous indignation is heralded by them to the rulers and to the people, exposing and bringing into shame and contempt hypocritical religionists, and announcing that Jehovah will surely bring "Christendom" completely down in a heap of ashes.

As these faithful witnesses go out and do the work they are commanded to do, they sing the praises of Jehovah, 'proclaiming his doings among the people,'

and at the same time, in harmony with God's Word, utter a prayer which God caused his prophet David to write for them long ago, to wit:

"Grant not, O Lord, the desires of the wicked; further not his wicked device, lest they exalt themselves. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth."—Ps. 140:8, 10, 11.

In harmony with this the words of the chief musician of God's covenant people are written: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire."—Ps. 18:6-13.

God permits his anointed people to now see the beautiful harmony between the prophecies and the prayer of his anointed, and he does this for their encouragement while they tramp from door to door bearing his message to those who have the hearing ear. They go with sore feet and tired bodies, yet with joyful hearts, because they know they are right in doing that which Jehovah has commanded; and they are absolutely certain as to what the result will be, because Jehovah has declared it.

Ezekiel's vision of the man in linen doing his work foreshadows that Satan's organization will be destroyed at Armageddon, not by outraged labor, socialists, or anarchists, but by the righteous organization of Jehovah God. It is the righteous judgment of God executed by his duly commissioned officers, and he gives the remnant the part of announcing this judgment before it falls. The man in linen, appearing to Ezekiel in the vision, did not destroy Jerusalem, but the Lord employed other forces to destroy it. Neither does the remnant, whom the vision foretells, destroy "Christendom"; but the activities of the remnant, bearing to the people the message of God's vengeance, are a sure and certain advance sign of the coming destruction of Satan's organization by the executive officers of Jehovah God. Such will be a vindication of the name of the Most High.

In preparing for the battle of the great day of God Almighty, Jehovah is using the "hand" or power of human creatures constituting his "servant" on earth.

Not that he needs such; but God will prove thereby, as well as in other ways, that he can put men on earth who by his grace will withstand the enticements and assaults of the Devil, and who will remain true and steadfast unto God and maintain their integrity toward God. This is indicated by the appearance, under the wings of the cherubim, of the form of a man's hand: "And there appeared in the cherubims the form of a man's hand under their wings." (Ezek. 10:8) The vision then declares that all the cherubim were alike. "And the likeness of their faces was the same faces which I saw by the river Chebar [as described in chapter one], their appearances and themselves; they went every one straight forward." (Ezek. 10:9-22) The vision shows every part of God's organization as working smoothly and in exact harmony. The form of a man's hand under the wings of the cherubim seems to say that God has used the hand of human creatures to bear the coals of God's fiery indignation which Jehovah will use.

Wherever his "servant" class is engaged in his work, regardless of place or condition Jehovah provides the work to be done. This means that every one who loves Jehovah will be in full and complete harmony and unity, and always magnifying the name of Jehovah God and working together to his glory. This part of the prophecy is a strong rebuke to any company of persons who claim to be followers of Christ Jesus, and in line for the kingdom, who indulge in bickering and quarreling. Jehovah advises those who are really his as to what they must do when there are others among them who oppose. They are not to retaliate. They are to let them alone, and go on with the work that the Lord has assigned to them. (Rom. 16:17, 18) Harmonious action in carrying out God's purposes through his organization is one of the strong evidences that those engaged in it are God's anointed people. These delight to proclaim his praises and the greatness of his name.

Hypocritical clergymen and the chief rulers of the people, and the principal of the religious flock of "Christendom", who are wise in their own conceits, and who employ religion as the shield or blind behind which to operate, are shown in that part of Ezekiel's vision recorded at chapter eleven. Their fate is also foretold. This being true, then the message of God's indignation must also be told to them. This message of truth must be delivered by some part of God's organization, and particularly by that part which Ezekiel foreshadowed. The spirit or power of Jehovah lifted up Ezekiel and brought him to the east gate of the temple and gave him a vision:

"Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and, behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people." (Ezek. 11:1) The men there observed

seem to be the same self-conceited crowd described in Ezekiel 8: 16. They are the princes of the people, showing that they are the ones who have control and exercise it over the people. This same crowd was seen (chapter 8) standing with their backs to the temple, worshiping the sun. Some of these men, doubtless, at one time assumed to be priests or clergymen, but quit it and went to work at a political job of ruling the people. They and their wicked allies go into the temple together, as shown by this picture. In other words, they assumed to be God's favorites and in the house of Jehovah to run his business.

In the city of New York there is now a so-called "Christian" church building, which was erected by a few ultrarich men, and the congregation in which is presided over by a modern preacher of the higher-critic type, and at which place philosophers, scientists, women, and other creatures are honored and the Word of Jehovah God and his name are ignored. These men scoff at the kingdom of God and the impending battle of that great day of God Almighty, even as the "wise-acres" scoffed at Jeremiah's prediction of the impending catastrophe at Jerusalem. (Jer. 23:16, 17) The church organization just described is a sample of many like ones in other parts of "Christendom". These exalt themselves and assume that they have the power and ability to direct men and lift them up and to run the earth to suit their own notions. Such pose before the people as doing a work in the name of the Lord, but, in fact, they are "workers of iniquity" and instruments of reproach to the name of Jehovah God.

Jehovah, through his messenger, pointed out to Ezekiel these workers of iniquity and he describes them thus: "Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city; which say, It is not near; let us build houses: this city is the caldron, and we be the flesh." (Ezek. 11:2, 3) The men Ezekiel saw there spurned the Word of God, and they patted one another on the back and said: 'We are the whole thing; there is no trouble coming that can do us any harm; we have everything our own way, and what these prophets [Ezekiel] are saying shows they are crazy.' They thought that they were secure, and looked upon themselves as being the choicest portion of the pot, and that they would always have a warm and easy place. The priests had picked them and brought them into the temple, because they were all of one mind, and therefore all of them thought they were secure, and apparently feared nothing.

The facts show that this prophecy is fulfilled in the present time. There are those today, holding political jobs in "Christendom", who, together with the clergy, constitute the chief ones in the churches, and all of them think they are secure. The clergy and the chief ones of their flock pat one another on the back and say: 'We are the whole cheese. Everything will be all right. Let us build more houses and get all the money

we can for them from the suckers, and take a mortgage for the balance at a high rate of usury, and soon we shall have it all our own way.' Exactly this policy has been carried out, particularly since the World War. There has been a studied and designed action on the part of the controllers of Big Business, aided

and supported by shrewd and conscienceless politicians and the clergy, to get everything into the hands of the few; and these live wantonly and think that they are absolutely secure. It is as it was in the days of Noah. Jesus said it would be thus at the end of the world.—Matt. 24:37-39.

## CHAMBERS

**J**EHOVAH'S gift to his servant Ezekiel of a vision of a great and marvelous temple enabled that prophet to record that vision for the information and consideration of God's faithful servants to whom the Most High now gives an understanding of its meaning.

In that vision Ezekiel saw himself conducted by a heaven-sent messenger on a tour of inspection of the magnificent structure. In the course of that tour the prophet was taken from the temple's inner court into its outer court and then brought into certain chambers provided for the priests. Ezekiel himself was also a priest. Concerning this part of his inspection tour he wrote:

"Then he brought me forth [out of the inner court] into the utter [outer] court, the way toward the north, and he brought me into the chamber [for the priests] that was over against the separate place [all about the temple platform], and which was before [over against (*R.V.*)] the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits [Ezek. 41:10] which were for the inner court, and over against [but not on] the pavement which was for the utter [outer] court, was [this priests' chamber built] gallery against gallery in three stories. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit [one hundred cubits long (*Septuagint*)] : and their doors toward the north. Now, the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers toward the utter [outer] court, on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in [that abutted out on] the utter [outer] court was fifty cubits [from east to west, or parallel to the length of the temple] : and, lo, [the chambers] before [on the side toward] the temple were an hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the utter [outer] court."—Ezek. 42:1-9.

On the other side, that is on the south side, were like chambers or galleries, as stated by verses ten to

twelve. These chambers were built on the platform of the inner court. Ezekiel entered this section of the chambers by walking up the eight steps from the outer court to the platform, but there was probably an entrance at the rear end of the inner court by which he might have entered.

The purpose of these chambers is then made known, to wit: "Then said he unto me, The north chambers and the south chambers, which are before [or, outside of] the separate place [round about the temple platform], they be holy chambers, where the priests that approach [that are near (*R.V.*)] unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat [the meal (*R.V.*)] offering, and the sin offering, and the trespass offering; for the place is holy."—Ezek. 42:13.

The priests ministered about holy things before the Lord. "Do ye not know, that they which minister about holy things live [feed (*margin*)] of the things of the temple? and they which wait at the altar are partakers with the altar?" (1 Cor. 9:13) The non-priestly Levites ate of the things that were holy unto the Lord, such as tithes of the people. (Num. 18:26-31) The things that the priests ate were most holy unto Jehovah. (Num. 18:9,10) The priests are, like the other Levites, devoted to Jehovah God, and because of their special privileges of service Jehovah provides for them the things that are most sacred to him.

It is to this priestly company, of which Peter is one, that he writes: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine [*physis*, growth, or kind (of life)], having escaped the corruption that is in the world through lust." (2 Pet. 1:3,4) Such "all things" mentioned by the apostle includes the anointing of the priests as ambassadors of the King and the great privilege of representing Jehovah and the kingdom in service and of being his faithful representatives while on the earth. The "great multitude" class can not have and enjoy these precious privileges, because they serve "before the throne". The special chambers above described were for the "priests, the Levites".—Rev. 7:15.

Christ Jesus on coming to the temple as the representative of Jehovah 'gathers together unto himself'

the faithful priestly class. (2 Thess. 2:1) It is such that constitute God's faithful remnant on earth and that are anointed to the priestly office. The words of Jesus, addressed to the faithful risen saints and the anointed remnant, here apply: "In my Father's house are many mansions [abiding places or chambers] . . . I go to prepare a place [special chambers in God's temple] for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:2-4) These chambers of the priests described by Ezekiel therefore represent the "heavenly places in Christ Jesus" for those of the royal house yet on earth. (Eph. 2:1-7) It is into these chambers that the faithful remnant have now been brought, and it is these that Paul had in mind when he wrote: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. 2:6,7) It is into this condition of "joy of the Lord" that the remnant have now been gathered.

Ezekiel had been taken into the outer court and then into the priestly chambers. Now once in these chambers, the priests were not to go out of the holy place into the outer court while clothed in the priestly garments. "When the priests enter therein, then shall they not go out of the holy place into the utter [outer] court, but there they [in the priests' chambers] shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for [or, pertain to] the people." (Ezek. 42:14) This is an important lesson to the remnant now. The priests are installed in their offices as servants to Jehovah God, and not for the purpose of exhibiting themselves before men. Now under the "robe of righteousness" and clad in "garments of salvation", which Jehovah has provided, they are accepted as underpriests through Christ Jesus. His angels are commissioned as deputies to appear as "ministering spirits" in behalf of the remnant. The garments of the "priests" identify them as servants of Jehovah God, but for the remnant to use their priestly office to obtain the superstitious awe of the people would be entirely wrong.

Catholic priests and Protestant clergymen in the organization of "Christendom" clothe themselves in garments of splendor and in these appear publicly in parades and in other public places in order to receive the salutations and salaams of the people. These "gentlemen of the cloth" are so called because they wear a dress or frock coat peculiar to the clergy, with their collar buttoned in the back and their vest wrong side front, and by these say in substance: "Behold, we are the priests of our church." The Pharisees did the same thing, and for this reason they received the rebuke from the Lord. These modern-day clergymen

love to be addressed as "Father", "Reverend," "Doctor," "Rabbi," and so forth, just as the Pharisees did; but for one of God's anointed to do likewise would be an abomination before the Lord. "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." —Matt. 23:5-10.

Some of God's children for a time ignorantly thought that they must always wear a funeral frock coat and a cross-and-crown pin and such things, that they might be known as the representatives of the Lord. In this they were wrong, and since the coming of the Lord to the temple the faithful have been enlightened even in such matters and recognize that Jehovah made the beautiful colors and these are pleasing, and that they may wear such with propriety. Jehovah's anointed are now to let the truth shine through them as witnesses for Jehovah by bearing his fruit of the kingdom to the people in order that the people may know that Jehovah is God and give the honor and praise to him to whom it justly belongs. Instead of posing before the people that they may attract attention to themselves, the faithful remnant are to be, as Paul conducted himself, "all things to all men," and to magnify the message of God's Word to the end that the people may know that their only hope is the kingdom of God. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . And this I do for the gospel's sake, that I might be partaker thereof with you." (1 Cor. 9:19-23) Men will judge the remnant just like other men, but God looks upon them as spirit creatures with the right to live as such. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6) The faithful priestly class, therefore, are not to profane the things of God by using their office to call attention to their own importance or to gain personal advantage over the people. The things which they handle are holy, and hence are to be used to the glory of God.—Ezek. 44:19.

Faithful devotion puts men in Jehovah's favor: "Now, when he had made an end of measuring the inner house, he brought me forth [out of the inner court and down from its platform] toward [or, by the way of] the gate whose prospect is toward the east, and measured it round about. . . . He measured it by the four sides: it had a wall round about, five hundred reeds long [six great cubits to the reed], and



five hundred broad, to make a separation between the sanctuary [between that which was holy (*R.V.*); and exclusively for the priests] and the profane place [that which was general or common (*R.V.*); and therefore excluded to the outer court].” (*Ezek.* 42: 15-20) This shows that the “great multitude” oc-

cupy a general or common place, pictured by the outer court of God’s arrangement. This picture therefore shows that God classifies his people and according to his purpose and callings makes distinctions and separation between those completely attached to him.—1 Cor. 15: 38-41; John 10: 14-16; 2 Tim. 2: 19, 20.

## DELIVERANCE

**T**HE land of Babylon lay to the north of the land of Palestine inhabited by the Jews, and is called “the land of the north”. (*Jer.* 25: 9) Babylon is symbolic of Satan’s organization, particularly of “Christendom”; and all who will be prepared for the battle of the great day of God Almighty and be on God’s side must abandon the Devil’s organization. In harmony with this the prophecy of Zechariah says: “Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.”—2: 6.

Ever since the general convention of God’s people in 1919 the cry has gone forth continually: “Come out of her, my people.” (*Rev.* 18: 4) After learning that Satan had been cast out of heaven, and after discerning his organization, God’s anointed people have been more persistent than ever in crying out against that wicked organization and warning the people to take their stand outside of it and against it and on Jehovah’s side. The persecutions that were inflicted upon God’s people during the World War, particularly by the Anglo-American empire system of “Christendom”, Jehovah has turned such persecutions to his own honor by increasing and intensifying the witness work done throughout the world. This is emphasized by Zechariah’s prophecy: “I have spread you abroad as the four winds of the heaven, saith the Lord.” Jehovah has provided the ways and means and has sent his witnesses into all nations of “Christendom”, and in the autumn of the year 1937 a united witness work was given in seventy-one different nations of the earth. The preparation of the people for the great battle of Armageddon progresses.

When the Israelites returned in 536 B.C. from Babylon to Jerusalem they went back, not for a selfish purpose, but went up to “build the house of the Lord which is in Jerusalem”. (*Ezra* 1: 5) When Zechariah received the vision and began to prophesy, more than eighteen years had passed since Babylon had been overthrown; and yet he prophesied saying: “Ho! Zion, deliver thyself, thou that dwellest with the daughter of Babylon.” (2: 7, *Rotherham*) “To Zion escape, thou inhabitress of Babel.” (*Roth.*, margin) The gathering of the remnant to Zion, God’s organization, is not for rest and idleness, but to be prepared for work and to do the work of bearing testimony of Jehovah, and continuing this up to the time of Arma-

geddon. God’s anointed people, therefore, must be completely separate and distinct from Satan’s organization. The gathering of the remnant of Zion began after Satan’s organization was cast out of heaven; and after that the cry speaks of Babylon as being still in existence, showing that the cry, in fulfillment of the prophecy, must go forth at the present time and before the battle of Armageddon. It is therefore the present work of the remnant; hence we behold the prophecy in course of fulfillment preparatory for the great day of God Almighty.

Christ Jesus is the vindicator of Jehovah’s name, and God has sent him to the nations, particularly to “Christendom”, which has persecuted the anointed ones. “For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.” (2: 8) *Rotherham* renders this text: “For his own honour hath [Jehovah] sent me unto the nations that are spoiling you.” The Anglo-American imperialism constitutes the nations where the major portion of the persecution of Jehovah’s witnesses has taken place, and it is among that people that “the testimony of Jesus Christ” must be delivered, and this is done for the honor of Jehovah’s name. Christ Jesus leads the “servant” class, causing them to go about the land and deliver the testimony of Jehovah, which is committed unto Christ Jesus and by him committed to the remnant. (*Rev.* 12: 17) This is preparatory work for the great war, because Jehovah will have the testimony delivered before he engages in the fight. It is the honor of Jehovah’s name that is involved, and that is the reason why the testimony must be given. “Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.”—*Ezek.* 36: 22; *Ps.* 115: 1, 2; *Isa.* 66: 18, 19.

The authoritative words of Jesus are that he would send forth his angels and gather out all that offend and all workers of iniquity. (*Matt.* 13: 41) This is work of cleansing the sanctuary that the approved ones may be prepared to do the work of Jehovah and give full attention to the kingdom interests. This being done, the approved ones constitute the remnant, which are specially dear to the Lord and tenderly loved by him. Hence Jehovah, by his prophet, speaks of these as “the apple of his eye”. The eyes of Jeho-

vah watch over the remnant, and to commit an offense against them is to commit offense against the eyes of Jehovah God. Those who serve Jehovah faithfully he will protect and will prepare them for the war. Psalm 101:6 reads: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." With confidence the remnant pray: "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17:8, 9) Those who maintain their integrity toward God he will keep; as written prophetically concerning spiritual Israel: "He kept him as the apple of his eye."—Deut. 32:10.

Jehovah constantly bestows his loving-kindness upon his faithful witnesses, and to them that loving-kindness is great consolation. While the Lord comforts his own people he informs them that he will turn the tables on Satan's organization, and particularly on that part of the organization of earth that persecutes the faithful remnant: "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." (2:9) Other translations of this text read: "For, behold, I will shake mine hand over them." (*English Revised Version*) "For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, and ye [hypocritical 'Christendom'] shall know that Jehovah of hosts hath sent me."—*Roth*.

This prophecy shows that it is the judgment of Jehovah against the persecutors of his people executed against them because they have thus dishonored Jehovah's name. During the World War the Anglo-American imperialistic system, which is "Christendom", spoiled Jehovah's witnesses and killed the Elijah work. Now Jehovah says: "Behold me! brandishing my hand over them." This is his hand of judgment that will destroy them. (Deut. 32:41) Jehovah has sent his witnesses to bear his testimony before "Christendom" and to thus 'serve them', and in turn "Christendom" has maltreated Jehovah's witnesses; which is an insult to the Lord. Therefore the Lord directs his servants, saying concerning the enemy: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."—Rev. 18:6.

The people of Satan's organization, particularly the ruling class of "Christendom", namely, the religious shepherds and the principal of the flocks, shall

know that Jehovah of hosts has sent his witnesses to them. God will make known to these hypocrites that he sent his Judge and Messenger to the temple in 1918 and that since that time he has been causing his humble and faithful representatives on earth to bring the truth to the rulers of the world, and that they have spurned the truth and now shall receive their just punishment. It is displeasing to Jehovah to have the praises of men sung in connection with such work; hence he commands that his people shall sing forth God's praises: "Sing unto the Lord; for he hath done excellent things: this is known [(marginal reading) this make known] in all the earth." (Isa. 12:5) The universal organization of Jehovah is mentioned under the symbol of a woman called "Zion", which gives birth to his kingdom or capital organization. This includes those of the remnant on earth who maintain their integrity to the end. The kingdom organization is therefore properly called the "daughter of Zion". Those of the capital organization are told to sing forth the praises of Jehovah for the excellent things which he has done. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."—Zech. 2:10.

The kingdom was born in 1914 (Rev. 12:5); and the birth of the children of Zion began in 1918, when judgment began at the house of God. "Before she travailed, she [Zion] brought forth [the kingdom]; before her pain came, she was delivered of a man child [the capital organization]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day [the day of Jehovah]? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her [other] children [the other members of Jehovah's royal family aside from Christ Jesus]." (Isa. 66:7, 8) All who have been thus born and who continue faithful are taught of God and have great peace, and hence with them it is a time of joy and singing. (Isa. 54:13) Now the anointed see that Jehovah has come to his sanctuary in the representative capacity of his beloved Son, Christ Jesus, and their joy knows no bounds. Jehovah is in his holy temple, and such is a cause of rejoicing to all who love his appearing. (Hab. 2:20; 2 Tim. 4:8) This is "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) This means to the faithful that they are free and that they will serve God according to his will and not according to the will of any creature. Therefore they rejoice in the Lord and dwell in comfort and in safety in his temple.

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***JEHOVAH is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident.***

—Psalm 27:1-3, *A.R.V.*