



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. L

SEMI-MONTHLY

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts falling them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

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 wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

EDITORIAL COMMITTEE

J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 7 Beresford Rd., Strathfield, Sydney, N. S. W., Australia
South African 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

WATCHTOWER NETWORK EXTENDED

In the providence of Jehovah it is a pleasure to announce that beginning Sunday, September 1, the following ten stations were added to the list of twenty previously engaged to broadcast each Sunday morning a sixty-minute program presented in New York city:

WHDH Gloucester, Mass.	WLAP Louisville, Ky.
WLBG Petersburg, Va.	WOWO Fort Wayne, Ind.
WPTF Raleigh, N. C.	KTNT Muscatine, Iowa
WVVA Wheeling, W. Va.	KFEQ St. Joseph, Mo.
WKBN Youngstown, Ohio	KSOO Sioux Falls, S. Dak.

Effective beyond all comparison with the old method of holding public meetings in halls, this weekly presentation of the glad tidings by means of radio is being recognized enthusiastically by classes in territory where the program can be heard. It brings definitely into view at this time the much-discussed opportunity for all individuals and classes to unite their energies and resources in 'lifting up the voice with strength', clearly and in no uncertain tone. The less effective method of independent broadcasts over many smaller stations also is being discontinued by such classes, and all effort is concentrated upon the task of thoroughly and regularly advertising the Sunday chain program. We commend this action of the classes to the earnest consideration of all.

Every one engaged in the house-to-house work in territory now served by this weekly broadcast is invited to make thorough preparation at once to share in the work of telling the people that this unique service is available to listeners.

An attractive announcement folder, supplied by the Society at cost, is described more particularly in *The Watch Tower* for March 1, 1929 (page 66). Colporteurs and class workers now using this folder find it to be a convenient and effective method of continually reminding the public of this chain program.

RADIO IN ESTHONIA

A powerful station in Esthonia, located in the city of Tallinn (otherwise known as Reval or Revel), now broadcasts the kingdom message every Sunday at 3 p. m., Esthonian time, which is the equivalent of 1 p. m. London time or 8 a. m. American Eastern Standard time. The station uses ten kilowatts of power and operates in channel 1030 kilocycles (291 meters).

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Ambassadors"

Issue of September 1, 1929

Week beginning November 3 ¶ 1-32
Week beginning November 10 ¶ 33-52

"Satan's Organization" (Part 1)

Issue of September 15, 1929

Week beginning November 17 ¶ 1-32
Week beginning November 24 ¶ 33-61

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

OCTOBER 1, 1929

No. 19

ASSEMBLING OF HIS PEOPLE

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."—Isa. 45: 20.

JEHOVAH addresses his anointed in the foregoing text. It is his expressed will that they shall draw near together. Because they are of his organization the anointed are likened unto "a city that is compact together". (Ps. 122: 3) God further identifies those addressed when he says: "Ye that are escaped of the nations." God, by Christ, has gathered his people out from the nations of the world and made of them a special nation to show forth his praises. They continue for a time in this world, but are not any part of it. Their citizenship is in heaven, and their unqualified allegiance is to God and his government. They know their God, and they pray to him intelligently with full assurance that their prayers are heard.

God himself contrasts the anointed with those who have a form of godliness but who know not the power thereof. The foolish have no knowledge of Jehovah God and his purposes; hence they set up graven images and their prayers are made to a god that can not save. Every religious system on earth may properly be placed in the class last named. They give honor and praise to their respective religious organizations or to the clergymen or principal men of the flock thereof. These they set before them as graven images, and their worship is in vain. They disregard God and his Word, although God has said: 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none besides me.' The foolish give no heed thereto. They frequently assemble themselves together, not in obedience to Jehovah's commandments, but to give glory and honor to their own organization.

In obedience to God's commandments, and at stated times, his anointed ones assemble themselves together. Such assemblies are often designated as conventions. Since the anointed constitute God's servant class, and service to the Lord is their vocation, such assemblies are properly designated service conventions. All who are in full harmony with Jehovah God and wholly devoted to his service not only are welcome at such conventions but joyfully attend and enter wholeheartedly into the festivities of the occasion. The love

of God and of Christ draws them together. They assemble for the purpose of discussing together the great truths that God's flashes of lightning unfold to them and for the purpose of considering ways and means to perform more efficiently their obligations unto the Lord. They find no time for gossiping; they have no interest in the schemes of men; they are not inclined to give honor and praise to men or man-made organizations; but they delight to sing forth the praises of the Lord. Such assemblies are in harmony with the will of God; hence they are beneficial to all who have any part therein.

To this end a number of conventions have been held in Europe during the summer months of the year, some of which the president of the Society, accompanied by other brethren from America, had the privilege to attend. Knowing that all of like precious faith have a keen interest in such assemblies and a desire to hear of and concerning them, some account of these conventions is given in *The Watch Tower*.

The American party arrived at London May 4. The next day brethren to the number of approximately 2,400 gathered at Queen's Hall, London, to hear an address by the president of the Society. It was a happy occasion. The beaming countenances of those brethren, and their cheerful speech, bore witness to the fact that they were joyful in the Lord.

PARIS

On May 9 two conventions of the Bible Students assembled at Paris. One was made up of the French brethren, while the other was composed of the Polish brethren. Because of the two languages two separate conventions were necessary. The number attending the Polish convention was by far the larger of the two. Following the World War many people from Poland immigrated to northern France and settled there. The truth took hold on many of them and a number have shown a real interest therein, and this number has grown until now there is a goodly company of Polish brethren in France. Many of them attended the convention at Paris. The French-speaking brethren were from France, Belgium, and Switzer-

land. These conventions were addressed by the following brethren: Zaugg, Harbeck, Martin, Kusma, Salter, Rutherford, and others. The brethren attending were happy and gave evidence of being greatly refreshed by these meetings.

A large proportion of those attending engaged in the field service, and with good results. Some of the brethren who reside in France but do not speak the French language desired to engage in the field service work among the French-speaking people. A happy idea was suggested, and as a result a brief canvass in the French language was printed on a card and this the canvasser hands to the person visited to read. The Lord's blessing has been on this method of canvassing. Many persons reading the canvass immediately buy the books. This is proof that it is not so much the talking that gives the witness, but the few pointed suggestions that enable one to see the importance of the message and to induce them to read what is printed in connection with the Scriptures. It is a real joy to note that the French people are exhibiting more interest for the message of the kingdom than heretofore. Many books are now being placed among them.

ZURICH

The convention of the consecrated for Switzerland was held at Zurich, May 11-13 inclusive. Brother Blattler was the chairman of the convention. Others who addressed the meetings were: Brothers Buckholtz, Martin, Echols, Haslett, Salter, Harbeck and Rutherford. About 1,400 attended this convention. All the speeches had to do with the subject-matter which appears in *The Watch Tower*. Each speaker emphasized the great privilege now enjoyed by the anointed of the Lord in giving testimony to his name and to his kingdom. As elsewhere, there has been some shaking going on in Switzerland, but those who stand firmly are strong in the Lord and in the power of his might and are showing more enthusiasm than heretofore. They are united in heart devotion and action to the glory of the Lord. Those who were permitted to attend the convention exhibited a greater determination than ever before to faithfully press the battle to the end. Monday the 13th was service day. A large proportion of those attending the convention engaged in the field service.

It will be of interest to the anointed to refer briefly here to some of the experiences of the Swiss brethren during the past few years. The enemies of the truth have attempted to stamp out the work by having the canvassers arrested and haled into the courts. Upon advice from the Society's office, and with the full cooperation of the Society, lawyers were engaged and a strenuous fight was made in the courts. After many months of effort in this behalf the decisions of the courts have been rendered in favor of the brethren canvassing; and now in most of the

cantons of Switzerland the work goes on at an increased pace and without interruption from the law officers.

In a recent case decided by one of the courts some of the colporteurs were arrested and put on trial. The evidence showed that they were going from house to house exhibiting the books explaining the Bible and thereby preaching the gospel. The court decided the case in favor of the Bible Students and discharged them from custody. The court went even further and rendered a decision that the defendants, the Bible Students, having been wrongfully deprived of their time and interrupted in their work by being arrested and put on trial, should have and recover a specific sum of money to be paid by those who caused the arrest. It is hoped that they may now go on with less interruption. The people of Switzerland are beginning to learn that the Bible Students are not enemies but are real friends of the people and desire to bring them information that is of real value.

On Monday the 13th a public meeting was held at Berne, which was addressed by Brother Rutherford. The hall, seating upward of 1,000, was packed to overflowing, and many were unable to gain admission. The interest shown by the audience may well be described as unusual. At the conclusion of the lecture books were offered to the people at the customary price, and fully seventy percent of the audience went away with books and booklets. Many gave evidence of being profoundly interested in what they heard, and desired to learn more. The visit to Switzerland was attended with the Lord's rich blessings, and all who had a part in the meetings were greatly refreshed. The convention voted to have the president convey their love and greetings to the brethren in America and elsewhere. *The Watch Tower* employs this means of gladly complying with that request.

LEIPZIG

The convention at Leipzig, Germany, was held May 18-21 and may well be designated as international, due to the fact that brethren attended not only from Germany but from Switzerland, France, Austria, Czechoslovakia, Hungary, Poland, England, Scandinavia, Canada and the United States. The assembly was held in the great Agricultural Machine Hall, which was fully equipped with voice amplifiers that enabled all to hear plainly. About 12,000 brethren attended the convention. A grand and imposing sight greeted the eyes of those who observed the audience from the platform. More than 10,000 persons sat calmly in their places with the expression of joy upon each countenance because they were privileged to have a part in the Lord's service. A splendid orchestra of more than 100 pieces led the music, and then at a given signal that mass of humanity arose and joyfully sang praises to the great Jehovah God. Then

they sat down in their places to follow carefully and earnestly every word uttered by the speakers.

The chairman of the convention was Brother Balzereit, assisted by Brothers A. and H. Decker and a staff of other willing workers. The arrangements for the convention were quite ideal. It was orderly and every one seemed to be eager to perform the duty assigned to him or her. In addition to the brethren above named, the convention was addressed by Brothers Martin, Echols, Salter, Hemery, Haslett, Harbeck and Rutherford. The audience closely followed the words of each speaker and showed by their approval that they received a blessing therefrom.

The German brethren exhibited much zeal in advertising the King and his kingdom and in giving honor to Jehovah's name. On the afternoon preceding the public meeting a parade was given through the principal streets of the city. A great number of motor trucks, passenger automobiles, motorcycles and bicycles beautifully decorated with fresh flowers were used by the brethren in this parade. On the sides of the cars were signs printed in large letters announcing the public meeting. This decorated and enthusiastic procession, led by a motor truck containing an orchestra, moved through the principal streets of Leipzig. Great interest was created, as the results show.

The public meeting that night was attended by approximately 20,000 persons, and the great crowd gave the closest attention to the address on "Peace and Prosperity for the People", delivered by the president of the Society. Just preceding the public meeting a clergyman had caused to be published in one of the local papers an attack upon the Bible Students. This furnished opportunity for the speaker at the public meeting to expose the clergy and show them in their true light, which was done to the delight of the great audience. As usual, the adversary overreached himself and the Lord overruled his efforts to his own glory. The interest manifested at the public meeting was, to say the least, beyond the ordinary. The common people of Germany gladly hear the truth. The best proof of this is given in the number of pieces of literature placed in their hands.

SERVICE DAY

To service day is due special mention. The German brethren, like the anointed elsewhere on earth, realize their great privilege in having some part in doing God's commandments to now preach the good news of the kingdom. Necessarily the territory to be covered within a few hours must be small because of the difficulty of traveling any great distance. On the morning of service day more than 7,000 brethren responded for field service. It was found that there was territory assigned and available for only 5,410. The workers were divided into companies, each under the direction of a captain. At a given signal every one

marched quickly to his or her territory and began work with a zeal and joy peculiar to the anointed of the Lord. In the afternoon all were back in the great hall eagerly awaiting the announcement of the result of the few hours of field work. Brother Rutherford addressed the convention at this hour and announced the results in these words: "Dieses ist ein grosser Tag. Gott sei gepriesen!" The convention received these imperfectly spoken German words with much laughter and cheering. Then the speaker announced the results, to wit: Workers in the field to the number of 5,410. In the few hours in the morning they placed in the hands of the people bound volumes to the number of 8,400; booklets, 206,000; making a grand total of 214,400 books and booklets. The announcement was received with shouts of joy. Something had been done to the glory of Jehovah's name.

A motion picture was taken of the convention by a film company, to be exhibited throughout Germany as a news item. The convention concluded by the singing of "Auf wiedersehn!" (God be with you till we meet again) and the little company of Jehovah's anointed went away with a song in their hearts and upon their lips expressing the determination to press the fight until God's name is vindicated. It was a happy time! The German brethren requested that a message of love and good cheer be passed on to their brethren throughout the earth. It is gladly done herewith. Other meetings were held in Magdeburg and elsewhere, but space will not permit to say more here at this time.

LONDON

From Germany our American party flew to London and there received a hearty greeting from the brethren. The convention was held May 31-June 4, in Alexandra Palace. The following named brethren addressed the convention: Burton, Hemery, Haslett, Senior, Bowland, Echols, Lloyd, Salter, Chapman, Phillips, Dey, and Rutherford. Each and every one of these brethren used the subject-matter considered in *The Watch Tower* and emphasized the privilege and importance of now magnifying Jehovah's name. For several years progress of the brethren in Britain has been noted. It can properly be said that now the anointed there give evidence of a more healthy spiritual condition than at any time in the past. This is gratifying and proof that they are following the lead of Christ Jesus and learning of him to boldly and fearlessly proclaim the truth. They eagerly grasp the truth as the Lord flashes his lightning to them, and they rejoice in his service. Much more could be said of this convention, but the space is limited. Let it be known that the brethren in the vicinity of London are truly awake and doing with their might what their hands find to do to the Lord's praise. The convention asked that a message of love be transmitted to their brethren who read *The Watch Tower*, and that

request is gladly complied with. During the convention more than 100 consecrated performed the symbol of water immersion.

The public meeting was held Sunday evening at Royal Albert Hall. Although the speaker of the occasion has been at that hall many times, again it was filled by a most responsive and attentive audience, to hear "Peace and Prosperity for the People" discussed. As evidence of the public interest, at the conclusion of the lecture a strange gentleman who had heard the truth apparently for the first time arose and moved a vote of thanks be given the speaker. The brethren attending were also enthused by reason of the message of truth and by the splendid response of the public. The sale of books at this meeting was much above the average.

The brethren attending the convention joyfully responded to the call for field service. The largest number attending that convention was about 3,000. Of this number approximately 1,900 engaged in the field service. These placed in the hands of the people a total number of 9,526 books and booklets. To accomplish this result the brethren made calls to the number of 53,282. That was a splendid effort and was attended by the Lord's blessing.

GLASGOW

The Glasgow convention was held June 15-18 inclusive. Approximately the same speakers as at London addressed this convention. Upward of 950 brethren attended the convention. It was marked by complete unity of all who were there. Not only were the discourses followed with the closest attention, but many testimonies gave proof that the brethren are fully in line for the service of Jehovah. Like the anointed elsewhere, they see that they have been given the truth to use, not for a selfish purpose, but to the glory of the great Giver of all good gifts. Their clear grasp of present truth, accompanied by their activities in the field service, is the best proof of full devotion to the Lord. The joy of the Lord was manifested by those attending this convention as it was at other places in this tour. On service day upward of 600 engaged in the field work. They made a total of 15,756 calls. This, together with the public meeting, resulted in placing in the hands of the people books and booklets to the number of 4,616.

The zeal and enthusiasm manifested by the Scotch brethren in advertising the public meeting is worthy of special note. Kelvin Hall, Scotland's largest, was taken for the occasion. Every possible thing the brethren could do was done to advertise this meeting and to prepare the hall for the occasion. At the appointed hour upward of 11,000 persons were in the hall. As soon as the speaker began it was apparent that the electric voice amplifiers installed were inadequate. This was no fault of the brethren, but of the company engaged to install these amplifiers. It was really a

pity to see how many tried to hear but could not. They crowded closer to the speaker's stand and many of them stood for one hour and a half attentively following every word of the lecture.

Many were the expressions by the public of the pleasure they had in hearing the lecture, and 1,276 books and booklets were taken away by those whose hearts were touched by the truth. The general opinion expressed by the brethren was that it was the greatest public meeting Scotland has had. The same expression applies to the convention. It was a real joy to be there. Because of their love for the Lord and his brethren elsewhere *The Watch Tower* was requested by the Scotch brethren to transmit a message of love to all others of like precious faith. The unity in the church throughout the earth at this time is gratifying beyond expression.

MANCHESTER

The convention at Manchester served particularly for the benefit of the brethren of northern England not able to attend London or Scotland. About 2,300 brethren attended the Manchester convention. It was a season of real joy in the Lord and in his service. Each one of the brethren of the American party addressed the convention. A number of the English brethren did also. Within a few hours devoted to the field service 12,718 calls were made by 570 workers, with the result that 1,719 books and booklets were placed in the hands of the people. When it is considered that many persons in and about Manchester are without employment and depend upon the public dole for food, the above result is splendid. Happy will be the day when all hungry souls may know the Lord and bask in the sunshine of his blessings!

The brethren in the Manchester section are somewhat less in number than in former years, but a greater degree of zeal and love and devotion to the Lord is manifested by those who remain. As in other places, the evidence is that Jehovah will have his work done and will accomplish it by those who are really devoted to him, be the number greater or smaller. *The Watch Tower* takes pleasure in complying with the request of the convention to convey the love and good cheer of those attending to our brethren in other parts of the earth. Space will not here permit giving account of other conventions held. These will be considered in the annual report soon to follow.

PRAYER MEETING

A praise, prayer and testimony meeting was held with the London tabernacle congregation on the evening of August 7. It was a happy and refreshing occasion. The text for the week was the key for the testimonies, all of which showed a healthy spiritual condition of the brethren. Not one moment was lost in this meeting. Many were on their feet at one time

waiting their respective turns to express themselves. The testimonies were to the point and joyfully given. The hour passed only too quickly.

A mind not well balanced by the spirit of the Lord may easily go to extremes. For this reason it has been suggested by some that praise, prayer and testimony meetings should no longer be held, but that all the time be devoted to field service. *The Watch Tower* would consider such a course a great mistake. While the importance of the field service can not be too strongly stressed, we must remember that it is needful for the brethren to meet together to encourage, aid and comfort one another. No occasion for such is better than that of a prayer and testimony meeting. All the consecrated should attend these meetings if reasonably possible. They are helpful to those along the way. The occasion is thereby furnished to draw the brethren closer together and to enable them to understand that all the anointed are one and must stand shoulder to shoulder in the battle for the gospel of the kingdom. In connection with the text first above quoted we should bear in mind the words of the apostle: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. 10: 24, 25.

The midweek meetings afford splendid opportunity to comply with this timely and important injunction. It is hoped that the brethren will not neglect the prayer and testimony meetings. At such meetings the time should not be taken up by the leader, but he should give opportunity for as many as possible to give a brief, pointed testimony, these to be interspersed by prayers at the proper time.

The anointed of the Lord are admonished to have and use the spirit of a sound mind. Sometimes one in his enthusiasm for a certain branch of the service work makes a mistake by advising brethren to discontinue meetings Sunday afternoons and evenings. This should not be done. No one can long remain in the truth who does not feed his mind upon the spiritual food which the Lord has provided. Berean studies by the classes are therefore vitally essential for the spiritual welfare of the brethren. *The Watch Tower* has repeatedly called attention to the fact, and again restates it, that the morning hours on Sunday be used for canvassing from door to door and that in the afternoons and evenings class meetings be held.

Again some go to the extreme of advising that the office of elder is obsolete and that there is no longer a necessity for electing elders. The Lord provided the organization in the church, and no man has the authority to say that the office or service of the elder in the church is obsolete. *The Watch Tower* advises, however, that no one be elected to the office of elder or deacon who is opposed to the field service work that

the Society is carrying on. Sometimes there is a brother competent to fill the office of elder who is physically incapacitated to engage in the field service work, or is otherwise hindered by causes over which he has no control. If, however, he is in full sympathy with the work and does what he can to encourage the same, and in full harmony with the Society and its publications, there is no reason why he should not be elected to the office of elder or deacon, provided, of course, he possesses the Scriptural qualifications.

RADIO

The tour made through a portion of Europe was attended with much pleasure and real joy and brings to mind the sweet unity of God's people and the unspeakable privilege of having some part in declaring his praises. Regularly each week reports were coming from America of the enthusiasm and vigorous campaign carried on by the anointed there. On returning to America it was found that the brethren in the United States and Canada had joyfully united and cooperated with the main office at Brooklyn in preparing for the radio network to broadcast the lecture "Health and Life for the People". On Sunday morning, August 25, ninety-seven radio stations tied together by wires and radio simultaneously broadcast this lecture, and reports show that every word was distinctly heard by many persons from the Atlantic to the Pacific ocean and from Canada to the extreme south of the United States.

What a wonderful opportunity Jehovah has arranged in these days to give testimony to his name! The speaker stood in his private studio at Watch Tower, Staten Island, New York, and spoke to an audience spread out through a space exceeding 3,000 miles east and west and a like distance north and south. How many heard, no one can say exactly, but probably millions were in that audience. At the conclusion of the lecture a number of the brethren as far as 3,000 miles away from the place of the broadcast wired the speaker expressing their joy at having heard every word, and then added that within a few minutes they would be in the field with the new book *Life*.

Surely Jehovah is pleased with his little army of faithful witnesses. These, in obedience to God's commandment, 'assembled themselves together' to hear words of good cheer. Although scattered over a large area, they are drawn close together by the spirit of the Lord. They have escaped from the world and abandoned the graven images. Their undivided and unstinted praise is given to Jehovah and his King. They know that the kingdom is at hand, and they delight to tell it.

Doubtless the radio network of August 25 last was the most successful ever had. Many are now of the opinion that it would be for the best interest of the truth to have all our force united in a weekly radio

network. If the Lord provides the money and means we will take it that it is his will that we do so. Many stations simultaneously broadcasting the same message will doubtless give a wider proclamation to the truth and to the glory of Jehovah.

Reports show that these chain programs are the best means to open the way to carry the truth into the homes of the people. Many report that immediately following the lecture they found people waiting for some one to call on them and bring them the books. One brother writes: "In this small town a radio dealer had installed a loud-speaker so the people in the streets could hear for two or more blocks away. When the lecture was concluded both that man and I were in tears. I immediately produced a copy of *Life* and he gladly took the book and ordered the others."

The message of truth is progressing grandly! The numbers carrying the message are small, but the power of the Lord in them is great. His name be praised!

The Society's Radio Department submits the following brief report:

Jehovah poured out his blessing in unmeasurable abundance upon the August 25 international broadcast, according to some of the thousands of telegraphic and mail reports that are still coming.

Here are a few picked at random:

Memphis, Tennessee: Station manager said it was one of the best-balanced programs yet to come over the air. Everything was as clear as a bell. Fifteen service workers listened in the studio and then went to work. Sixteen copies of *Life* sold to people who called on telephone at end of program. Every one spoke very highly of program and glad to get the book.

Oklahoma City: The broadcast was a complete success as we heard it.

Scranton, Pennsylvania: Judging from comments received while distributing the circulars advertising the August 25 broadcast, and also the comments received during the regular canvass, the Sunday morning programs are listened to

by a multitude of people. The talk on August 25 was most inspiring; and altogether an excellent program.

London, Ontario: A wonderful witness! All that could be desired in quality and delivery.

Oil City, Pennsylvania: Station manager [WLBW] said it was the best Bible talk he ever heard in his life and believed it was the truth. He said they received many phone calls, local and long distance, thanking the station for going in the hook-up.

Dallas, Texas: We have never heard anything to equal this broadcast. The Dallas ecclesia assembled this morning at the Jefferson Hotel to hear Brother Rutherford.

St. Paul, Minnesota: Heard every word of the talk distinctly. Jehovah has surely blessed this hook-up and the words that went out over the air. It gives us greater determination than ever before to hasten to the people with the message while there is yet time.

Reading, Pennsylvania: Program 100%.

Denver, Colorado: Most wonderful witness ever given to humanity.

Charleston, West Virginia: Every word could be heard. Even those who are hard of hearing heard every word.

Harrisburg, Pennsylvania: Brother Rutherford's voice carried much better than usual. Reception perfect, without interruption or delay.

Oakland, California: This was the best hook-up yet.

Birmingham, Alabama: The address was as music from the throne of Jehovah. Best, clearest, and most satisfactory, from a mechanical standpoint also, of any program that has come through on chain. [This station regularly broadcasts the Columbia chain offerings.]

Abilene, Kansas: We believe that this lecture was heard by many times more people than any previous radio lecture. Of course there are several reasons for this. . . . Most of all, the leaflet advertising prepared the field. We found quite a percentage of people who mentioned receiving the handbill and later listened.

Chicago, Illinois: Entire program was beautiful, . . . Brother Rutherford's talk quite strong; but it needs strong talk to get people out of the Santa Claus ideas and fairy tales by which the preachers have put the people to sleep.

Roanoke, Virginia: We join in humble prayer and thanksgiving to our Jehovah God for his message, "flashes from the temple"; and we feel more than ever the urge . . . to magnify the name of our God and to announce LOUDER the glad news of the King and his Kingdom. Truly it has been the greatest success of any program the WATCHTOWER has endeavored to carry to the Roanoke radio audience.

And thus thousands of others!

WHAT IS MEANT BY REDEMPTION?

[Thirty-minute radio lecture]

THE word "redemption" is found many times both in the Old and in the New Testament. The careful reader of these texts, together with their contexts, will get a correct idea of the meaning of this word. The Scriptures use the word exactly as we use it in every-day conversation. "Redemption" implies that a possession has been lost or forfeited, either through misfortune or adversity, or through negligence or sin. It means, further, that some arrangement has been made to buy back the possession and restore it to its original owner. This thought of the loss of a possession and its purchase and restoration to its original owner permeates the Bible from cover to cover. In the New Testament the word means "a setting free" or "full deliverance".

Not only does the Bible tell us in most explicit language of such a loss, such a purchase, and such a recovery, but it furnishes many illustrations of these facts in connection with God's dealings with the children of Israel. The Apostle Paul tells us that Israel's experiences and God's dealing with them during their forty years' wanderings in the wilderness were "types" and were written for the learning of those who live in the 'ends of the ages'.—1 Cor. 10:11.

In discussing the subject of "redemption" it will be helpful to us to briefly examine one of these types. The children of Israel were God's people, because they had entered into a covenant with God, while in Egypt, through Moses as their mediator. Jehovah had delivered them from bondage in Egypt, and from the

power of the wicked oppressor, Pharaoh. He had led them forty years through the wilderness and finally brought them into the promised land. Here he divided the land to them by lot, and according to their families. Each family had its own home, its own possession. This home was to be their "estate" unless lost or forfeited in some way. Through sickness or accident the owner might be obliged to sell a part or all of the "estate" to provide for his needs. Or, through carelessness or some crime, he might forfeit a part or all of the same.

There was an arrangement in their covenant, however, by which a "brother" or "near relative" could purchase the lost or forfeited "estate" within a specified time and restore the same to its original owner. (Lev. 26:48, 49) If this was not done, there was in their covenant another arrangement which provided that every fiftieth year was to be a jubilee year and that all lost or forfeited possessions were, at that time, to be restored to their original owners. Both of these arrangements meant a restitution of the possession to the owner, but only the *purchase and restoration of the possession by a relative before the jubilee year arrived* was called "redemption", and this redemption of an Israelite's possession is a most beautiful picture of what the Bible calls "the redemption that is in Christ Jesus".

With this picture in mind let us examine the reality and ask some questions. Why did Jesus Christ have to do a redemptive work? What "estate" was "lost" and who were the original owners, and when will these owners get the "estate" back again? And, finally, who is the "brother" or "near relative" who will purchase and restore the "estate"?

The fact that in these last days great teachers would deny the redemption that is in Christ Jesus was most plainly foretold by the Apostle Peter. In 2 Peter 2:1 we read: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and [shall] bring upon themselves swift destruction." The destruction here referred to is a total and complete destruction, called "second death" in other texts. This text means that those who persist in denying the redemptive work of Jesus will eventually die the second death and never be permitted to live again.

This fact gives this subject tremendous importance and explains why the International Bible Students are giving time and money and effort in warning the people of their peril at the hands of these false teachers. In giving this warning it is of the utmost importance that these teachers be pointed out, so that the people may know who are their enemies and why.

Jesus said that 'the Father sent the Son into the world to save the world'. Again, he said: 'I am come that I might give my life a ransom for many.' The Apostle Paul says: "Christ died for our sins according to the scriptures." And, again, Paul said: "With-

out shedding of blood is no remission." Scores of other texts confirm this thought.

Since the Bible places so much stress on the necessity for the death of Jesus, why is it that there are professed followers of Christ in our day who deny such necessity? They deny that his death is of any value to the race. They claim that there is no need of a redemption, 'because the race has never fallen, but has always been evolving upward.' If it were true, as they claim, that man started as a protoplasm and has been slowly developing upward to a higher degree of intelligence through all the millenniums of the past, then, of course, man would need no redemption.

But such an assumption is a most direct contradiction of the Scriptures; and we might properly ask, Who has a right to contradict God? Who has the wisdom to do it? and can he prove his assertions? We answer most emphatically that he can not prove them. Yet these teachings are abroad in many pulpits and are promulgated in almost every college on earth, so that it is a well-known fact that boys and girls reared in Christian homes and sent to college almost invariably graduate either skeptics or full-fledged infidels, because they are taught that there is no necessity for a redemption work by Jesus.

When once we clearly see the glorious "estate" which God gave to the race in Eden, and realize how that "estate" was lost by sin, and that God sent his only begotten Son into the world to redeem and restore that "estate" to mankind, the subject of redemption becomes clear and luminous, as well as exceedingly important. Christians in general have not perceived what man's first estate was. The so-called great teachers have foisted on the people their *own* idea, that all the saved go to heaven, and all the rest to torment; and that after the earth has served the purpose of an incubator, to hatch out beings for other planets, it will be burned up. This false theory is a denial of the redemption which God has purposed by and through Jesus Christ.

Let us consider man's "estate". When God created Adam, he created the entire race in his loins. He gave him dominion over the birds, fish, beasts, and over all the earth. He then told Adam to multiply and increase and fill the earth with his posterity. He placed Adam on trial for life, and placed a certain test before him in order to prove his loyalty and obedience. Had Adam passed the trial successfully, his "estate" would have been a most wonderful and glorious one. He was told to subdue the earth; and had he not sinned and been driven out of Eden, this work would have progressed until, eventually, the entire earth would have been like the sample which God gave Adam in the garden of Eden, and Adam and his children would still be living on the earth, creatures of God's blessing and favor and love. Not a taint of sin would be in existence anywhere; no disease or death, no wars, no crime or poverty or distress. Everybody happy, con-

tented and enjoying God's great gift of everlasting life. Peace, prosperity, liberty and happiness would be the portion of all. The earth itself would have been man's everlasting home, a beautiful paradise; beautiful flowers, beautiful trees and shrubbery, and beautiful homes. No weeds, thorns, briars or thistles to annoy and injure him; no vicious animals or venomous reptiles to fear. The earth would be spontaneously yielding its vegetation for man's food and pleasure. But best of all, this "estate" was to be man's for ever and ever. An earth full of God's human children enjoying his blessing and favor, and exemplifying in every word and act the glorious "image of God" in which they were created.

This was man's "estate". No pen nor tongue can properly describe it. It was God's best gift to mankind. This "estate" was lost. In his trial for life in Eden, Adam proved disloyal and disobedient and forfeited his "estate". This occurred before any one of his children was born. After his defection, God drove him out of his beautiful home, which was a sample of the home that *all* his children would have possessed had Adam not sinned. He came under divine condemnation. He could not give his children the "estate" which God gave to him, because he had forfeited all right to it. It was no longer his possession.

In this undone and cast-off condition, the entire human family became innately selfish. Personal welfare, personal prosperity and individual health became the paramount issues in every life. Under this stimulus of selfishness, every man's hand was turned against his neighbor. Crime, graft, dishonesty, cruelty, corruption, greed, vice, gambling, oppression and a host of kindred evils engulfed the race, and the history of the past 6,000 years has been written in distress, sorrow, tears and blood.

It has been one continual fight against the ravages of disease and death, a continual struggle against thorns, thistles and weeds to obtain the barest necessities of life, with the mentally and physically stronger preying on the weaker and living off the products of their labor. Unspeakable injustices, tyrannies and wickedness have been perpetrated on men by their brother man. No pen nor tongue can properly paint the horrors of *this* picture.

Mankind had lost their "estate". But what had they lost? They had lost life and the right to live; they had lost their home and the dominion over the birds, fish and beasts, as well as over all the earth. But more than all this, they had lost God's favor and love and blessing. Seizing the opportunity and working upon man's selfishness, Satan now assumed control of the race and blinded and deceived them more and more concerning God's plans and purposes and love. Paul tells us that Satan is "the god of this world", and that he "hath blinded the minds of them which believe not, lest the light of the glorious gospel

of Christ . . . should shine unto them". John tells us that "the whole world lieth in the wicked one".

From the consequences of Adam's sin, no man can deliver himself or his fellow men. All man-made efforts toward deliverance are and always will be doomed to failure. Leagues of nations, federations of churches, legislation, sanitation and dietetics can accomplish absolutely nothing. Indeed it seems that these can not even *relieve* the situation, thus proving the truth of the psalmist's words: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother."—Ps. 49: 6, 7.

What did the race need? The answer is that they needed a "*near relative*", a brother, who would redeem their lost estate and restore it to them. Among the human family, however, there was none who could do this work of redemption. Whoever this "near relative" would be, he must be able to pay the death penalty against Adam; he must be able to redeem the "estate", and must have the power and authority to restore it to its former owners, namely, Adam and his race.

Perceiving the helplessness of the race, and realizing that there was no help in man and that no deliverance was possible by or through man's efforts, Jehovah God in his love and pity provided help. He provided "a saviour, and a great one" in the person of his Son, our Lord Jesus Christ. It was Jehovah who "laid help upon one that is mighty". It was Jehovah God who "sent his only begotten Son into the world" to be the savior of the world. But hitherto the Son of God was not a "near relative", not a brother: he was in heaven, higher than the angels, a spirit being, and as such he could not be a redeemer, for the reason that the redeemer *must be a man*, a brother, or one near of kin to the human race.

Under these circumstances God's hand was not shortened that he could not save. In a wonderful and miraculous way he arranged that Jesus should become a man by being born of a woman. The story of Jesus' birth is familiar to all. Being born of a woman, he was of necessity a human being; for Jesus said, "That which is born of the flesh is flesh."

The theological creeds teach that Jesus, although born of a woman, was part God. These creeds speak of him as "*the God-man*". This statement is contrary to science, reason and Scripture. The Bible speaks of him as "the man Christ Jesus". By being born of a human mother Jesus became a "*near relative*" of the human family, a "brother" to Adam and *his* family. He was not a descendant of Adam; had he been, he would have inherited Adam's imperfections and could not have been a redeemer. But he was a "branch" grafted into the Adamic stock through his mother, and hence did not inherit Adam's imperfection. He was, as the Bible says, "holy, harmless, undefiled."

What a condescension was manifested by the Son of God in leaving his heavenly glory and becoming a man, that he might be man's redeemer! Speaking of this condescension the apostle says: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) Again, Paul says that Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross".—Phil. 2:7, 8.

But why did the glorious Son of God condescend to become a man? According to the Scriptures, the answer is, That he might redeem mankind from the curse of sin and death and purchase back the lost estate, in order that it might ultimately be restored to the race. Hence the Scriptures say that it was "the *man Christ Jesus* who gave himself a ransom for all". (1 Tim. 2:5, 6) Reasoning on this same subject, Paul tells us further that "since by man came death, by man came also the resurrection of the dead". (1 Cor. 15:21) Jesus himself said: "My *flesh* . . . I will give for the life of the world."

Here is a lesson repeatedly emphasized in the Bible, namely, that the redeemer of the race *must be* another *man*. The blood of bulls and goats could not take away sins; neither could the death of an angel or any other spirit being serve to redeem the race. This is the Scriptural explanation of why Jesus had to become a man. When Jesus was in the flesh, he was in every sense a *human* being. In one sense only did he differ from any other member of the race. He was not under condemnation to death; he was not a sinner, for the reason that he was begotten of God, and not of Adam, and hence inherited none of Adam's imperfections. Whoever would redeem the race *must be a man*, and *must be a sinless* man.

Thus Jesus became a "near relative" to the race, for the very purpose of redeeming and restoring the lost estate. Jesus said: "The Son of man is come to seek and to save that which was lost."—Luke 19:10.

At Jordan, Jesus was thirty years old, a full-fledged, mature man, and there he gave himself to death as man's redeemer, a perfect sacrifice, and acceptable unto God. That fleshly body, with all its right to live as a human being, which right had never been forfeited by sin, was what Jesus gave as the redemption price for the race and its lost estate. Jesus could never have any of those rights back again, for he had parted with them as the purchase price for the race and man's estate. He can never be a man again, for, if he should, the *price* of man's redemption would be taken back.

By dying as a man, our Lord Jesus accomplished several things which are of stupendous importance to the race. First, he paid the penalty of death which was justly pronounced against Adam in Eden, and

which brought all of Adam's children under condemnation. Secondly, he purchased both the race of mankind and their lost earthly estate, and is now the owner of these.

Since the penalty against Adam has been paid, both Adam and his posterity are legally entitled to a deliverance from the condemnation. Jesus himself tells us in most emphatic language that such a deliverance is sure to come. He said: "The hour is coming, in the which all that are in the graves shall hear [the voice of the Son of man] . . . and shall come forth." (John 5:28, 29) Paul says the same thing, as we read in Acts 24:15: "There shall be a resurrection of the dead, both of the just and unjust." The logical outcome of the redemptive work of Jesus Christ is the resurrection of the dead, and an opportunity to get back what Adam lost for them by his sin.

In most clear and positive language the Scriptures tell us that the earth is to become like the garden of Eden, and that man is to live on it for ever. The prophet and the apostle tell us of a time when the 'knowledge of the Lord shall fill the whole earth as the waters cover the deep'; of a time when every knee shall bow and every tongue confess that Christ is the Lord, and of a time when God's will shall be done on earth as it is done in heaven. What a tremendous work this will be! Try to imagine 20,000,000,000 people called forth from the tomb, and the tremendous work involved in giving them proper instruction in ways of righteousness; teaching them God's law; telling them about God's plans, purposes and love. Think of the things they will have to learn, and the things they will have to unlearn. They will have to unlearn all the creeds, both the so-called Christian and the heathen. They will have to unlearn all the false teachings about the necessity for militarism and war, also great numbers of other man-made teachings and ways.

But now the question occurs, If Jesus is dead, how can he restore the "estate" and bless the people with such wonderful knowledge? The answer is that Jesus, during a period of three and a half years, was on trial for life on a higher plane of being than the human. He was successful in that trial, and three days after his death God raised him from the dead, no longer a human being, but as a reward for his obedience and loyalty God exalted him far above the angels, cherubim, seraphim, and even above the condition of glory which he had before he came to earth. He is now at God's right hand; he has the divine nature; he has all power in heaven and in earth; he has the keys of death and hell, and it is God's purpose that he shall deliver *from death and hell* all that are in these places, and hence we read in Revelation 20:13 that 'death and hell shall deliver up the dead which are in them'.

The resurrected Jesus Christ will do all this work of awakening twenty billion from the sleep of death and giving them a knowledge of the truth. Other texts show that some will prove wilful and will be destroyed

in the second death, utterly annihilated. When the willing and obedient of the race get back their lost estate, purchased by the man Christ Jesus, a "near relative", and when they have life in perfection, happy and sinless, free from pain and death, *then* redemption will be complete. Then everybody will recognize the value and the necessity for the redemptive work of Jesus, and the lips of those who are now denying this necessity will be for ever closed. Some will be closed because of being ashamed of having so taught. Others will be closed in second death because of their wilful and stubborn rejection of the redemptive work of Jesus.

The human family lost everything because of Adam's sin. Jesus has purchased this lost "estate", and very shortly now complete deliverance will be the portion of all who will gratefully accept it.

The people should be notified of the blessings which are so soon to come to them, and those who do notify them will be doing what in the Bible is called 'preaching the gospel of the kingdom'.

Representatives of *The Watch Tower* spend their

Sundays in going from house to house preaching this message, by the printed page. Sunday is a day set apart by human law for cessation of secular work in order that people might engage in religious work. The least expensive and most effective method of preaching is by the printed page. Books and booklets explaining the redemptive work of Jesus are placed in the hands of the people at cost. This method of preaching does away with the utterly useless expense of building large church edifices, with costly cushions, pipe organs, lofty domes and spires, which have no relation to the gospel whatever. Those who use all the time they can spare from their secular employment during the week to place this same message in the hands of the people delight to do this work, and do not expect any temporal reward. They do expect, however, that any who hate the message will revile them, slam doors in their face, and try to stop the message from going out. Representatives of *The Watch Tower* are trying to call with these books at every home in the land; therefore every one of you who is listening now may expect some one to call at your home in the near future.

Rejoice in Jehovah! rejoice, O ye righteous!
 For praise to the upright is comely and fair;
 With harp and with psalt'ry give thanks to Jehovah,
 Your ten-stringed lyre in his honor prepare.
 A new song of praise to Jehovah, oh, sing ye!
 In notes of loud melody pour forth your skill;
 For upright and pure are the words of Jehovah,
 The deeds of his hand they are faithfulness still.

The eye of Jehovah on those that do fear him
 Still rests, upon those on his mercy who stay,
 Their soul from all death by his power to deliver,
 To keep them alive in the earth's evil day.
 Our soul for Jehovah has waited, has waited;
 For our succor is he, our strength is his power.
 Yea, he, even he, is our shield and our buckler,
 And in him our heart shall rejoice evermore.

WORLD RECONSTRUCTION: WHY, HOW, AND WHEN?

[Fifteen-minute radio lecture]

THE necessity for a reconstruction of the world is apparent to every thoughtful person. Indeed, thoughtful people have always recognized that the financial conditions of the earth are unjust and oppressive; that social conditions are unequal; that political conditions are controlled by bribery, corruption and graft, and that the theories set forth by the religious elements of earth are uncertain, confusing and contradictory. All good people deplore such conditions, and numerous theories have been advanced to better the same.

Philanthropists have suggested their theory of reconstruction; dieticians their theory; health specialists their theory; lawmakers their theory; politicians many theories, and each religious system its theory. But thus far all these have failed.

The World War of 1914 to 1918 was fought to make the world safe for democracy. Democracy means political, social and legal equality. This is the ideal condition and the God-intended one. But the World War disorganized the world more than ever, and this

fact was recognized by everybody, so much so that a great cry went up throughout the earth, saying, "Back to normalcy," which means that conditions prior to 1914 are recognized as better than those prevailing since the war. Thus the war failed to establish democracy in the earth and is now acknowledged to have been a curse. It filled the earth with broken hearts and broken homes; with crime and unmentionable diseases; with lawlessness, high taxes, high cost of living and stupendous national debts. It taught people how to graft and plot, terrorize and profiteer. It stunted both the national and the individual conscience so that world reconstruction is recognized as more necessary today than ever before.

All human efforts to construct the world on a just and an equitable basis have proven a failure. But why is this so? The answer is that the majority of mankind are selfish. Instead of thinking in broad terms for the best good of all the people, men think only of what will be for their own personal and private gain. It is selfishness that has brought the world

to its present deplorable condition, and it is folly to think that better conditions will prevail as long as men are selfish. This being true, it is vain to look for any success along the line of reconstruction from any human effort.

In view of these facts, it may be asked, Is there any hope of a reconstruction of the world which will be a blessing to all the people? Yes; but this reconstruction will not come by man's efforts. It will be the work of Jehovah God, using his Son, our Lord Jesus Christ, as his great agent in accomplishing the same.

In other words, reconstruction will come only by and through the kingdom of Christ, the kingdom for which Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This kingdom is the only hope of the world. It will bring order out of chaos; it will establish peace, righteousness, justice and love in the earth; it will educate, uplift and bless all the people; it will give to every man and woman a sound mind and body; it will bestow health and happiness upon all; it will make just laws; it will abolish sickness, crime, poverty and death, and it will awaken the dead and enable them to share in all these blessings.

Speaking of this kingdom and its blessings, Jehovah, by the mouth of his prophet Haggai, says: "I will shake all nations, and the desire of all nations shall come." (Hag. 2:7) Surely the desire of all nations is life, liberty, peace and happiness, together with freedom from disease, from poverty, sin and death. Manifestly no efforts of man, no matter how honestly and conscientiously made, can accomplish these results; and if the Lord has a plan whereby he can bring about such universal blessings, everybody ought to be glad.

Speaking of this kingdom and its blessings, the Prophet Isaiah says: "And it shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains [over all other kingdoms], . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord [join ourselves to the kingdom of the Lord], . . . and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

This text shows that the reconstruction under Christ's kingdom will do away with war; and this is acknowledged to be the desire of all good people today. The end of all wars is mentioned again by the Prophet David in these words: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of

the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8, 9) This termination of war and the destruction of all the paraphernalia of war will be accomplished only by and through the kingdom of Christ.

In Isaiah 33:24 we read of that reconstruction work which will be accomplished by Christ's kingdom, as follows: "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." In Revelation 21:4 are found these words of Jesus: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Speaking of the time when the Lord will come to save his people, the Prophet Isaiah again says, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:5, 6) Surely this will be the desire of all nations. In this same chapter, verse 8, we read: "A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein."

This highway refers to God's way of reconstruction, and means that all the stumbling stones shall be removed and that a way will be established so broad and so easy of access that nobody will misunderstand. The knowledge of the Lord shall then cover the earth as the waters cover the sea. Everybody will know the truth; they will know what is for their best interests; Satan will be bound and can no longer deceive anybody. Satan is not bound now, and people are often deceived into doing something or following a course which they think is right, only to find later that their course was wrong and to their injury and the injury of their fellow men. It will not be so then, for the Lord has promised through his prophet that "the wayfaring men, though fools, shall not err therein".

Thus seen, according to the Scriptures, world reconstruction will mean, first, that all people will be brought to a knowledge of the truth, an accurate knowledge of the truth. It will mean the restoration of the people to perfect physical health; it will mean their uplift to perfect moral conditions; and it will mean their spiritual regeneration, until every man will love God supremely and his neighbor as himself. In the Scriptures this work of reconstruction is called "regeneration" and means a making over again.

Reconstruction of the world will mean the bringing of the human race up from sin and degradation, and leading them over the highway of holiness, back to life, liberty, peace, happiness, perfect health, perfect morals, and freedom from all poverty, distress, sickness and death. When this reconstruction is completed

it will mean that mankind will receive back as an everlasting inheritance all those blessings which Adam enjoyed before he sinned.

All the prophets foretold this time of reconstruction and have foretold that it would be world reconstruction, by which is meant that it would be a reconstruction of a government on the earth that will give the people *earthly* and not heavenly blessings. This fact has been hidden by the claim that all the saved will go to heaven.

Some additional texts showing that people will live on the earth for ever are noteworthy. Micah 4:4 reads: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

Also, Isaiah 65:21, 22: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."

And still again, Psalm 37:29: "The righteous shall inherit the land, and dwell therein for ever."

When we get the thought that Christ's kingdom is to reconstruct the earth, we have the correct thought.

Reconstruction is necessary. The reason is clearly stated in Psalm 82:3-5. "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked. They know not, neither do they understand: they walk on in darkness: all the foundations of the earth are out of course."

Readjustment of earth's affairs will be accomplished by Christ's kingdom. It will involve the giving of blessings to the people which lie far beyond any human power to give. No human power can give life, heal the sick, restore to health the lame, the halt, the blind. No human power can take selfishness out of human hearts and plant love therein. Only the kingdom of Christ can do these things.

According to the Scriptures, we are living in the last days, which means the last days of Satan's reign and of the permission of evil. The Scriptures show that even now Christ has begun to set up his kingdom, and that very soon its blessings will be apparent to all. It is a special pleasure to announce that the next few years will witness the full establishment of that kingdom which is to be the desire of all nations.

INTERESTING LETTERS

GRATEFULLY ACTIVE

DEAR BROTHER RUTHERFORD:

Peace be unto you and yours in the name of our Father and his beloved Son.

I thank God for the message of August 25 and for you. Your love for God, your great courage, and your love for the little army in the field, has been and is a great comfort to me.

Surely every honest person that has heard your address will want the books. I hurry along with God's message of truth, praying for strength to finish the work that God has given me to do.

Christian love to those who aid in the program.

D. E. MORGAN, *Colporteur*.

faithfully, taking it to the people; and we know the message *must go* before the great Jehovah speaks to humanity in the whirlwind. (This seems to me to be the great voice out of the temple of heaven from the throne, saying, "It is done," just before the thunders, earthquake, etc.—Rev. 16:17.)

I can in my imagination hear all the faithful say, 'Here am I, dear Lord, send me.'

Be comforted, dear brother, and *feast on the Lord's feast*. He is with you, and the faithful are too.

Yours, thanking the Lord for *Life*, I do thank you for the precious little book, the best *yet!*

W. F. McLENDON, *Mississippi*.

BEFORE JEHOVAH SPEAKS TO HUMANITY

DEAR BROTHER RUTHERFORD:

Surely the great Jehovah and his great Son have made us (his people) a great feast in the very midst of his and our enemies since 1918, and the King has served and is serving us with wonderful courses: *The Harp of God* (we thought we had it all), *Comfort for the Jews*, *Deliverance*, *Creation*, *Reconciliation*, *Government*, and oh what refreshing drafts and wondrous dishes all in between in *The Tower!* Praise his name for the *present truth!*

And now *Life*. What more can he say, and what more could we ask? Surely, as said of the first miracle, he has kept the best for the last of the feast. How like our God!

And now to think the book of Job is explained; and we faithful ones of the Lord, whether we be young in years or old and gray-haired, are young and vigorous in the Lord and have the wonderful message for the poor groaning creation that Elihu had for Job. (The three frauds have had their say.) And now we have the Lord's message for them and we don't have to say it all by heart. The Lord is so good to have the *whole message so beautifully and attractively* told in *Life*. No doubt he will give us credit for the same if we are joyfully,

"YE THAT ... MENTION ... JEHOVAH, KEEP NOT SILENCE"

DEAR BRETHREN:

A familiar scripture often quoted by Bible Students is that found in Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In the past some Bible Students have used this scripture as an excuse for not speaking the truth about God's Word under certain conditions. When one has been known to oppose the truth vigorously and does so in the presence of others, some have thought that the Bible Student should meekly refrain from presenting the truth or should even go so far as to commend the opposer for his honest conviction. They thus make a compromise rather than take a stand for the truth, holding that to present the truth under these circumstances would seem to be 'casting pearls before swine'.

On other occasions the witness for God has refrained from presenting the truth, even when the opportunity presents itself, because 'in his judgment' the person or persons under consideration were not in the right heart attitude and would be "dogs" or "swine" in the meaning of the scripture. Briefly, the belief has been that this scripture discouraged any attempt to boldly witness in the presence of God's enemies, and

encouraged rather a compromising attitude than speaking of God's beautiful truths among the evil-minded.

It is always best to exercise good judgment in presenting the truth, but I believe the scripture quoted has been misapplied and used as an excuse by many who fear man and not God. The pearls are beautiful ornaments to be worn where they are exposed to view. They are always readily seen by others, and in such positions that they could hardly escape notice. The pearls represent the truth of God's Word, and particularly his message which is given to his witnesses to proclaim. God's witnesses are to wear this beautiful truth where the people can see it; in other words, God's faithful ones make known the truth that they receive; and the pearls, like a garment, identify one. In this case, the pearls reveal to others one's absolute faith in God's Word and a desire to show all who will see the beautiful gifts of the truth.

If one appears among "swine" he should at all times, with the spirit of a sound mind, remember that he is a witness of God. He should maintain his bold, unswerving stand for Jehovah, and by so doing many will glorify and honor God in the day of visitation. He can maintain this attitude only by continuing to wear his pearls where they can be seen.

If one has not a complete devotion for God, and fears man, he may desire to compromise and to meekly sit by, fearing persecution from the enemy. By so doing he would be casting his pearls before the swine, trying to appease them, to compromise with them, to save himself. This would be selfish, and God's Word reveals that he who attempts to save his own life is likely to lose it for good.

It seems, therefore, that 'casting pearls before swine' means to hide one's bold stand for God under the cloak of 'spiritual meekness', piety, sanctimoniousness, and to compromise with the enemy, and does not mean, as many have thought, to speak the truth at the wrong time. One speaks the truth by keeping the pearls on, not by casting them off.

We have six beautiful pearls to wear now; they are nearly all the colors of the rainbow too: *Life* (red), *Reconciliation* (orange), *Government* (yellow), *The Harp of God* (green), *Creation* (blue), *Deliverance* (indigo).

With appreciation to Jehovah for his gracious gifts, I am

Your fellow servant in Christ,

J. C. HOGAN, *Arkansas.*

SPURRED ON

DEAR BROTHER RUTHERFORD:

I know that you will be interested to learn of the success of our four-day service convention, July 4 to 7, at Newark, N. J.

This can only be the result of Jehovah's special blessing and overruling power, enabling his ambassadors to tell the people here that Jehovah is God.

As you know, the system used throughout the northern New Jersey district was adopted in carrying on this larger convention and has proven very successful, not only in securing reports, but also in getting the workers out in the field early in the morning.

I am inclosing a sample of the cards now used in connection with our monthly conventions. In reporting this way the sale of books can be determined ten minutes after the reports are turned in by each director.

Our sales during the four days of the Newark convention are as follows:

Bound volumes	2,514
Booklets	6,261
Total	8,775
Number of workers, average	707
Number of calls or canvasses	19,399
Number of homes supplied literature	4,660
Number of hours worked	2,873
Average number of canvasses per hour	6.7

One in every 4.1 homes canvassed received literature.

Surely the above figures are gratifying, and it only spurs us on to greater zeal and joy.

I am extending to you the love of all the Newark friends, and our prayers are daily on your behalf.

With much Christian love, I am

Yours in the Master's service,

HAROLD C. SCHIEMAN.

ACTIVITY BRINGS JOY

DEAR BROTHER RUTHERFORD:

Permit me to acknowledge, with thanksgiving, receipt of the new book, *Life*, which I am sure will accomplish the purpose designed by our loving heavenly Father, through his anointed King, Christ Jesus.

I am grateful to the Lord for the share it is my privilege to have in the pioneer field of the King's work and can sincerely state that this field of activity gives me joy such as the Devil's crowd can not even offer to any of its most ardent supporters.

Praying the Lord's richest blessing upon you as you continue to fearlessly and courageously discharge, to Jehovah's honor, the duties of the privileged office you hold, I remain, with much Christian love,

Your brother in the King's ranks,

E. W. BETLER, *Pennsylvania.*

WHAT A PRIVILEGE!

DEAR BROTHER RUTHERFORD:

Greetings of love in the name of our Lord and Savior.

Your latest book, *Life*, has been received and I am enjoying it immensely. To have such a short name, the book certainly contains a storehouse of knowledge. It will certainly be a joy to present this latest book, with the other five you have already supplied us, to the people.

I am satisfied that the people will devour *Life* as starved waifs offered places at a banquet table. What a privilege the Lord has extended to his anointed ones, and I feel honored to have a place in the company!

Thank you for the book, and may the Lord continue to shower his blessings upon you and upon those who with you labor together in the Lord's service at Bethel.

Your brother in his service,

WILLIAM K. JACKSON, *Texas.*

'SURELY THE LORD DIRECTED'

DEAR BROTHER RUTHERFORD:

As an auxiliary colporteur going from door to door, I have much opportunity to hear the comments of the people on the Bible Students, radio lectures, and on yourself. You will kindly excuse me if I take a few moments of your time to tell you about them.

One dear old lady said, "If I had the money I would buy every book you have, and I would just like to see Judge Rutherford once and shake him by the hand, and tell him how I love him for the beautiful explanation of the Bible."

A Sunday school teacher called me back after I had left a notice of next Sunday's [August 25] lecture and said, "I want to tell you how I love and enjoy your lectures. I get them every Sunday evening." I suggested that she get some one to substitute for her Sunday morning next and listen to you.

Judge Locke, of our city, said: "Yes, I hear Judge Rutherford over the radio and consider him a very fine speaker."

The Jews, almost without exception, love you, dear brother, for your message. Another lady, "Yes, indeed, I am delighted with the lectures and I want the set of five books."

The people generally made this remark as I left notice of lecture on Sunday, "Oh, Judge Rutherford himself? Sure I'll tune in! We get it every Sunday." You are taking a warm place in their hearts, and so as I go from door to door I can see the little smile which starts at the mouth and spreads all over the face when they learn what I've got; they are glad, brother.

I write you this not to flatter you, for the Lord's people 'know not how to give flattering titles, for in so doing our Maker would take us away', but to let you know how we benefit in our work through you, and how the people are delighting in the word of Truth. Surely, indeed, no one but the Lord directed you in the early days of the radio to use it to magnify Jehovah's great name. I thank the Lord for the *Watch Tower* articles coming through you, every one of them grand.

With continual prayers to our Father to keep you and to give a special blessing of grace and his spirit for Sunday morning,

Your fellow servant,

M. BAILEY, *Virginia.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Repub. Grove, Va. ..Sept.	30	East Bradford, Va. ..Oct.	16
South Boston, Va. .. Oct.	1	Clifton Forge, Va.	18, 20
Crewe, Va.	2	Waynesboro, Va.	21
Keysville, Va.	3	Dayton, Va.	22, 23
Danville, Va.	4, 6	Front Royal, Va.	24
Hurt, Va.	7, 8	Berryville, Va.	25
Lynchburg, Va.	9, 10	Winchester, Va.	27
Roanoke, Va.	11, 13	Hagerstown, Md.	28, 29
Wytheville, Va.	14, 15	Philadelphia, Pa. Oct. 31-Nov. 3	

C. W. CUTFORTH

Lamont, Alta.Oct.	1	Wadena, Sask.Oct.	15, 16
N. Battleford, Sask. ..	3, 8	Invermay, Sask.	17, 18
Spruce Lake, Sask. ..	4, 7	Kamsack, Sask. ..Oct.	19, 20, 24
Paradise Hill, Sask. ..	5, 6	Yorkton, Sask.	21, 22
Saskatoon, Sask.	9, 10	Gilbert Plains, Man. ..	26, 27
Quill Lake, Sask.	12, 13	Grandview, Man.	28, 29
Clair, Sask.	14, 15	Dauphin, Man.	31

G. H. DRAPER

Waynesburg, Pa. Sept. 29-Oct. 1		Oakland, Md.Oct.	17-19
Rices Landing, Pa. Oct. 3-5		Cumberland, Md.	20-22
Leckrone, Pa.	6-8	Hagerstown, Md.	24-26
Uniontown, Pa.	10-12	York, Pa.	27, 28
Lonaconing, Md.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

M. L. HERR

Sanford, Me.Oct.	3-5	Hallowell, Me.	20-22
Springvale, Me.	6-8	Pittsfield, Me.	24, 25
Portland, Me.	10-12	Abbott, Me.	26, 27
Yarmouth, Me.	13-15	Bangor, Me.	28, 29
Lewiston, Me.Oct.	17-19	Philadelphia, Pa. Oct. 31-Nov. 3	

W. M. HERSEE

Medicine Hat, Alta. Oct.	1, 2	Shaunavon, Sask.Oct.	20, 21
Maple Creek, Sask. ..	3, 4	Inveroid, Sask.	22
Swift Current, Sask. ..	5, 6	Assinibola, Sask.	23
Herbert, Sask.	7, 8	Viceroy, Sask.	25
Chaplin, Sask.	10, 11	Roche Percée, Sask. ..	27
Moose Jaw, Sask.	12, 13	Estevan, Sask.	28
Mossbank, Sask.	14, 15	Weyburn, Sask.	29
Mazenod, Sask.	17, 18	Earl Grey, Sask.	31

DWIGHT KENYON

Phoenix, Ariz.Oct.	1-6	San Diego, Calif.Oct.	17-20
Yuma, Ariz.	8-10	Oceanside, Calif.	22-24
El Centro, Calif.	12-14	Los Angeles, Calif.	26-31

A. H. MACMILLAN

Dallas, Tex.Sept. 29-Oct.	29, 30	Lincoln, Nebr.Oct.	14, 15
Fort Worth, Tex.Oct.	1, 2	Omaha, Nebr.	16, 17
Oklahoma City, Okla. ..	3, 4	Cedar Rapids, Iowa ..	19, 20
Tulsa, Okla.	6, 7	Chicago, Ill.	21
Arkansas City, Kans. ..	8	Lima, Ohio	22, 23
Wichita, Kans.	9	Mansfield, Ohio	24, 25
Hutchinson, Kans.	10	Duquesne, Pa.	27
Topeka, Kans.	12, 13	Philadelphia, Pa. Oct. 31-Nov. 3	

H. S. MURRAY

Syracuse, N. Y. Sept. 29-Oct. 1		Gloversville, N. Y.	17-19
Cortland, N. Y.Oct.	3-5	Johnstown, N. Y.	20-22
Rome, N. Y.	6-8	Glens Falls, N. Y.	24-26
Utica, N. Y.	10-12	Ticonderoga, N. Y.	27-29
Watertown, N. Y.Oct.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

E. D. ORRELL

Worcester, Mass. Sept. 30-Oct. 8		New York, N. Y.Oct.	17-27
Springfield, Mass.Oct.	10-15	Philadelphia, Pa. Oct. 28-Nov. 3	

J. C. RAINBOW

Berlin, N. D.Sept. 29-Oct. 1		Bay City, Mich.Oct.	17-19
Vulcan, Mich.Oct.	3-5	Port Huron, Mich.	20-22
Marquette, Mich.	6-8	Monessen, Pa.	24-26
Manistee, Mich.	10-12	Brownsville, Pa.	27-29
Midland, Mich.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

E. B. SHEFFIELD

Johnstown, Pa. Sept. 29-Oct. 1		Harrisburg, Pa.	17-19
Altoona, Pa.Oct.	3-5	Norristown, Pa.	20-22
Alexandria, Pa.	6-8	Lansdale, Pa.	24-26
Lewistown, Pa.	10-12	Chester Springs, Pa. ..	27-29
McClure, Pa.Oct.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

W. J. THORN

Kittanning, Pa. Sept. 29-Oct. 1		Pottsville, Pa.Oct.	17-19
McGees Mills, Pa.Oct.	3-5	Hazleton, Pa.	20-22
Sunbury, Pa.	6-8	Wilkes-Barre, Pa.	24-26
Shamokin, Pa.	10-12	Scranton, Pa.	27-29
Mahanoy City, Pa.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

S. H. TOUTJIAN

Vineland, N. J. Sept. 29-Oct. 1		Linfield, N. J.Oct.	17-19
Bridgeton, N. J.Oct.	3-5	Pottstown, Pa.	20-22
Atlantic City, N. J.	6-8	Bangor, Pa.	24-26
Lakewood, N. J.	10-12	Kunkletown, Pa.	27-29
Camden, N. J.	13-15	Philadelphia, Pa. Oct. 31-Nov. 3	

J. C. WATT

Brockton, Mass.Oct.	3-5	Byfield, Mass.Oct.	20, 21
Quincy, Mass.	6-8	Lawrence, Mass.	22, 23
Waltham, Mass.	10-12	Lowell, Mass.	24-26
Lynn, Mass.	13-15	Leominster, Mass.	27-29
Beverly, Mass.	17-19	Philadelphia, Pa. Oct. 31-Nov. 3	

THE PHILADELPHIA CONVENTION

Reports received at the office of the Society indicate there will be a large attendance at the Philadelphia convention, to be held October 31 to November 3 inclusive. Many, from different parts of the country, are signifying their purpose of attending. All the regional service directors will be present.

The annual meeting will be held at 10 o'clock on Thursday morning, and the convention will begin at 2 o'clock in the afternoon.

The brethren at Philadelphia will render all assistance possible in securing desirable accommodations at a reasonable rate. We advise all who contemplate attending to write immediately to the secretary, George G. Calhoun, 6019 N. Tenth St., Philadelphia, Pa.

The convention will continue from Thursday afternoon until Sunday evening. Sunday morning the chain radio program will be broadcast from a Philadelphia station, and then the entire convention will participate in the field service. The first meeting on Sunday will be at 4 o'clock in the afternoon. There will also be a meeting Sunday evening.

Let all who are devoted to Jehovah and who can attend this convention present the matter before the Lord for his blessing, and come with a heart devoted to him, determined to be a blessing to others, to receive a blessing and to be an honor to Jehovah's name. The convention will doubtless be a great stimulus to the brethren who are in the Lord's army.

SCRIPTURE STUDY SPECIAL

Those who desire to find an excuse to oppose the Society's work make the charge that we are not putting the *Studies in the Scriptures*, written by Pastor Russell, in the hands of the people. The Society has decided to designate the week beginning November 10 as a special drive week for the sale of *Studies in the Scriptures*.

Consignments are being shipped to the classes. The price of the full set of seven volumes of *Studies in the Scriptures*, for that week, will be \$1.25 in the United States and Canada, and a corresponding price in other countries. Let all the class workers, pioneers, and colporteurs prepare for this special drive.

Immediately following this special drive week, canvassers will all return to the sale of the other volumes.