



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LII SEMI-MONTHLY No. 22

NOVEMBER 15, 1931

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

THE SCRIPTURES CLEARLY TEACH

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

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

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

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

YEAR BOOK

The *Year Book* for 1932 will be ready for delivery about December 15. It contains the President's Annual Report, which is very encouraging to all the anointed. By the Lord's grace, there has been a remarkable increase in the work done by Jehovah's witnesses in nearly every part of the earth, and this we feel sure will thrill every one of "the servant". World-wide oppression and unemployment have served to cause the people to listen to the message of the kingdom more readily, and as a result more literature was distributed than during any previous year. There are many other interesting features in the Report.

Additionally, as usual, the *Year Book* contains the text for the year, with appropriate comment, a text bearing on the year's text for each Wednesday declaration meeting, and a text for every day of the year, with suitable comment.

We shall be pleased if each company of Jehovah's witnesses, through its stockkeeper, will act promptly in sending orders to us. This will greatly aid us in determining the number to print. The limited edition makes it necessary to take the usual fifty cents for each copy.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

YEARLY SUBSCRIPTION PRICE

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

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FOR THE BLIND

For the benefit of those who are blind the Society has through its department for the Blind prepared the *Creation* book in Braille. It is in five volumes and has 614 pages. The price is \$8.75. *Reconciliation* also has been published in Braille, at a cost of \$8.00. To those unable to purchase, either book will be sent on loan. All orders and requests for copies on loan should be addressed to the Society's Branch for the Blind at 1210 Spear St., Logansport, Indiana.

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The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LII

NOVEMBER 15, 1931

No. 22

PRAISE OF JEHOVAH

"Great is Jehovah, and worthy to be heartily praised, and his greatness is unsearchable."—Ps. 145:3, Roth.

JEHOVAH has brought to light his royal house which is made up of a people dedicated to the praise of his name. These have raised a song of praise to his name and will continue to sing it for ever. In due time Jehovah will reveal himself to all to whom he will grant everlasting life, and they too will join in the song of praise. When his word and name are vindicated before all who love righteousness, and these are brought to a knowledge of his purposes, then all flesh shall praise his holy name. No others will ever be given life everlasting, because Jesus authoritatively said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) All who get life will come to know that Jehovah is great, and that the magnitude of his greatness is beyond the understanding of creatures. This fact alone will call forth the unstinted and continuous praise of all living creation.

² There is nothing in connection with the songs set forth in the Bible, and known to us as the book of Psalms, which definitely marks the time they were written. The outstanding fact, however, is that they were written primarily for the benefit, encouragement and comfort of God's remnant people on earth in the last days and for the benefit and joy later of all who shall live and obey God. The one hundred and forty-fifth Psalm is notable among the collection of Psalms because it is wholly devoted to praise. It indicates vigor and freshness, and it bespeaks more than deliverance from the trouble of the enemy. There is in it high exultation and joy, such as can be found only under conditions of perfect unity and harmony with the will and purpose of the Most High. Such praise as declared by this psalm ranks highest amongst the experiences of the child of God. It indicates an understanding of God and of his purposes, close communion with him, and an appreciation of the privileges of serving him.

³ Who is the composer and leader of this psalm? The heading given to the psalm is "David's Psalm of Praise". As a king David was "a man after [God's] own heart". (1 Sam. 13:14) The psalmist therefore here represents, in the main, the faithful people of God when gathered together in unity under

Christ Jesus the beloved King and instructed in the way of righteousness. It applies when these are made members of the royal house. It pleased Jehovah to use King David to indite most of the Psalms. They are prophetic and given to the people of Jehovah to be used by them in giving expression to their prayers and to their songs of praise.

⁴ To be sure, Jehovah could have used a person of any station in life to write the Psalms, provided that person was devoted to God. For instance, Amos was a herdsman, but God took him from tending the cattle and made him his servant to bear a message to Israel, his covenant people. (Amos 7:14, 15) But the fact that the Lord used David the king of Israel to write the Psalms strongly supports the conclusion that the Psalms which he wrote were written for the special benefit of the people whom David the king represented and foreshadowed. He was a king with knowledge and royal instincts and stood in a special relationship to God, and hence what he wrote was written for the people of God who stand in a special relationship to him. These Psalms, therefore, such as the one hundred and forty-fifth, seem clearly to have been given as a means of expression to be used by the people of God under certain peculiar circumstances. It is the kingly class speaking in praise to the great King Eternal. The opening stanza is: "I will extol thee, my God, O King." These words indicate that they were written to be addressed by the members of the royal house to the Almighty King. It has pleased God through the flashes of light from his temple to reveal the proper understanding to 'his elect servant' and to show that there are some on earth whom he calls his remnant and who are made a part of "the servant". The conclusion is, therefore, that the one hundred and forty-fifth Psalm was prophetically given for the use of his faithful remnant at the time when the remnant should realize their position in God's organization as his witnesses and bear his name before the peoples of the earth.

⁵ An ordinary poet might imagine and describe what a king should be, but he could not write with an understanding such as comes only from an insight into and experience of one who has had service as a king. With like reasoning we must conclude that a

consecrated person, even though well informed as to the meaning of consecration and the purpose of God to establish his kingdom, and to then restore the obedient peoples of earth, could never enter into the fulness of the expression of this psalm unless he has also entered into experiences which have given him a deeper appreciation of the kingdom and its relationship to Jehovah and the vindication of his name. He must appreciate the fact that the greatest doctrine of the Bible is that concerning the kingdom of God, because by and through it Jehovah's word and name will be completely vindicated before all creation. Even though well informed as to the truth, the Christian enters into an appreciation of the precious things only with his brethren who are of like precious faith and who have had like experiences by the grace of God. It is therefore seen that it is the remnant that understand and rejoice together and are given privileges of understanding and appreciation of the Lord as others cannot have at this time.

⁶ David the king was used to give expression to the thought, but Jesus, whom David especially foreshadowed, could and did enter into the experiences with a full appreciation thereof. Aside from Jesus, only the remnant can now have the joy expressed by the psalmist, because as God's chosen ones these are his visible representatives on earth speaking for the King, and God's time has come for them to enter into the joy of the Lord and to follow upon the "highway" under the leadership of Christ Jesus, God's anointed King.

⁷ Those of the consecrated who believe and claim that the proper course at this time is a life of simple faith, with much prayer and meditation, and that by such means they gain a sweet disposition, which qualifies them for heaven, thereby reveal themselves as quite immature. They deceive themselves by thinking that such a course is spiritual growth. Faith, love for righteousness, and prayer are all necessary, to be sure, and no Christian can get on without such; seeking after purity in thought and action, and with a desire to serve and please God, is entirely proper. But these things alone are not sufficient. To spend the time in seeking to have a perfect disposition, and to create a desire to know and to do the will of God, is a waste of opportunities. Such a one is like a servant who is so anxious to do the will of his master that he spends his time examining his own heart and trying to determine whether or not he has a true desire to serve. He sits down and waits for some opportunity of service to be put in his lap, and, when it comes, with great feigned meekness he says: Am I really qualified to do it? Probably I had better let someone else do it. Before he moves he waits for some sign to indicate that the Lord wants him to move, instead of studying the Word of God and thereby ascertaining the will of the Most High. He waits for orders instead of being diligent in search-

ing the Word of God to know what God has long ago ordered his people shall do in the last days. Such a servant is an unprofitable one who deceives himself into believing that all that is required by the Lord is an earnest desire for self-cleansing and an outward piety. Maturity of the followers of Christ Jesus is not gained by constant attendance upon the first principles, but by accepting a man's responsibility and then doing with energy what is found to be done.—Heb. 5:12-14; 6:1-3.

⁸ Those who think that purity of motive with meditation and prayer is proof of maturity as followers of Christ Jesus, thereby show that they have been overreached by the enemy and lulled to sleep. The time has come when all of God's approved ones on the earth must be of one mind to do the will of God as he has revealed it in his Word. Such maturity could not take place until after the coming of the Lord to the temple of Jehovah and the gathering of the faithful unto himself. Before that the truth revealed was not sufficient to bring the church into fulness of unity of mind and of action. Now is the time of war, and God is assembling his host under Christ for the last fight. It is a time to be awake and on the alert.

⁹ To the remnant a part in this great war has been assigned, and that part is to proclaim the praises of Jehovah God while the armies march to battle. All the remnant must now stand shoulder to shoulder and fight for and with their brethren. (Neh. 4:14; 2 Tim. 2:3, 4) This is not a time for dissension and quibbling, but it is a time for complete peace and harmony in the army of the Lord; and all those who receive God's approval must and will stand steadfastly together, shoulder to shoulder, doing full duty and acquitting themselves as faithful soldiers of the Lord. What these faithful ones do strikes terror to the heart of the enemy and at the same time encourages all who are in the faithful ranks of the Lord. (Phil. 1:27, 28) Such know no fear, because fear is in the mind only of the selfish. He who is wholly devoted to God fears no creature, but with boldness performs his duty as a real man. This condition of the people of God is pictured in the prophecy of Isaiah by the class of faithful ones having been cleansed with a coal of fire from the altar and who then hear the voice of the Lord saying: "Who will go for us?" and who then respond quickly, saying: "Here am I; send me."

¹⁰ It was after the coming of the Lord to the temple, and even about 1922, that God's people began to awake and to put on their beautiful garments of war which the Lord had provided. Then the remnant could see themselves joined with Christ the King in the work to be done to the glory of Jehovah. The truth of the present day, as revealed to the faithful remnant in the temple, informs them that to the remnant is committed the testimony of Jesus Christ and that they are commanded by Jehovah to speak

in the name of Jehovah's anointed King, Christ Jesus, whom he has placed upon his throne. Every one in the temple now speaks of the glory of God. (Ps. 29:9) The remnant constitute therefore the people now singing Jehovah's praises, and the remnant was foreshadowed by David the king, and is the speaker or leader in the song recorded in the one hundred and forty-fifth Psalm. The members of the remnant sing the praises of the King eternal and continue to extol, laud, and magnify his great name.

IN THE TEMPLE

¹¹ The remnant or "servant" class now in the temple must be considered collectively and as one. These see the great privilege of declaring the word and name of Jehovah and therefore say that they will make such their daily work and that with joy. Being confident that God has accepted him, the "servant", in the beloved One and anointed him, and that he determines to be faithful, the remnant or "servant" collectively has no hesitancy in saying that he will praise Jehovah for ever and for ever: "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable."—145: 1-3.

¹² There are other scriptures supporting the conclusion that the faithful men of old, whom the Lord will make princes or rulers in all the earth, will return before the remnant is taken away from the earth. The new creation is one generation of the Lord God, and the princes are another generation. The psalmist therefore sings: "One generation shall praise thy works to another, and shall declare thy mighty acts."—145: 4.

¹³ Without a question of doubt when these princes are brought back to earth they will sing praises to the name of Jehovah and will take up the song that the remnant has raised and carry it on for ever. If we believe God's Word, then let us prove it by the course of action we now take. Such the remnant will do and is doing, and the Scriptures seem to make it clear that there shall be a direct connection between the remnant and the faithful princes in the earth.

¹⁴ The remnant as a collective body now speaks in the name of the King, saying to Jehovah: "I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—145: 5-7.

¹⁵ Such is the plainly expressed will of God concerning the remnant. No one can be of the remnant who now fails or refuses to embrace the opportunity of singing forth his praises. The time of praise is here; it has begun, and will never end. The remnant is now

doing this very work in the earth, telling the people of the glorious honor of his Majesty Jehovah; of his wondrous works; of the terrible acts he will perform against the enemy, and of Jehovah's unsearchable greatness. Jehovah has provided the means for the remnant to do this work after the coming of the Lord to the temple of Jehovah; the radio, the printing presses and book machines were provided to carry forward the work which the remnant is now doing. Aside from the means which God has placed in the possession of the Society there is no organization on earth equipped to do and doing this work in Jehovah's name and to his glory. This is not the boasting of men, but the declaration of the truth in the name and to the honor of Jehovah God and his King.

¹⁶ The "servant" knows that the message of truth will be heard and bring results, because now men will hear and are hearing. The people hearing of the goodness of God have created in them a desire to know him. Says the prophet: "The isles shall wait for his law." (Isa. 42:4) It is the "prisoners" manifestly here mentioned, and these prisoners hear the message of God's goodness declared by the "servant", which is being done at this time, and they have a desire to turn to the Lord and more fully know his will. This psalm could not mean that a number of lovers of God would individually give such witness, but it means that it is a testimony delivered by one, that is to say, the "feet of him", the Christ, whom the prophet describes as "beautiful upon the mountains". Therefore the language is that of one saying: "I will extol thee, O Jehovah."

¹⁷ It is utterly impossible for any division to now exist between those whom the Lord approves. They must be at unity. All who oppose the witness work of God's remnant are opposing God. To the remnant it is now said: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122: 7-9.

¹⁸ Dissension and quibbling and quarreling amongst God's people are entirely out of order, and those who cause trouble it is certain the angel of the Lord will quickly gather out. (Matt. 13:41) The army of the Lord must march as one unit, in solid phalanx, and that without wavering or turning aside. If the enemy attempts to inject strife and division in any company, let every one who loves God lay aside all selfishness, ascertain the real root of the difficulty, and put it away, and let peace prevail, if you would hold fast that which you have. There cannot be harmony with song unless all of the company keep together.

¹⁹ The clear, ringing command of the Lord to his "servant" today is: "Lift up a standard for the people." (Isa. 62: 10) This standard must be lifted up by telling the people the truth of and concerning Jehovah. The Devil's ecclesiastical agents have lied to the people

and brought reproach upon God's name and caused the people to reproach him. These unholy and false prophets claiming to represent God have said and say that the pests and famines and calamities and other distresses that befall the people are all sent from God upon the people because the people are negligent of their duties to the churches, and that their eternal destiny will be even worse than what they are now receiving. Such is a foul defamation of God's name. Against this the remnant—"servant" of God now sings out and says to the people: "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works."—145: 8, 9.

²⁰ The truth is like good wine: it makes glad the heart; and it will enable the people to see what God has in store for them, and they will rejoice. God's "servant" is now privileged to tell the people the reason for evil and wickedness in the earth, and that such is due to the rebellious acts of Satan, and that soon God will completely destroy Satan and his organization, and clear his name of all these foul defamations, and that then the people will see and appreciate his goodness to the sons of men. Jehovah has been slow to express his anger against the wicked ones, but, the time having come, he will now make a quick work of it and wipe them out.

²¹ The day of deliverance is at hand, and every one who believes this must engage in the song. The people must now be told of the goodness and loving-kindness of God, that those who are of good will may be comforted and see that there is an opportunity for life and blessings for all those who obey him. The remnant—"servant" must take and is taking the lead in this work of declaring the praises of Jehovah. "The remnant" is in the front and must lead the people toward the kingdom.

²² "The remnant" now has no reason to be ignorant of the will of God concerning them. Hence they do not pray and seek the will of God, because they know it. He has doubly impressed upon the mind of the "servant" this truth by putting into the mouth of the "servant" the very words expressing God's will. "The servant" is the work of Jehovah's hands and therefore the "servant" now sings: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—145: 10-13.

²³ "The servant" speaks of the glory of the kingdom of God and talks of his boundless power. Why is this done? To make known to the sons of men his mighty acts and the glorious majesty of his kingdom. Thus the "servant" erects the guidon for the people, that they may see the way to deliverance and to life.

²⁴ Under Satan's wicked regime the rulers of all nations have oppressed the people, and many nations and kingdoms have arisen, only to fall back into oblivion. Now the nations of the earth combine in an attempt to hold their power, and, with airships and other terrible means of destruction to frighten the people, attempt to make them believe that Satan's power is unlimited and that his organization is invulnerable; and now "the remnant" must tell the people that soon all of Satan's organization will go down. They must tell them that the kingdom of Jehovah God is an everlasting kingdom and shall endure throughout all generations. This is good news to those of the "servant", and this good news must be passed on to others now on earth. The flood of truth has now begun to rise, and nothing can stop it.

²⁵ "The remnant" is composed of creatures on earth, each having an imperfect organism. No one in himself can do anything perfectly. Each one makes mistakes and stumbles, and sometimes these are inclined to be much discouraged. It is the privilege of the saints forming the remnant to speak with consolation to one another and to remind one another that "the Lord upholdeth all that fall, and raiseth up all those that be bowed down".—145: 14.

²⁶ Jehovah is holding his remnant by the hand and will not suffer them to completely fall. All these precious promises, says the inspired apostle, were written aforetime for the comfort of God's people in the day where we are now. Being refreshed, lifted up and comforted by the Lord, all of the members of the "servant" class lift up their hearts and voice and together sing: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works."—145: 15-17.

²⁷ "The remnant" gives expression to gratitude and acknowledges the abundant provision of Jehovah for their aid, comfort and encouragement. It is also the privilege of the "servant" to tell these good things to all who have the desire to hear, and to inform them that God will extend his loving-kindness to those who fear and serve him. A part of their message to the hearers therefore is: "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."—145: 19.

²⁸ As the "servant" goes forth to his duty of giving testimony he has a deeper realization of his own responsibility. The Lord has committed into the hands of his "servant" the obligation of making these truths known to the people now, and the "servant" must not shirk that responsibility.

SEPARATION

²⁹ The day of judgment is here, and judgment at the present time is progressing. All who entered into the covenant with God to do his will are now judged.

The result is that there is a separation of all in the covenant into two separate and distinct classes. On many occasions Jesus prophesied of the work of division and declared that in due time he would send forth his angels to do the separating work. Of the many forceful lessons taught by Jesus, that concerning the vine and the branches is one especially illuminating at this time. Reference to the report for the fiscal year of 1930 shows that in that year a number dropped out of the ranks and others took their places. A number canceled their subscription for *The Watchtower* and new ones took their places. The net result is that the real active workers are none the less in number and are greater in power. This is an evidence of a judgment time, and that the arm of the Lord is not shortened to do his work.

PRUNING AND CUTTING AWAY

³⁰ Jesus pictures himself as the true vine, and those who are in him as the branches thereof, while Jehovah is the great husbandman. He then says: "Every branch in me not bearing fruit, he takes away; and every one bearing fruit, he prunes it, that it may bear more fruit." (John 15:2, *Diag.*) Clearly his words show two classes of branches: one that is taken away entirely because of bearing no fruit, and the other being pruned that more fruit might be brought forth.

³¹ In the eightieth Psalm the Jewish nation is described as a vine taken out of Egypt and planted by the Lord and which developed into a luxurious vine, and its shoots extended over the land and into the sea. These shoots are called "suckers". (Ps. 80:11, *Roth.*, note) Jesus says that the branch that is bearing fruit is pruned that it may bear more fruit. This pruning process could hardly mean the removing from individuals such things as wealth, and position in the world, and loved ones of one's family, as this matter has been generally understood. There must be a deeper meaning here. Now looking at the parable in the light of present-day truth, it appears clear that the words of the Master apply principally from and after the coming of the Lord to his temple.

³² Furthermore Jesus said: "Now ye are clean through the word which I have spoken unto you." (John 15:3) The Greek words appearing in verses two and three are from the same root, and properly mean to purify as by pruning. The coming of the Lord to his temple marks the time for the cleansing of his organization on the earth, and this he does by presenting his followers the truth. That truth causes some to turn back and others to be cut clear away. The cleansing therefore mentioned by the Master seems clearly to refer to the cleaning up of his organization that the fruit of the kingdom may be brought forth more abundantly in harmony with the will of the great Husbandman.

³³ This conclusion finds support in the words spoken

by Jesus on another occasion. Early in his ministry the multitudes followed him. When he told them some plain truths of and concerning God's purposes of redemption and of the kingdom and of his own relationship thereto, many of them that had followed turned back and followed no more. "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"—John 6:60, 66, 67.

³⁴ The words thus spoken by the Lord were a cleaning or pruning away of those in his company or organization which may be well said to be a miniature fulfilment of what now is fulfilled in completeness. The words of truth spoken by Jesus pruned away the hangers-on and which are called suckers. The pruning work seems to be the taking away of those who are merely suckers and hangers-on and who do not bear any fruit and yet who do not oppose the Lord.

³⁵ When Jesus speaks of the branches that are cut away because they bore no fruit he must have reference to some who have once been bearing fruit or had opportunity of so doing. Judas must have represented that class which starts to follow Christ Jesus and to bear some fruits but which ceases to bring forth the fruit of the kingdom. The suckers never did bear any fruit, but the branches performing proper functions must bear some fruit. The suckers are chopped off, while the branches are completely destroyed: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned"—John 15:6.

³⁶ Looking back over the past fifty years, what is observed? In that time many heard the gospel of the kingdom concerning no hell-torment and an opportunity of salvation to all, and they liked it. They delighted to attend the meetings and hear the speeches made by those who were bearing the fruits. They attended conventions and took much pleasure in mingling with others, but they had no real love for the truth, because they were looking for some selfish interest. They made no pretense of bearing the fruits of the kingdom. Concerning the Jews it is written: "Israel is an empty vine; he bringeth forth fruit unto himself." (Hos. 10:1) From and after the coming of the Lord to the temple, and the revelation of stronger truths to the household of faith, many withdrew and walked no more with God's people. They were pruned away.

³⁷ The judgment of the temple disclosed another class, the members of which had made a covenant to do the will of God and had been bearing some fruit by preaching the Word, but became offended at the Lord and his organization and were gathered out by the angel of the Lord and thus cut off as branches and no longer counted as branches in the vine. The

cleansing process proceeds by the suckers' being pruned off and the worthless branches being cast away until the organization of the Lord is cleaned 'by the words which he has spoken' and there remains only the remnant which fully accepts the Word of God and delights to obey his commandments and with joy delivers the testimony of Christ Jesus, which is in fact the bringing forth the fruits of God's kingdom. The cleansing therefore does not refer to individual character development, but to the removing of the improper dead things from God's organization, that the remaining things, to wit, the remnant, might offer unto the Lord an offering in righteousness. (Mal. 3:3) These latter bear the fruits of the kingdom in obedience to God's commandment, because they are in the temple and sing forth his praises and tell of his wondrous works.

³⁸ This conclusion is in complete harmony with the facts as they are known. The Lord's organization on the earth is called the Society, because that organization contains the people that are diligent in bringing forth the fruits of the kingdom which the Lord requires of all those whom he approves. The suckers were never really in the truth at any time, whereas the branches that were in the truth and became offended and lawless were gathered out, and those thus gathered out, and who become opponents of God's organization and set themselves up on high, formed into the class pictured by Judas and which otherwise is designated in the Scriptures as the "man of sin", "the son of perdition."

³⁹ Returning now to the Psalm (145) of praise. The cleansed of the Lord, who are righteous because in Christ and under the robe of righteousness and in the temple, delight to sing forth the praises of Jehovah God. Such with joy bring forth the fruits of the kingdom. In doing this there is but one motive that counts anything with the Lord Jehovah. One might diligently indulge in going from house to house with books containing the message of the kingdom and yet not be pleasing to the Lord. Unless his motive is right and he is therefore induced by an unselfish devotion to God and his cause he could not have God's approval. He must love God and love everyone who is for Jehovah. Those who love God are the ones who are prompted and moved wholly by unselfishness. Such are not looking for the approval of men, but are diligently engaged in bringing forth the fruits of the kingdom with an unselfish desire to see the word and name of Jehovah God completely vindicated, and knowing that, this done, then the people in general will have a chance to know and obey God. The remnant of God's organization, engaged in his work and doing it, draw the fire of the enemy upon them, and Satan and his agents conspire to destroy God's "servant". But for the comfort and assurance of his "servant" the Lord causes him to speak with confidence that which was long ago written in his Word:

"The Lord preserveth all them that love him; but all the wicked will he destroy."—145:20.

⁴⁰ This verse contains the text for the year, and appropriate it is. All of the remnant love God, because when they cease to love him they are not of the remnant. All those who love God and continue to prove it by an unselfish devotion to him are certain to be preserved.

⁴¹ The remnant, then, with renewed courage, increased faith and hope, by reason of God's precious promises to them, and with zeal and vigor, take up the song and continue to sing: "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."—145:21.

⁴² This glad song the remnant, or "servant", will sing as long as on the earth and, being faithful to the end, will continue to sing it for ever and ever. While he sings Jehovah's praises he calls upon all flesh to praise the holy name of the Most High.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. From whom, and when, will Jehovah receive that praise of which he is worthy? Apply John 17:3.
- ¶ 2, 3. When, by whom, and for what purpose were the Psalms written? What is particularly noteworthy of Psalm 145?
- ¶ 4-6. What is significant in Jehovah's using David to write those Psalms which he wrote, and particularly Psalm 145?
- ¶ 7, 8. Show that some of the consecrated have an incorrect view of the proper course for the servant of God at this time. Account for their holding such view.
- ¶ 9. Describe the stand now necessary for every one who would have Jehovah's approval.
- ¶ 10. Account for the unity of mind and action now enjoyed by the remnant.
- ¶ 11-14. Who speaks the words of verses 1-7? Who are the 'generations' referred to in verse 4? Point out how these scriptures clearly specify the course of action and the nature of the praise and song of those who will have Jehovah's approval.
- ¶ 15, 16. By whom is this song of praise already being sung? By what means is it being accomplished? What evidence is there that the message of truth will be heard?
- ¶ 17, 18. How does Psalm 122:7-9 account for the present unity of the true servant class? How only can this unity be maintained? What is the certain result to any who persist in dissension?
- ¶ 19-21. As a part of the standard to be lifted up for the people, how do verses 8 and 9 apply?
- ¶ 22-24. From verses 10-13 (particularly verses 11 and 12), and in view of the nations' opposing the establishment of God's kingdom, show whether any of the truly consecrated can willingly fail to join in the witness work now being done and yet have God's approval.
- ¶ 25-28. How is verse 14 fulfilled? How do the words of verses 15-17 now find expression? To whom? To whom does verse 19 apply? How is it fulfilled? How does an understanding and appreciation of this affect the remnant?
- ¶ 29. What is the evidence (a) that a time of judgment is here? (b) That the power of the Lord to do his work is not affected by unfaithfulness of any who have entered into a covenant to do his will?
- ¶ 30, 31. What is pictured by the 'branch in the vine'? Who is the husbandman? What is the purpose of the pruning?
- ¶ 32-34. Explain and illustrate how the pruning is accomplished.

¶ 35-38. Distinguish between two classes not bearing fruit. How has the cleansing process been taking place during the past fifty years in connection with the truth as revealed and presented? What has been the result thereof to the fruit-bearing class? What has become of the two classes not bearing fruit?

¶ 39, 40. Can one bring forth the fruits of the kingdom and yet not have the Lord's approval? Explain why. What is the purpose here of verse 20?

¶ 41, 42. When and how does each clause of verse 21 have its fulfillment?

HEIR TO GOD'S COVENANT OF BLESSING

TO ABRAHAM, whom the Scriptures call "the friend of God", the Lord Jehovah showed his unconditional covenant to bless all the families of the earth, living or dead. The terms of this covenant, as stated in the sacred record (Gen. 22:18), read: "And in thy seed shall all the nations of the earth be blessed." Isaac was the son whom God gave to Abraham by promise and by performance of a miracle; however, Isaac did not prove to be "the seed of Abraham" in whom all earth's nations are to be blessed, but God repeated the terms of his covenant to Isaac as the natural heir of Abraham, and thus the successor to the Abrahamic promise. Unto Isaac there were born twins, named Esau and Jacob. Jacob was brought forth after his twin brother Esau; nevertheless, even before the birth, God had told the mother of the twins that Jacob was Jehovah's choice for the birthright and its part in the Abrahamic promise.

These two sons grew to manhood's estate. Esau became a great hunter and loved the outdoor sports; while Jacob was a plain man, remaining quietly at home. Esau showed that he did not appreciate the birthright, namely, the Abrahamic promise, even if it were his, which in fact it was not, since God had foreordained that it should belong to Jacob. Esau thought more of his own selfish, immediate comfort than anything that might come to him by reason of this promise. On one occasion he was in the field hunting. He returned hungry and faint. He found that Jacob had prepared a pot of lentils. When Esau smelled this appetizing food he said to Jacob: "Feed me, I pray thee, with that same red pottage; for I am faint." The record in Genesis, chapter twenty-five, verses twenty-seven to thirty-four, goes on to say: "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright."

Genuine, real right and title to the birthright was now Jacob's for two good and sufficient reasons: First, because it was so ordered by the Lord before his birth, as before stated; and, second, because he had bought it in an open and fair transaction with his brother Esau. These two brothers were not mere children at this time. They were past forty years of age, according

to the twenty-sixth chapter of Genesis, verse thirty-four, and both capable of entering into a contract; and they made a contract which was binding upon both.

Notwithstanding these two good reasons why Jacob was justly entitled to the birthright, Esau attempted to deprive him of it. The birthright carried with it the privilege of the special blessing from their father. Isaac was old and his eyes were dim, so that he could not see; and he knew that the day of his death might be near. (Gen. 27:1, 2) He directed his son Esau to go into the field and take some venison and bring it to him that he might eat, and give Esau his blessing.

The Bible does not clearly show that Isaac knew God had foreordained that this birthright should belong to Jacob, nor that he knew Esau had sold it to Jacob; therefore we can excuse the old father for thinking it was his duty to bestow his blessing upon his son Esau. Rebekah the mother, however, knowing of both these reasons why Jacob was entitled to the birthright, knowing that Esau did not appreciate it, and knowing of his wrongful intent to deprive his brother Jacob of the privileges and blessings incident to the birthright, advised Jacob what to do in order to protect his own rightful and proper interests. The mother was therefore carrying out God's will in this respect. She was doing what all honest persons should do, try to protect the rights and privileges of those that are near and dear to them. She directed Jacob therefore to slay two kids of the goats and bring them to her, and she prepared some savory meat; and then, in order that the blind father might not obstinately refuse to aid them in carrying out the divine purposes, and in order that he might think he was blessing Esau, the mother Rebekah fastened upon the arms of her son Jacob the skins of the kids and also put the skins about his neck that he would appear as a hairy man like unto his brother Esau.

Jacob then came in before his father and presented the savory meat. His father kissed him and laid his hand upon him and gave to Jacob his blessing. The old father then spoke in prophetic phrase, evidently under the direction of the Lord, saying unto his son Jacob: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee; and blessed be he that blesseth thee."—Gen. 27:29.

Almost immediately thereafter Esau returned from the field and found that Jacob had received his

father's blessing and that he (Esau) had been unsuccessful in carrying out his purpose of defeating the open and fair transaction which he had made with Jacob when he had sold his birthright. He hated his brother Jacob and determined to kill him as soon as his father Isaac was dead.

It seems rather strange that many Christian people have severely criticized Jacob and his mother Rebekah in this transaction. It has evidently been due to the fact that they were ignorant of the record. No part of Jacob's action in connection with the birthright is reprehensible. Everything with reference to Esau is reprehensible. Subsequently God showed that Esau pictured the peoples of earth who are Christians in name only, but not in truth and in fact, who are hypocritical, and who persecute the true Christians; while Jacob pictured or foreshadowed the true followers of Christ, who have been misrepresented and persecuted by the merely nominal Christians. God showed his approval of the conduct of Jacob and his mother Rebekah, and showed that it was his purpose and will that Jacob should receive the blessing going with the birthright. Jacob had shown his great desire for the birthright, which was merely a promise; while Esau had despised it. Acting upon the advice of his mother, Jacob now fled from the wrath of Esau; and as he went away, he lay down and slept at a place situated north of the present site of Jerusalem and which afterward he named Bethel, which means "the house of God". There he had a dream, in which God signified his approval of Jacob, and pronounced a blessing upon him.

The account in Genesis, chapter twenty-eight, verses eleven to fifteen, reads: "And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of."

Whom God approves and blesses all others should approve. We may be assured, then, that Jacob was blameless before Jehovah in this transaction. It shows how carefully Jehovah was guarding his promise and the seed which would spring from it ultimately

and through which the families of the earth should be blessed.

Some years later God showed his further favor to Jacob by changing his name from Jacob to Israel. The name Israel means, "He will rule as God." On this point Genesis, chapter thirty-five, tenth to twelfth verses, says: "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." According to the promise given to Jacob at this time, a nation should spring forth of him.

Jacob had twelve sons. There were born to him by his wife Leah the sons Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; and by his wife Rachel, Joseph and Benjamin. His other sons were Dan, Naphtali, Gad, and Asher. Jacob's wife Rachel was the most beloved by him, and she was the mother of his beloved son Joseph. After Jacob had been deprived of Joseph's presence and fellowship, he devoted his affections to Benjamin, the other son by his beloved wife Rachel. The Scriptures show that these two sons typified those who will be born on the spirit plane, Joseph being a type or prophetic picture of the royal family of heaven composed of Jesus and his faithful footstep followers; while Benjamin typified the great multitude or tribulation class, the vast majority of people consecrated to God but who fail to be of the royal family and who will be born on a spirit plane lower than those possessing the divine nature.

Jacob spent his last days with his family in Egypt. Just before his death he called before him his sons, that he might bestow upon them his last blessings. From this time forward dates the history of the nation of Israel. While pronouncing the blessing upon his various sons, he said concerning his son Judah: "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." (Gen. 49: 9, 10) This prophetic promise definitely shows that the mighty One to come, through whom the blessings of the people would flow, must spring from the tribe of Judah, the word "Shiloh" being one of the titles applied to the great Prince of Peace, the Deliverer, the Savior of mankind.

After the death of Jacob his offspring were known as the children of Israel, or Israelites. Joseph when a lad had been sold into Egypt, had grown to man-

hood, had become a mighty man and ruler in Egypt under the king, and was dwelling there in power and glory when his father Jacob and the other members of his family moved into Egypt to live. During the lifetime of Joseph the Israelites were well treated. After his death, however, a new king came to the

throne of Egypt, who began to oppress and persecute the Israelites. God raised up Moses and used him to deliver the Israelites from the land of Egypt and the oppressive hand of Egypt's king. Then followed further events leading up to the coming of the seed promised in God's covenant to Abraham.

A PEOPLE CHOSEN BY GOD

THE origin and development of the nation of Israel, commonly known as the Jews, are matters of unusual interest at this time to both Gentile and Jew.

After the death of Jacob his twelve sons and their families continued to reside in the land of Egypt. This was about thirty-five centuries ago.

While Joseph lived and ruled the Israelites were well treated, and prospered. But the time had come for a change.

"And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."—Gen. 50:24-26.

"Now there arose up a new king over Egypt, which knew not Joseph." (Ex. 1:8) This new Pharaoh, the king of Egypt, dealt wickedly with the Israelites. He caused the babes to be killed. Moses was born; and the Lord miraculously preserved him, and caused him to be nourished and brought up in the house of the king. Moses, learning of the promises made to his forefathers, and seeing his brethren persecuted and ill treated, rather than to be called the son of the daughter of Pharaoh and enjoy the pleasures of the great kingdom, chose to suffer affliction with his own people. He forsook Egypt and sought to know and to do the will of God.

The afflictions of the Israelites increased under the wicked rulership of the Egyptian king. God called to Moses and said:

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto

me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."—Ex. 3:6-10.

Then the Lord spoke unto Moses and told him to appear before the king of Egypt and demand the release of the Israelites. The Lord had appeared unto Abraham, Isaac and Jacob by the name of God Almighty; but now for the first time he appears as Jehovah, and he says to Moses:

"And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant."—Ex. 6:4, 5.

Pharaoh continued to increase the burdens of the Israelites. God visited the various plagues upon the Egyptians. Still the king refused to permit Israel to go. Then came the plague of the death of the first-borns. This was the time of the institution of the Passover. It marked the beginning of time with the Israelites. The Lord commanded that on the tenth day of the first month each family should take a lamb, which must be without blemish, a male of the first year. The lamb should be kept up until the fourteenth day of the same month, on which day it should be killed and the blood of the lamb sprinkled on the two sideposts and the lintel of the door of the house of the family.

Then the lamb should be roasted with fire and eaten with unleavened bread and bitter herbs; and the family eating thereof should have their loins girded, shoes on their feet and staff in hand; and at midnight of that day, when the angel of the Lord should pass through the land of Egypt and smite with death the first-born, both of man and beast in Egypt, the first-born of the Israelites would be spared, provided they had sprinkled the blood upon the door as directed.

The families of Israel obeyed this command, and thus showed their faith in God's promise; and their first-born were spared from death. On that fateful night the Lord smote with death the first-born of the households of Egypt, from the king to the humblest servant. There was a great cry in Egypt, and now the king and the people thrust out the Israelites. The

Israelites borrowed from the Egyptians their silver, their gold, and their raiment. The descendants of Israel, or Jacob, had now grown to upwards of 600,000 people; and these on foot marched to the Red Sea. When the king had bemoaned the fate of his first-born for a time, then he summoned his army and followed after the Israelites to slay them.

When Moses and Aaron had appeared before the king and requested that the Israelites be permitted to go and worship their God, Pharaoh said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Ex. 5:2) When the Egyptians had oppressed the Israelites hard, God said unto Moses: "And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen." (Ex. 14:18) Then God went behind the camp of Israel and shielded them with a cloud and a pillar of fire. The Lord commanded Moses to stretch forth his hand over the sea; and by a strong east wind the Lord caused the sea to go back, so that the Israelites passed through the Red Sea on dry land. When the Egyptians started to follow after them, they were engulfed in the sea and were destroyed. God thus demonstrated to the Israelites that he was their God, their shield and their protector.

When they were safely on the other side of the sea, Moses and the children of Israel sang a song of praise unto Jehovah: "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: Jehovah is his name."—Ex. 15:2, 3.

The Lord Jehovah now began to teach the Israelites lessons of faith. Their miraculous deliverance from the hands of their enemies should have been sufficient to establish their faith in God. Faith and faithfulness is one of the hardest lessons that man has to learn. According to one's faith is his reward and blessing.

In the third month after the Israelites were delivered from the Egyptians they came to the wilderness of Sinai and pitched their camp at the base of Mount Sinai. At the invitation of Jehovah, Moses went up into the mountain, that God might communicate with him and arrange for ratification of the covenant which had been made in Egypt.

A covenant is a solemn agreement made between two or more parties, upon a sufficient consideration, in which both parties agree to do or not to do certain things. In the law covenant ratified at Mount Sinai God promised to do certain things, and the Israelites agreed to do all that God proposed unto them. The Lord spoke through Moses, the mediator for Israel. God there promised the Israelites that if they would be faithful to their agreement, they should be unto him a holy nation.—Ex. 19:3-8.

"And Moses went up unto God, and the Lord called

unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Then the Lord told Moses to prepare the people, for on the third day thereafter he would come down and give unto them the law. The people were assembled at the foot of Mount Sinai; and on the morning of the third day, amidst thunders and lightnings and while thick clouds hung over the mountain, the voice of a trumpet sounded exceedingly loud and all the mountain quaked so that the people trembled with fear; and then the Lord spoke unto them. Amidst these great convulsions of the earth and the elements, God through Moses gave unto the Israelites the law, the fundamental portion of which is set out in the Scriptures as follows:

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou

shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

"And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Truly a wonderful and awful occasion was this, when the children of Israel were gathered together to hear the commandments of the Most High God.

A TRUE PROMISE OF LIFE

JEHOVAH, the eternal God who made the earth and all that is in it, long ago promised his friend Abraham that he would give him the land now known as Palestine. That promise was recorded by Moses in these words of Genesis 13:14-17:

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee."

At the time God made this promise Abram had no heir. Then, as is recorded by Moses, God appeared unto Abram in a vision and told him that he would have one:

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:5, 6.

Here is given proof that it was the faith of Abram that pleased God. It follows, therefore, that every Jew who is pleasing to God must have faith in the Lord. Those who have hope of receiving blessings from the Lord God must believe that his Word is true. Then, in order to further furnish Abram a basis for his faith, the Lord made a covenant with him. It is written:

"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and,

lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces. In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:7-18.

Subsequent evidence shows that here the Lord foretold that the descendants of Abram would spend a long time in Egypt and be oppressed there, and that then they would come out with great substance, and that his offspring should come again into the land of Canaan.

These very things did happen. Abram must have understood from this statement of the Lord that he (Abram) must die, and that later God would raise him up out of death and make good to him his promise. Here also is the clear and definite statement as to the boundaries of the land that God promised to give Abram.

Fifteen years later God changed the name of Abram to that of Abraham, the latter meaning "father of nations". On that occasion the Lord God said unto him:

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto

thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised."—Gen. 17:4-10.

When these promises were made by Jehovah to Abraham he had no children, yet he believed that the Lord would give him an heir. After God had thus tested the faith of Abraham for twenty-five years, and when Abraham was one hundred years old, Isaac was born. From time to time the Lord rewarded Abraham's faith.

This should be a lesson to every Jew; namely, that it is faith in the Lord and faithfulness to him that bring reward and blessings.

Faith means to have a knowledge of God's Word and purposes, and then to confidently rely upon the promises of God and to deport oneself accordingly. It follows, then, that it is necessary for every one to have a knowledge of the Word of God before he can have faith. It becomes necessary for every Jew who is to have a blessing and who is now living on the earth to obtain a knowledge of Jehovah's purpose and, knowing this, to rely upon it. This is faith.

Twenty-five years more passed, and the Lord put Abraham to a severe test. Of course Abraham loved his son Isaac and had reason to expect that the promised blessings of the people would come through Isaac. To test Abraham's faith God directed him to take his son Isaac to Mount Moriah and there offer him as a burnt sacrifice. Abraham did not hesitate to obey, because of his complete confidence and faith in God. He journeyed to the appointed place and there built an altar, bound Isaac and laid him upon the altar, and took his knife to slay his only son.

What a test of faith to Abraham! And he bravely met the test. God rewarded his faith then and there, as is recorded:

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son,

thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. 22:11-18.

Here not only did the Lord tell Abraham what he was about to do, but he bound his promise with his oath that he would multiply the seed of Abraham as the stars of heaven and as the sands upon the sea shore, and that in the seed of Abraham all nations of the earth shall be blessed; and he said he did this because of Abraham's obedience.

When Abraham was 175 years old he died. God had promised him the land and had bound the promise with his oath; but Abraham never possessed a foot of it as his own. Does that mean that God's promises are not true? It does not. The time had not come for Abraham to enter into his inheritance. God's promises are sure; therefore we must understand that it is the purpose of the Lord at some future time to raise Abraham out of death and give to him and to his offspring who have the faith of Abraham, all the land that he promised him. That time is at hand, as subsequent facts will show. Hence every Jew should take comfort therefrom.

Isaac begat Jacob, who, by divine provision and by contract, rightfully succeeded to the promise or birth-right which God had made unto Abraham. (Gen 25: 23, 31-33) Jacob was the father of the twelve patriarchs, or heads of the twelve tribes. The Lord God renewed the Abrahamic promise to Jacob, as it is written: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28:13-15.

Jacob's beloved son Joseph was sold into Egypt and there became a great ruler. Later Jacob and his sons went to reside in Egypt. Jacob drew near unto death. This time marked the beginning of the nation of Israel, because Jacob's name was now Israel by order of the Lord. At that time, under the direction of the Lord, Jacob called his sons to him and prophesied unto them. Here it was that the Abrahamic promise took on a more definite form. Here the Lord showed that his purpose is that the blessing should come particularly through the seed of Judah; hence the truth of the statement that "salvation is of the Jews". By this is meant that those who have full

faith in the promises of God shall be blessed and be instruments of blessing. It was at this time that God said concerning Judah: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

"Shiloh" means tranquil; that is, secure, happy and prosperous. It is one of the names denoting the Messiah, the one clothed with power and authority as God's representative to carry out his purposes concerning man.

This prophecy clearly proves that the blessings which God promised to come through the seed of Abraham will be realized only when Messiah shall come, that the Messiah constitutes the seed of Abraham according to the promise, and that this seed comes particularly through the line of Judah. But

before these promised blessings could come, the Jews must pass through a long line of trying experiences, and these experiences will ultimately work out good for the Jews and for the other peoples of earth who observe them and who are properly exercised thereby.

With all their fiery experiences through the centuries past, it is remarkable how the Jews have kept themselves separate and distinct from other peoples. Let each Jew take courage now and know that the promises that the Lord God made to Abraham, to Isaac, to Jacob, and to the Israelites through the prophets, are absolutely certain of fulfilment. The time draws near when the Jews shall appreciate the fact that the fiery trials through which they have passed will work out to their good, and not to their good only, but to that of all other peoples on earth who exercise the faith of Abraham.

LETTERS

IT MAY be encouraging to some of those who are giving testimony to Jehovah's name to read the following letter showing how people are now waking up and reaping the benefits of work done years ago.

Watch Tower Bible & Tract Society,
Allegheny, Pa.

GENTLEMEN:

Have read *The Plan of the Ages, The Time Is at Hand*, and *Thy Kingdom Come*, with the result that an entire new understanding of God's plan has been revealed to me, which already has been a great blessing and will continually increase with further active search. These books have been on my shelves for years, and not until a year ago could I read them with intelligence; but I again went over them, when the light of truth was really kindled, and I reread many parts of them again and again, gaining a greater blessing at each reading.

Please send me by parcel post *The Day of Vengeance* and *The At-One-Ment Between God and Man*. If you issue a regular weekly or monthly series of Bible studies, please enroll my name and send bill for cost. I will return check at once.

Yours for great knowledge of God's blessings,
FRED M. ANSCHUTZ, *Minnesota*.

UNANIMOUSLY APPROVED

DEAR BROTHER RUTHERFORD:

At a recent meeting of the Ottawa (Ont.) company both resolutions adopted at Columbus convention were unanimously approved; and we wish to take the opportunity of conveying to you our sincere love and our loyal cooperation with you at this time in the work of the remnant today under your leadership.

RESOLVE TO PROCLAIM IT

DEAR BRETHREN:

The following resolution was adopted:

That we accept the new name, "Jehovah's witnesses," and use every effort to proclaim it to the world.

The resolution was unanimously adopted by the San Francisco company, and the secretary was instructed to notify the Society of this action.

Your brother in Jehovah's service,
A. R. CRAWFORD, *Secretary*.

JOYFULLY TAKE THE NAME

DEAR BRETHREN:

The following resolution was adopted at the last session of the Winnipeg convention on Sunday last, addressed by Clifford Roberts, regional service director:

"We, conventioners assembled in Winnipeg, August 2, 1931, after hearing the resolution unanimously adopted by our brethren recently assembled in general convention in Columbus read, resolve to go on record as heartily endorsing same, declaring our entire allegiance and devotion to Jehovah and his kingdom; and as realizing that, as his servants, we are commissioned to do a work in his name, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; and also joyfully embrace and take the name which the mouth of the Lord God has named, and desire to be known and called by the name 'Jehovah's witnesses'."

With warmest Christian love, and praying the Lord's richest blessing upon your efforts to serve him, his cause, and his people,

Your brother and colaborer by his grace,
H. F. DILLABOUGH, *Convention Chairman*.

"ACCEPT ALSO THE RESPONSIBILITY"

DEAR BRETHREN:

On Sunday evening August 30, 1931, at a joint meeting of the foreign friends with the Philadelphia English company, the question of our new name was taken up. Friends were present from the following companies in Philadelphia: English, Colored, German, Greek, Italian, and Polish.

The resolution presented by Brother Rutherford at the Columbus convention was read. By a rising vote of the entire audience present the resolution was adopted, thereby taking unto ourselves the new name which Jehovah has given to his servants at this time, that of Jehovah's witnesses. It is indeed the greatest privilege to be called by a name which our God has given unto us. The friends in Philadelphia accept that privilege and gladly accept also the responsibility that goes with it, of being faithful ambassadors of the Most High God. We rejoice with you that we have this opportunity of taking a firm, bold and courageous stand to the end that our heavenly Father's name might be magnified before the peoples of earth.

The secretary was instructed to notify headquarters of this action.

One of Jehovah's witnesses,
ROBERT J. DILLING, *Secretary*.

The WATCHTOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALASIA		Sacramento .. KFBK 6		Minnesota		Oklahoma	
Adelaide	5KA 9	San Diego	KGB 8	Duluth	WEBC 8	Oklahoma City	WKY 42
Sup 3.10-5.45; 7.15-8.45		San Francisco	KYA 2	Fergus Falls	KGDF 8	Ponca City	WBBZ 8
Daily (except Su)		San Jose	KQW 65	Minneapolis	WRHM 66	S. Coffeyville	KGGF 20
P 7-7.05		Stockton	KGDM 6	St. Paul	WRHM 22	Oregon	
Ballarat	3WA 52	Colorado		Mississippi		Eugene	KORE 8
Brisbane	4BC 47	Colorado Sp'gs	KVOR 8	Greenville	WRBQ 17	Marshfield	KOOS 63
Hobart	7HO 73	Denver	KLZ 2	Gulfport	WGCM 34	Medford	KMED 8
Launceston	7LA 48	Grand Jct.	KFXJ 8	Hattiesburg	WRBJ 34	Portland	KTBR 8
Lismore	2XN 70	Greeley	KFKA 52	Meridian	WCOC 13	Pennsylvania	
Melbourne	3KZ 37	Pueblo	KGHF 63	Tupelo	WDIX 5	Altoona	WFBG 12
Newcastle	2HD 50	Trinidad	KGIW 41	Vicksburg	WQBC 30	Erie	WEDH 14
SuA 10-12; daily (except Su)	P 9-9.15	Connecticut		Missouri		Harrisburg	WHP 15
Perth	6ML 57	Bridgeport	WICC 8	Columbia	KFRU 45	Jeannette	WGM 18
Toowoomba	4GR 8	Hartford	WDRG 21	Joplin	WMBH 12	Johnstown	WJAC 3
CANADA		Delaware		Kansas City	KWKX 73	Lancaster	WGAI 3
Alberta		Wilmington	WDEL 52	Kansas City	WHB 8	Oil City	WLBW 8
Calgary	CJCL 8	District of Columbia		St. Joseph	KFJQ 30	Philadelphia	WCAU 8
Edmonton	CJCA 12	Washington	WMAL 10	St. Louis	KMOX 8	Philadelphia	WIP 8
Lethbridge	CJOC 44	Florida		Montana		Pittsburgh	KQV 25
British Columbia		Jacksonville	WJAX 8	Billings	KGHL 8	SuA 11.30-12; P 6.30-7.30	
Kamloops	CFJC 24	Miami	WIOD 21	Great Falls	KFIB 8	FrP 7.30-8.30	
Kelowna	CKOV 23	Orlando	WDBO 8	Wolf Point	KGX 14	Pittsburgh	WCAE 12
Vancouver	CJOR 46	Tampa	WDAE 8	Nebraska		Pittsburgh	WJAS 41
Victoria	CFCT 12	Georgia		Lincoln	KFOR 8	Reading	WRAV 8
Manitoba		Atlanta	WGST 48	Norfolk	WJAG 8	Seranton	WGBI 79
Brandon	CKX 78	Augusta	WRDW 34	Omaha	KOIL 14	Wilkes-Barre	WBRE 54
Winnipeg	CKY 43	Columbus	WRBL 8	York	KGZ 8	Williamsport	WRAK 10
New Brunswick		Rome	WFDV 45	Nevada		Rhode Island	
St. John	CFBO 12	Savannah	WTOC 25	Reno	KOH 8	Providence	WEAN 7
Nova Scotia		Thomasville	WQDX 71	New Hampshire		South Carolina	
Sydney	CJCB 28	Hawaii		Laconia	WKAU 30	Charleston	WCSC 25
Sup 9-		Honolulu	KGMB 76	New Jersey		Columbia	WIS 25
Ontario		Idaho		Atlantic City	WPG 8	Spartanburg	WSPA 8
Chatham	CFCO 45	Boise	KIDO 40	Paterson	WODA 8	South Dakota	
Cobalt	CKMC 34	Nampa	KFXD 16	New Mexico		Sioux Falls	KSOO 8
Ft. William	CKPR 47	Pocatello	KSEI 30	Albuquerque	KGGM 8	Tennessee	
Hamilton	CKOC 12	Illinois		New York		Bristol	WOPI 8
Sup 1.30-; 8.15-		Chicago	KYW 25	Albany	WOKO 14	Chattanooga	WOD 8
London	CJG 47	Chicago	WCFL 8	Auburn	WMBR 30	Knoxville	WNOX 26
North Bay	CFCH 55	Chicago	WCHI 26	Binchampton	WNBK 54	Memphis	WREC 8
Waterloo	CKCR 14	Sup 12.30-1, 2-3		Buffalo	WGR 7	Texas	
Prince Edward Island		Mo Tu We Th Fr		Glens Falls	WBGF 12	Amarillo	KGRS 3
Charlottetown	CFCY 8	SaP 3-3.15		Jamestown	WOC 12	Austin	KUT 8
Saskatchewan		Decatur	WJBL 3	MoP 6.45 (first, m'thly, English; third, m'thly, Swedish)		Beaumont	KFDM 8
Fleming	CJRW 12	La Salle	WJBC 8	New York	WBBR 11	Brownsville	KWVG 42
Regina	CKCK 8	Quincy	WTAD 35	SuA 8-11; P 4.15-8		Dallas	WRR 31
Saskatoon	CFQC 10	Rockford	KFLV 8	MoA 6.30-7, 10-12; P 4-6		El Paso	KTSM 4
CUBA		Rock Island	WHBF 69	TuA 6.30-7, 10-12; P 6-8		Galveston	KFLX 8
Havana	CMK 18	Springfield	WTAX 8	WeA 6.30-7, 10-12; P 6-8		Houston	KPRC 8
ESTHONIA		Tuscola	WDZ 8	ThA 6.30-7, 10-12; P 12-1, 6-8		San Angelo	KGKL 30
Tallinn	TALLINN	Indiana		FrA 6.30-7, 10-12; P 2-4, 6-8		San Antonio	KTSA 7
FRANCE		Anderson	WHBU 37	New York		Waco	WACO 50
Paris	VITUS 80	Evansville	WGBF 7	New York	WGBS 14	Wichita Falls	KGKO 25
Strasbourg		Fort Wayne	WOWO 20	New York	WMC 8	Utah	
UNITED STATES		Gary	WIKS 10	New York	WVO 41	Salt Lake City	KSL 8
Alabama		Indianapolis	WKBF 7	Rochester	WHIC 8	Vermont	
Anniston	WFDW 12	Muncie	WLBC 10	Saranac Lake	WNJZ 10	Rutland	WSYB 8
Birmingham	WBRC 8	Terre Haute	WBOW 23	Tupper Lake	WHD 25	Virginia	
Gadsden	WJBY 12	Iowa		North Carolina		Danville	WBTM 50
Mobile	WODX 23	Cedar Rapids	KWCR 8	Asheville	WWNC 12	Lynchburg	WLVA 23
Montgomery	WSFA 22	SuA 10.30-11; P 1.30-2		Charlotte	WPT 12	Newport News	WGH 12
Alaska		WeP 9-10		Raleigh	WPTF 8	Norfolk	WTAR 4
Anchorage	KFOQ 8	Davenport	WOC 8	Wilmington	WRAM 8	Petersburg	WLBG 8
Ketchikan	KGBU 77	Des Moines	WHO 8	Winston-Salem	WSJS 7	Roanoke	WDBJ 8
Arizona		Sup 6-6.30		North Dakota		Washington	
Phoenix	KTAR 12	Marshalltown	KFJB 21	Bismarck	KFYR 8	Aberdeen	KXRO 26
Tucson	KVOA 8	SuA 10.30-11		Fargo	WDAY 8	Bellingham	KVOS 8
Arkansas		Shenandoah	KMA 17	Grand Forks	KFJM 12	Everett	KFRL 7
Little Rock	KLRA 8	Kansas		Minot	KLPM 8	Seattle	KJR 8
California		Dodge City	KGNO 33	Ohio		Spokane	KHQ 8
El Centro	KXO 8	Millard	KFRI 8	Akron	WADC 29	Tacoma	KVI 30
Fresno	KMI 38	SuA 8-8.30; FrP 4-4.30		Cincinnati	WKRC 8	Walla Walla	KTJ 8
Hollywood	KNX 8	Topeka	WIBW 25	Cleveland	WIK 51	Wenatchee	KPQ 8
San Francisco		Wichita	KFH 7	SuA 8.50-11; P 2-3, 6.30-7.30		Yakima	KIT 8
San Jose		Kentucky		Mo Tu We Th Fr		West Virginia	
San Luis Obispo		Paducah	WPAD 8	SaA 7.30-8; ThP 7-8		Bluefield	WHIS 8
San Mateo		Louisiana		Cleveland	WJAY 7	Charleston	WOB 50
San Rafael		New Orleans	WJBO 3	Columbus	WAIU 8	Fairmont	WJMN 8
San Francisco		Shreveport	KTBS 48	Columbus	WCAH 8	Huntington	WSAZ 72
San Francisco		Maine		Also 67		Wheeling	WWVA 16
San Francisco		Bangor	WLBZ 7	Bay City	WBCM 12	Wisconsin	
San Francisco		Maryland		Calumet	WHD 8	Eau Claire	WTAQ 7
San Francisco		Baltimore	WCBM 12	Detroit	WXYZ 8	La Crosse	WKBB 20
San Francisco		Cumberland	WTBO 12	Grand Rapids	WOOD 6	Madison	WIBA 8
San Francisco		Massachusetts		Ludington	WKIZ 74	Manitowoc	WOMT 62
San Francisco		Boston	WHDH 8	Michigan		Milwaukee	WISN 6
San Francisco		Boston	WLOE 38	Bay City	WBCM 12	Racine	WRJN 12
San Francisco		Boston	WLOE 38	Calumet	WHD 8	Wyoming	
San Francisco		Boston	WLOE 38	Detroit	WXYZ 8	Casper	KDFN 12
San Francisco		Boston	WLOE 38	Grand Rapids	WOOD 6		
San Francisco		Boston	WLOE 38	Ludington	WKIZ 74		