



The

WATCHTOWER

And Herald of
Christ's Presence

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

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

VOL. LIX

SEMIMONTHLY

No. 21

NOVEMBER 1, 1938

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"FAITHFUL AND TRUE"

The "Faithful and True" testimony period will occupy the entire month of December 1 to 31. A most unusual offer will make this period an outstanding one and should make it a record month for placing the message in cloth binding, to wit, *Vindication*, Book One, Book Two, and Book Three, will together be offered to the public on a contribution of but 35c. All kingdom publishers familiar with this marvelous exposition of the entire prophecy of Ezekiel know that they set forth repeatedly God's great purpose: "And they shall know that I am Jehovah." As an alternative the publishers may place the book *Preparation* and the new booklet *Warning* on a 25c contribution. At the least, *Warning* should be placed, on 5c. This campaign will require much preparation, of self and other related matters. Begin getting ready now. All new *Watchtower* subscribers not yet associated with a local company should get in touch with this office. "Faithful and true" witnesses will promptly report their activities and results for this testimony period.

IMPOSTORS

Persons going about the country, and claiming to be in the truth and Jehovah's witnesses, present themselves at different places and collect money and get other favors of the brethren. We warn the brethren everywhere to have nothing to do with these impostors.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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FOREIGN OFFICES

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Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

PORTABLE PHONOGRAPH

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

CORRESPONDENCE

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

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

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

NOVEMBER 1, 1938

No. 21

"FILL THE EARTH"

PART 2

"Be fruitful and multiply and fill the earth."—Gen. 1: 28, Rotherham.

JEHOVAH has committed into the hand of Christ Jesus the execution of his purpose; concerning which Jesus, after being raised from the dead, said: "All power is given unto me in heaven and in earth." (Matt. 28: 18) This must include the execution of the divine mandate to "fill the earth", that is to say, to have complete supervision over the part performed by human creatures. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24: 1) Therefore Christ Jesus has supervision over all things as the official representative of his Father. Lucifer was the overlord of the earth until he rebelled against Jehovah and lost everything pertaining to righteousness. Christ Jesus is now the Lord over the earth, including those who shall live on the earth for ever. He shall minister life unto them by the authority given to him by Jehovah. The reign of Christ Jesus is and ever will be righteous. (Isa. 32: 1) The divine mandate given first to perfect Adam and restated to Noah must and shall be carried out in righteousness. Those who have faith in Jehovah and in Christ Jesus know that this statement is true.

* Armageddon will clear the earth of unrighteousness, and thereafter those who live must be on the side of God and Christ his King. The Scriptures appear to clearly show that the survivors of Armageddon will be those Jonadabs who henceforth 'seek righteousness and meekness' and who form the "great multitude". (Rev. 7: 9-15) Together with the faithful prophets and servants of God, who maintained their integrity toward God before the first coming of Christ Jesus, these shall live for ever on the earth. The entire number will doubtless be but a few millions, a small number compared to the mass of humanity now on earth. But there is no need to be appalled by the great world-wide destruction of Armageddon. It is certain that the day of Jehovah's wrath will conclude with the victorious war of Christ against Satan and then there will be found on earth a far greater number of persons than those who survived the deluge of Noah's day. But the fact that a great multitude of persons do maintain their integrity toward God and are carried over Armageddon conclusively disproves and nullifies Satan's wicked challenge and will be a vindication of

Jehovah's name and his word. The power of God is unlimited, and there is nothing that can hinder him in carrying out his mandate to "fill the earth". When stripped of wickedness, the earth will be in a condition for the execution of that divine mandate in harmony with the will of Almighty God.

* Only eight persons survived the flood, and now, after centuries, brief indeed so far as God is concerned, the earth is filled with creatures the most of whom have turned to violence. If millions survive Armageddon and are wholly devoted to God and his King, Christ Jesus, what may those few millions do under the direction of Christ Jesus toward 'filling the earth' within a few short centuries? Within the millennial reign of Christ Jesus will the divine mandate be completely fulfilled? Members of Noah's family pictured the Jonadabs or great multitude, the survivors of Armageddon who will receive life everlasting on the earth from Jehovah as a gracious gift ministered to them by Christ Jesus, the Greater-than-Noah. Seeing that God's mandate was and is given only to righteous men and the survivors of Armageddon are the ones who have obeyed God in seeking righteousness and meekness, is it not both reasonable and Scriptural that Jehovah will use that righteous great multitude to carry out and perform his mandate to "be fruitful and multiply and fill the earth"? If that conclusion is correct, then it would mean that the members of the great multitude will marry and produce children and "fill the earth" with a righteous population, and this during the reign of Christ Jesus.

SHOULD THEY MARRY NOW?

* If in obedience to the divine command the Jonadabs or great multitude will marry and rear children after Armageddon, would it not be Scripturally proper for them to begin doing so immediately before Armageddon? and should the Jonadabs now be encouraged to marry and rear children? No, is the answer, supported by the Scriptures. Referring now to the prophetic drama or picture made in the day of the deluge, note that Noah's three sons and their wives did not have or rear any children before or during the flood, and not until after the flood: "Now these are

the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood." (Gen. 10: 1) "These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters."—Genesis 11: 10, 11.

* There is no evidence that any children were taken into the ark, but, on the contrary, the Scriptural record is that Noah and his wife and his three sons and their wives, that is, eight persons in all, were taken into the ark: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. And Noah went in, and his sons, and his wife, and his sons' wives, with him, into the ark, because of the waters of the flood." (Gen. 7: 1, 7) "And Noah went forth, and his sons, and his wife, and his sons' wives with him." (Gen. 8: 18) "The ark . . . wherein few, that is, eight souls, were saved by water." (1 Pet. 3: 20) These scriptures support the conclusion that the beginning of the 'filling of the earth' is not due before Armageddon; and in further support thereof mark the words of Jesus, which definitely seem to discourage the bearing of children immediately before or during Armageddon: "And woe unto them that are with child, and to them that give suck in those days!" —Matt. 24: 19.

* There are Jonadabs now who are fully devoted to God and his kingdom and many of which now have children; what must be expected for them? The obligation is upon the parents to teach their children the truth of and concerning Jehovah and his kingdom under Christ and thus to lead them that they may 'seek righteousness and meekness', and, so doing, the divine promise will apply to such children, to wit: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2: 3) Children born before Armageddon are brought into the world while Satan's wicked, oppressive organization affects the lives of all on the earth, and there is but one way of finding protection and safety for such children, as well as others, and that is to devote themselves to God and his kingdom and find refuge in the organization of Jehovah under Christ. They must seek to learn the truth and conform themselves to God's expressed will. Therefore the Jonadabs should see to it that their children are properly taught and afforded an opportunity to place themselves fully under the protection of the kingdom of God. It would therefore appear that there is no reasonable or Scriptural injunction to bring children into the world immediately before Armageddon, where we now are. If children are born, then the parents should see to it that such children are properly instructed concerning the Lord and his kingdom until the child reaches the age when it must freely exercise intelligently its own will and bear its own responsibility. While it is not

the obligation of the remnant to seek out children not their own and to give them instruction, yet all children who accompany their parents or foster parents or those friendly to them, and who desire to attend and do attend study meetings with the grownups and there seek righteousness and meekness, should be given aid and encouragement. Such aid and encouragement can be given by having the children sit quietly at such study meetings and listen to the instructions that are given. At the "feast of weeks" those other than Israelites were permitted to attend, concerning which God there gave the commandment, to wit: "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there." (Deut. 16: 11) At the "feast of tabernacles", when his people assembled at the temple, God commanded thus: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." —Deut. 31: 12.

* Separate meetings called "Sunday schools", which are used for the juveniles, are not Scriptural, but the children should accompany their parents to the place of study of God's Word, the place of worship; and when other children come with them that they too might learn, such should be required to sit quietly in the meeting and learn. (For a more complete consideration of instruction of children see *The Watchtower* of April 15 and May 1, 1938.)

AFTER ARMAGEDDON

* Adam and his wife Eve were commanded to "multiply and fill the earth". They were then righteous. Adam and Eve failed to raise up a righteous generation because they both sinned before beginning to exercise the function of bringing children into the world. After Armageddon the willful violators of God's law will all be gone from the earth, and the survivors, being righteous, by God's grace, and being thus counted by him, may then fulfill the divine mandate. The Devil will then be bound, so that he cannot interfere with or influence the upbringing of the children of the Jonadabs. (Rev. 20: 1-3) The degenerate or wicked offspring of Adam will then be dead, so that they cannot exercise any influence over children of the great multitude, such as Nimrod exercised over the generation of Noah's sons. (Gen. 10: 8-10) The kingdom of God then in full operation being unto life for the obedient, the children of the great multitude conceived under the kingdom would be conceived unto life by the grace of God through Christ Jesus. Lucifer, as man's overlord, failed in the performance of the commission given to him because he rebelled and then

led Adam and Eve into sin before they exercised the divinely given function to bring children into the world. Christ Jesus, the King and man's righteous overlord, will do what Lucifer failed to do. Christ Jesus will carry out the commission given to him and will permit nothing to hinder the carrying out of the divine mandate being performed by righteous men. Thus will be demonstrated that God's commandment to "fill the earth" with a righteous people will be accomplished. That will be a vindication of the name of Jehovah and fully demonstrate to men and angels that Satan is a liar and only God is true. The destruction of the wicked will make room for the earth to be properly filled. The original, divine mandate given to Adam and restated to Noah will be carried out by the great multitude, and it is clearly supported by the Scriptures that such righteous ones will carry it out. It was proper for perfect Adam and Eve to multiply, and it appears it will be in full harmony with the divine will that the Jonadabs or great multitude shall marry and multiply after Armageddon. The counsel concerning marriage as set forth in 1 Corinthians the seventh chapter certainly did not apply to perfect Adam and Eve; and after Armageddon, and the complete manifestation of the kingdom, such counsel would not apply to the survivors, that is, to the Jonadabs composing the great multitude. Neither would the counsel recorded at 1 Timothy 5: 11, 14 apply to such.

* There appears to be no reason why Armageddon would dissolve the marriage tie of the Jonadabs which existed prior to Armageddon, and which persons survive Armageddon. Death does dissolve the marriage tie; as it is written: "If the husband be dead, she [the wife] is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. 7: 2, 3.

¹⁰ Under this Scriptural rule all those who were in the marriage relationship before dying will, if brought back in the resurrection, come forth as unmarried persons. Such will be subjected to the will of "the Everlasting Father", Christ Jesus, who ministers life to all, as God commands. (Rom. 6: 23) It is the right and privilege of the "Everlasting Father" to arrange or not arrange marriage for such awakened ones as it pleaseth him. The divine rule is for the father to arrange for the marriage of his children. There is no plain Scriptural evidence, however, that those who are awakened out of death will marry and bring children into the world. If the marriage tie of the Jonadabs who survive Armageddon is not dissolved by Armageddon, how will that relationship be made to cease? The Lord will determine that even as he would have determined that same problem had Adam and Eve continued righteous and fulfilled or carried out the

divine mandate. Undoubtedly he will determine that question when the end of reproduction has come and the earth is filled with a righteous people.

¹¹ Will the offspring born to the Jonadabs come under the redemptive provision made through the sacrifice of Christ Jesus? Yes, the children born to the Jonadabs before Armageddon, just as all those raised out of death, would necessarily come under the divine provision of redemption. The earthly parents being imperfect, that imperfection is transmitted to the offspring. Also all children born of Jonadabs after Armageddon must belong to Christ by reason of the redemptive price paid, and all who get life must receive it from that great Life-giver, "the Everlasting Father," Christ Jesus, who administers such gift. (Isa. 9: 6; Rom. 6: 23) The ransom sacrifice, of necessity, then, must apply to all who get life everlasting.

¹² Would the carrying out or fulfillment of the divine mandate to "fill the earth" as accomplished by the great multitude do away with the resurrection of the dead? No, not at all. Undoubtedly many of Adam's offspring before and after the flood died in ignorance of God's redemptive provision through Jesus Christ's sacrifice, and the Scriptural testimony conclusively proves that such must be brought forth from the grave in God's appointed time that they may have an opportunity to take advantage of the ransom sacrifice and the kingdom. This would not mean, however, that such would have anything to do with multiplying and 'filling the earth'.

TIME OF RESURRECTION

¹³ As heretofore stated in *The Watchtower*, the Scriptural evidence strongly supports the conclusion that the faithful men of old specifically described at Hebrews eleven will be resurrected immediately before or during Armageddon and by the Lord made "princes in all the earth". (Ps. 45: 16) Aside from such faithful ones, will the others who have died before Armageddon be awakened, and brought back to the earth before the rebuilding of the earthly organization is well progressed? or will paradise be re-established before the dead are awakened? The Scriptures do not specifically state at what time the awakening of the dead to resurrection unto judgment will begin. Certainly the Scriptures do not support the conclusion that the general resurrection of those unto judgment, that is, the mass of those who have died, will begin immediately after Armageddon. The repentant thief had the promise from Jesus that he would be brought back. The words of Jesus are: "I say unto thee today, shalt thou be with me in paradise." (Luke 23: 43) These words suggest that paradise on the earth will be in existence before the thief is awakened out of death. In the beginning God planted the garden of Eden a paradise and thereafter created man and put him in that paradise to care for it. (Gen. 2: 8, 15) Such is God's order of operation, and it is reasonable to conclude that such order of procedure may be fol-

lowed with reference to the ransomed dead and to paradise. There is no Scriptural support for the conclusion that those dying last will be awakened first. The scripture "The last shall be first, and the first last", has no reference whatever to the resurrection of the dead.

THE WICKED

¹⁴ The Lord designates the modern-day wicked as "goats", and the argument hereinbefore made is that such "goats" will not be brought back from the dead. Is that conclusion contradicted by the following statement of Jesus: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here?" (Matt. 12: 41) The clear meaning thereof shows that these words of Jesus do not contradict the foregoing conclusion concerning the "goats". The context thereof shows that Jesus referred specifically to the scribes and Pharisees (vs. 38), which class, ignoring the commandment of God, practiced religion and were chiefly the ones responsible for that generation's being "evil and adulterous", that is, those who had wrongfully mixed with the Devil's religious organization. On another occasion Jesus said to those same scribes and Pharisees: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell [Gehenna, destruction]?" (Matt. 23: 33) It is not probable that such generation of "serpents" would be amongst the generation that shall rise with the Ninevites during the thousand-year judgment period, any more than that the "goats" of the present time will be awakened out of death. Mark these words of Jesus: "The men of Nineveh [those who heard God's word at the mouth of Jonah the prophet and who repented] shall rise in judgment with *this generation*." These words of Jesus do not necessarily include the scribes and Pharisees, who not only ignored the Word of God but had deliberately sinned against the light thereof. They not only had rejected God's Word, but had been the instruments used to keep the others of that generation in ignorance. Concerning the same reprobate class of scribes and Pharisees Jesus said: "But he that shall blaspheme against the holy [spirit] hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 29.

¹⁵ Those religionists had the words of God's prophet foretelling the coming of Christ, and the obligation was upon them to read it and make it known to others, particularly concerning the coming of the Messiah. Now Christ Jesus, the Messiah, had come and they had seen and heard him speak, and they had deliberately rejected him and charged Jesus with having a devil. Those religionists had every opportunity and refused the provision God has made for humankind, and went even farther, in preventing others from receiving the message of salvation. Why should they be brought back again to life? The present-day religious leaders are in exactly the same class and in the

same condition. They have professed to be the servants of God, they have his Word in their possession, they claim to teach it, and yet they do everything within their power to prevent the people from hearing and understanding the Word of God and learning of his kingdom under Christ Jesus, which is the only means of salvation. For such "goats" it appears from the Scriptures that there will be no future life.

¹⁶ The following saying of Jesus should also be considered here: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt. 10: 14, 15) Also the words of Jesus concerning the population of certain Jewish cities, to wit: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."—Matt. 11: 21, 22.

¹⁷ Jesus was not here speaking of individuals, but of the entire population of the cities of Jews, which had received a better opportunity to know the Lord and to do his will than the heathen cities had received, and which Jewish population had rejected or failed to hear that message. For that reason, therefore, it would be less tolerable for the population or people of the Jewish cities than for those of the heathen cities. The Jewish clergy had proclaimed false doctrines to the people of the Jews' cities, and those people had followed the clergymen in obeying the traditions and teachings of men, whereas those of the heathen cities had received no such opportunity of hearing and believing the truth. Certainly such individuals as Judas Iscariot would not have a resurrection, whereas the population of the city where Judas resided would have an awakening out of death. Judas and the clergy were guilty of wicked deeds against the light, and the Lord had entered the final judgment against them. Those Jews who had yielded to the influence of the clergy would find it much harder in the time of judgment than the people of the heathen cities, whereas the willful wrongdoers sinning against light would have no more opportunity. The apostle appears to refer to a similar class when he wrote these words to Timothy: "Some men's sins are openly evident, leading on into judgment, with some, however, they even follow after; in the same way the noble works also are openly evident, and they that are otherwise cannot be hid." (1 Tim. 5: 24, 25, *Roth.*) Otherwise stated, the final decision did not need to wait until the judgment day, but the sins of such are open and deliberate, and final judgment was entered beforehand against the deliberate wrongdoers. By way of comparison it is written: "The good works of some are manifest beforehand"

(*Auth. Ver.*); and hence the destiny of such is fixed before the day of judgment. Thus it is seen that the final judgment may be entered concerning the wicked and the good before the day of judgment. For this reason Paul, with propriety, says of himself: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 7, 8) To the same effect is 2 Thessalonians 1: 4, 5. If the final and adverse judgment against the willfully wicked is entered against them before death, there would be no reason to awaken them out of death; and the weight of the Scriptural evidence is that such will not be awakened out of death.

¹⁸ It may be said that the words of Peter contradict this conclusion, to wit: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9) This need not, however, be understood to mean that all the "unjust" are to be brought forth at the end of the thousand years. In verses four to eight he specifically names the wicked "angels", which are "reserved unto judgment". In verses five and six he tells of the wicked of Sodom and Gomorrah 'turned into ashes', that is, destroyed, and which were 'examples unto those that afterwards should live ungodly', and shows how they shall be destroyed. In verses 10-22 he describes a class to be utterly destroyed in the day of judgment, that is, from 1918 onward, which includes a spirit-begotten class that become wicked, and also those who have learned of and then despise God's kingdom, and all of which are unjust and are to be punished at the time the godly "remnant" and "other sheep" escape. That willfully wicked class still exists and includes the "goats" to be punished in this day of judgment with everlasting "cutting-off". (Matt. 25: 46, *Diag.*) The "unjust" mentioned at Acts 24: 15 are those unjust by virtue of inherited sin, and are not included within the class mentioned by Peter.

¹⁹ What, then, shall be said of the words of Jesus concerning the resurrection, as set forth following, to wit: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"?—John 5: 28, 29.

²⁰ Judas Iscariot, the Pharisees and scribes, and other wicked ones died and doubtless were buried, but are those men included among the ones that Jesus mentioned as those "that are in the graves"? The word here rendered "graves" is *mnemeion*, and means "monument in remembrance of the dead". (*Strong*) Those included within the meaning of that word are held in the memory of God. Does God hold in memory those wicked ones, that is, those who have deliberately

joined the Devil and fought against righteousness and who have betrayed, opposed and persecuted the servants of God because such servants are faithfully doing the will of God? The answer to that question is found in this text, to wit: "The memory of the just is blessed: but the name of the wicked shall rot." (Prov. 10: 7) Certainly God would not hold in memory those creatures, the religionists who not only have refused to hear and obey God's Word but have opposed him and his servants. They must be included within the class whose name shall rot. Who, then, shall hear the voice of the Lord and come forth? Only those who are in "the graves", that is, in the memory of God. Jewish religionists blasphemed the name of God, and their counterpart continue to do so at the present day. Pretending to represent the Lord, they have blasphemed against the light, assuming to be equal to God; yet they are devoted wholly to the Devil, and Jesus says they shall not be forgiven.—Matt. 12: 24-32; Mark 3: 29, 30.

²¹ At Acts 17: 31 according to the *Authorized Version*, it is written: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance [(*marginal reading*) hath offered faith] unto all men, in that he hath raised him from the dead." According to *Rotherham* this text reads: "Offering faith unto all by raising him [Jesus] from among the dead." The "offering faith" does not mean that all will accept that offer. Certainly such men as Judas Iscariot, the scribes and the Pharisees, who opposed and brought about the death of Jesus, and the higher critics of the present time and other religionists who today deliberately refuse to exercise faith in Christ Jesus and Jehovah God do not and will not receive the 'offering of faith'. If after God had raised Jesus from the dead the religious leaders had no faith, but wickedly opposed the truth by bribing the guards to lie about the matter, certainly then they would not accept the offering of faith if brought back from the dead. Jesus spoke a parable concerning those who refused to have faith, in which he used these words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16: 30, 31) Therefore the conclusion must be that Acts 17: 31 does not include those who are wicked and beyond recovery and who died in that condition. Since 1918 we are in the judgment day when the Lord is upon his judgment seat, dividing the people, separating the "sheep from the goats", and if the "goats" now refuse to hear the Word of God and to take their stand on the side of the Lord Jesus Christ, and refuse to have any faith therein and in his kingdom, and the facts show they are doing that very thing, what more could be done for them if the Lord would bring them out of death and give them a "second chance"?

²² The Lord Jesus says that these goats go away into everlasting "cutting-off", or destruction (Matt. 25: 46,

Diaglott), and his words are conclusive proof that those in such class receive the execution of final judgment and will not be awakened out of death.

²³ Concerning the resurrection it is written (Luke 20: 37, 38): "Now that the dead are raised, even Moses shewed at the bush, when he [that is, God's angel acting as the representative of Jehovah] calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." This supports the conclusion that final judgment is entered by the Lord as to some before or at the time of death, and as to those who have maintained their integrity toward God the judgment is that they shall live, and thus God speaks of such things that are to come to pass as though they were already come to pass and that such are alive. (Rom. 4: 17) That Abraham, Isaac and Jacob did maintain their integrity toward God and did receive his approval, and that they shall be made perfect and live, is made certain by the plain declaration of the Lord's Word, set out at Hebrews eleven. That same scripture says of others, that they endured great affliction that they might have "a better resurrection", and they "obtained a good report through faith"; and for that reason it is properly said of them beforehand that "they lived unto God". God put them to the test and approved them and counted them worthy to have a resurrection from the dead. They are in his memory, and he purposes to raise them up and give them life; hence, as stated in Romans 4: 17, he speaks of that fact as though it had already come to pass, and consequently he is the God of Abraham, Isaac and Jacob. Therefore the words of the text at Luke 20: 38 that all "live unto him", referring only to those who have received God's approval while alive on the earth. That text has no reference whatsoever to the willfully wicked, such as Judas, the Pharisees, and the modern-day religious leaders who fight against God and his kingdom. The argument of Jesus there recorded was to prove and did prove that there will be a resurrection of those men who had proved faithful unto God and maintained their integrity toward him. The Sadducees did not believe in the resurrection. Jesus proved that the resurrection is true.

²⁴ Another text deserving consideration in this connection is: "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9: 17) It has been contended by some that this text of the Psalm means that the lawless shall be brought forth from the grave during the thousand-year reign of Christ, finally judged, and then returned or turned back again into hell. (See *Studies in the Scriptures*, Volume 5, page 361.) But the context does not support that conclusion, neither does the text mean anything of the kind. The Hebrew word "*shuwb*" is here translated "turned". Strong's Hebrew Dictionary, concerning this word, says it is "a primitive root" meaning "to turn back (hence to turn away), transitive or intransi-

tive, literally or figuratively". The word, therefore, means "turned away from God and his favor and blessings", in the same way or manner that the "goats" are turned away from God and sent away into destruction. This is further proved by the context of Psalm 9: 17. Verse three of that Psalm refers to Armageddon, and says: "When mine enemies are turned back [(Hebrew) *shuwb*], they shall fall and perish at thy presence." At Armageddon Jehovah's presence is made manifest through his faithful Field Marshal, Christ Jesus, and there the enemies of God, engaging the Lord in battle, will be turned back in defeat and shall perish. Further considering this Psalm, note that verse four says: "For thou hast maintained [upheld] my right and my cause; thou satest in the throne judging right." The words here used (verse 4), "my right and my cause," mean the right and cause of Christ Jesus, the world's rightful King. When the fight is on at Armageddon, the Lord will completely defeat the enemy and Jehovah will maintain his right and cause in accomplishing that fact. Then verse five says: "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." This shows that such is the end of those who are wicked and that their memorial is perished with them, because it is written, in verse six: "O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them." The next verse shows that the Lord endures for ever and that before his judgment of the world in righteousness he cleans out these wicked ones for ever and this he does at Armageddon. "But the Lord shall endure for ever; he hath prepared his throne for judgment: and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."—Ps. 9: 7, 8.

²⁵ Not all will find refuge in that trouble, but only the oppressed who seek meekness and righteousness. Verses nine and ten are further proof. That the oppressors find their end when turned back at Armageddon, note the following: "The heathen [nations] are sunk down in the pit that they made; in the net which they hid is their own foot taken." (Verse 15) They set a net for God's people, and they get in it and are destroyed at Armageddon: "The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands." (Verse 16) Then immediately follows the text: "The wicked [that is, those who oppose God's 'strange work' and who are destroyed by his 'strange act'] shall be turned into hell, and all the nations that forget God." (Verse 17) They perish in the battle of the great day of God Almighty after they have assaulted God's faithful people. In their plans to rule the world, such as set forth now by the Roman Catholic Hierarchy in combine with Fascism, they leave God out of their consideration altogether, and thus they constitute "all the nations that forget God". Today the political, commercial and re-

ligious elements boastfully proclaim the greatness of man and applaud the deeds of men and point with great pride to what man has attained unto, and with the worst kind of presumption they say: "We can bring about a condition in the earth that will be satisfactory to all." The totalitarian rule or dictatorial power is now arising with great flare of trumpets. It has succeeded in grabbing many countries and is moving forward to rule the whole world. Such a movement is backed by the mighty religious organization, the Roman Catholic Hierarchy and supporters. Now the needy and poor population are regimented and their rights are taken away and they are forgotten, and in connection with the turning of these wicked oppressors into hell God, by the mouth of the psalmist, says: "For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." (Verse 18) Therefore the prophet David, representing God's people, prays: "Arise, O Lord; let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord; that the nations may know themselves to be but men. Selah."—Verses 19 and 20.

²⁶ During the time of the resurrection there will be no "nations" to be turned or returned into hell, because those nations will be destroyed at Armageddon. Thus it is seen that the 'turning of the wicked into hell' is by destroying them at the battle of Armageddon, and does not mean the turning of them back into the grave from which they are supposed to come during the thousand-year reign of Christ. Manifestly the conclusion set forth in *Studies in the Scriptures*, Volume 5, page 361, concerning the return of the wicked into hell is wrong. Also that which is stated in *Light*, Book Two, pages 216 and 217, concerning Psalm 59:6-15 is wrong. God does not reveal all his light on the Scriptures at one time, but, as it is written in his Word, "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The perfect day draws near, and as the light increases *The Watchtower* delights therein and gladly acknowledges mistakes previously made and which have been the result of leaning to human reasoning to a large degree. Jehovah God is his own interpreter, and he withholds the revelation of his purpose until his due time to make the same clear. Every final conclusion reached by his children should have full support of God's Word, and hence every part thereof be harmonious with every other part.

²⁷ With the increased light, which God now sheds upon his Word, let consideration here be given to Psalm 59. According to the title that Psalm was written by David, referring to the time when Saul sought to kill David. Surely that was not written for the enlightenment or benefit of human creatures that will be on the earth at the end of the millennial reign of Christ, but, on the contrary, we are definitely informed that the Psalm was written aforetime particularly for the instruction of God's people on the earth

now just preceding Armageddon. (1 Cor. 10:11; Romans 15:4) Saul, who sought to kill David, pictured the cruel religionists who now seek to kill the faithful remnant pictured by David. (See *The Watchtower* of September 1, 1938.) As David uttered this prophetic prayer of Psalm 59, so now the faithful members of the body of the Greater David pray: "Deliver me from mine enemies, O my God; defend me from them that rise up against me." (Psalm 59:1) The reason that the wicked religionists now seek the destruction of the remnant is not because of the fault of the remnant, but because these servants of God faithfully proclaim his Word of truth. Exactly in harmony with what is stated in the last verse quoted the religionists, led by the Roman Catholic Hierarchy, seek to destroy God's people who witness to the truth. This they do not because the remnant and Jonadabs have done anything wrong, but because they have faithfully proclaimed and continue to proclaim that religionists shall not rule the world but God's kingdom alone shall rule it. They have conspired together to bring about the destruction of the witnesses of the Lord and to prevent his kingdom. Now Armageddon approaches and is near, at which battle God will, as he has said, destroy the opposers. Hence David prays in harmony therewith, and which is the prayer today of the remnant and their companions, to wit: "Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen; be not merciful to any wicked transgressors. Selah." (Verse 5) There is a pause here in the Psalm, shown by the word *Selah*; seemingly the faithful are waiting for God to answer that prayer.

²⁸ The Word of God identifies the present-day religious leaders as "dogs". (Isa. 56:10, 11) Those religious opposers of the kingdom are likened unto dogs. (Rev. 22:15) Continuing, then the psalmist says: "They return at evening [like dogs, which creep out of sight during the day and prowl about at night in the dark]; they make a noise like a dog, and go round about the city."—Ps. 59:6.

²⁹ This illustrates the manner in which the religious persecutors seek to hide themselves in the dark; "they make a noise like a dog," howling when exposed, gnashing their teeth at the faithful servants of God, "and go round about the city," not outside, but within its walls. The present-day religionists, particularly the Roman Catholic Hierarchy, continue to howl against the message of truth and the Lord's messengers and to do their howling round about God's faithful witnesses: "Behold, they belch out with their mouth [against Jehovah's witnesses, foreshadowed by David, and who are represented in the feet of the Greater David]: swords are in their lips; for who, say they, doth hear?" (Ps. 59:7) They think to hide themselves, and howl and put forward members of their strong-arm squad and disreputable persons to hinder and persecute Jehovah's witnesses, and they say to themselves: "We will do this, because no one

will know that it is we." At the present time the Roman Catholic Hierarchy and its agents are wickedly persecuting and doing injury to Jehovah's witnesses and companions, wrongfully and maliciously charging them with all manner of crimes in order that they may destroy them. These faithful servants of God are not dismayed, but rely upon Jehovah and Christ Jesus, and, as David said, so they now say: "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen [meaning those who do not praise God, but oppose him] in derision. Because of his [the Lord's] strength will I wait upon thee; for God is my defence."—Ps. 59: 8, 9.

³⁰ These faithful witnesses know that Armageddon is near and that Jehovah will permit his people to see the destruction of their enemies; hence they say: "The God of my mercy shall prevent me [from being destroyed by the enemy]: God shall let me see my desire upon mine enemies."—Ps. 59: 10.

³¹ While the witness work of the Lord's "strange work" is in progress the Lord, by his prophet, puts these words in the mouth of his faithful servants, to wit: "Slay them not [now, prematurely, but wait until after they have been humiliated], lest my people forget [God's strange work, which is now in progress according to his purpose and which must be completed before the slaughtering takes place]: scatter them by thy power [which shall be made manifest at Armageddon]; and [then] bring them down, O Lord our shield. For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob [Jehovah's anointed ones in his organization, of which Christ Jesus, the anointed, is the Head]." (Ps. 59: 11-13) In harmony with this prayer they will be consumed at the battle of Armageddon: "And at evening [just before the consuming act at Armageddon, as represented by vicious, hungry dogs, who prowl about] let them return [not at the end of the millennial reign of Christ, but return from their hiding place where they hide during the light of day, which is the practice of dogs; hence they are said to return to pursue their wicked prowling], and let them make a noise like a dog [that is, the DD's who are mad and hungry because they have no spiritual food themselves from the hand of the Lord], and go round [hunting and seeking whom they may devour, even as their father the Devil does] about the city. Let them wander up and down [on the streets] for meat [hungry and hunting like dogs, because God has sent a famine amongst them for hearing the Word of God (Amos 8: 11)], and grudge if they be not satisfied [(margin) if they be not satisfied, then they will stay all night]."—Ps. 59: 14, 15.

³² Jehovah's witnesses know that he has promised to exhibit his power when the witness work is done,

and therefore, as David wrote, so do they say: "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy."—Ps. 59: 16, 17.

³³ Thus Psalm 59 pictures exactly the conditions that now exist. The religionists, particularly the leaders, called DD's and, by the prophet, "dumb dogs," now engage in a wicked persecution of Jehovah's witnesses, who are represented in the "feet" of the Greater David, Christ Jesus. The prayer of David is a prophecy foretelling these present-day conditions and of God's purpose concerning the wicked ecclesiastical dogs' being consumed at Armageddon. Their destruction will not wait and be brought about at the end of the thousand-year reign of Christ, but clearly, as the Scriptures set forth, it will take place at Armageddon, and that will be their final end.

³⁴ The Scriptures make it clearly to appear that the members of Christ's body are changed in the resurrection from human to spirit and that they live and reign with Christ. This is designated in the Scriptures as the first resurrection. Revelation 20: 5, pertaining to the resurrection of the dead, reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Differences of opinion have been expressed as to the authenticity of this text. The words of the text do not appear in the Syriac nor in the Sinaitic Manuscript. A footnote by Tischendorf is to the effect that this omission by the Sinaitic Manuscript was "A mere error"; but that cannot be proved by the equally old Vatican Manuscript No. 1209, because it does not contain any of the texts of The Revelation. The Alexandrine MS. does contain the words of Revelation 20: 5, but that manuscript was written about a hundred years later than the Vatican Manuscript. The later Vatican Manuscript No. 1160, written in the eleventh century, does not contain the words of Revelation 20: 5, and hence a footnote in the *Emphatic Diaglott* says: "These words were probably omitted by oversight in Vat. MS., as they are found in A B C—though not in the Syriac."

³⁵ Contrary to what is set forth in *Light*, Book Two, above mentioned, it appears that the wicked who died in wickedness will not be brought out of death at the end of the Millennial reign. The fact that God has permitted Revelation 20: 5 to remain in the Bible is good reason why it should be here considered and from a reasonable viewpoint in light of what other scriptures plainly and definitely teach. What, then, is the reasonable meaning thereof in harmony with other scriptures? The words of Revelation 20: 5 are in harmony with the words of Jesus, to wit: "They that have done evil, unto the resurrection of judgment." (John 5: 29, *A.R.V.*) These words would mean that such will not be judged "until the thousand years [are]

finished". Their judgment is described at Revelation 20:12-15, and that judgment would be climaxed by the test imposed by Satan at his release from the abyss at the end of the thousand years. Neither the faithful men of old, described in Hebrews eleven, nor the Jonadabs that are carried over in Armageddon, would be included among those who make up "the rest of the dead". It is plainly written of the faithful men of old that they get a better resurrection. The words at Acts 24:15 are: "There shall be a resurrection of the dead, both of the just and unjust." "The just" here mentioned include the members of the body of Christ, and must include the faithful prophets described at Hebrews eleven, and the faithful Jonadabs who died immediately prior to or during Armageddon. Concerning their resurrection the apostle speaks under inspiration, that "the Lord Jesus Christ . . . shall judge the quick [those living on earth at the beginning of judgment in 1918] and the dead at his appearing and his kingdom". (2 Tim. 4:1) "They . . . shall give account to him that is ready to judge the quick and the dead." (1 Pet. 4:4, 5) As to the earthly class, the judgment begins, as shown by the parable of the sheep and the goats, so far as the earthly creatures are concerned, with those living on the earth in 1918. Judgment of the "rest of the dead" class, as appears from the Scriptures, takes place at the time when Satan is released from the abyss and applies his wicked influence against humankind on earth. Therefore the conclusion must be in harmony with Revelation 20:5, that the rest of the dead lived not until the end of the thousand years. This would show that their awakening from the dead is not until the time here mentioned.

MARRIAGE DURING RESURRECTION

³⁶ The Sadducees contended that there is no resurrection. Thinking to entice Jesus into a trap they made mention of the law of God concerning levirate marriage, which required the brother of the deceased husband to marry the widow of the deceased and to bring up children by her. Then they said to Jesus: "Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her." —Matt. 22: 25-28.

³⁷ The law of levirate marriage was typical. Those Sadducees did not understand it. (As to the Scriptural explanation of levirate marriage see book *Jehovah*, pages 296-299.) Jesus, in reply to the query of the Sadducees, said: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22: 29, 30) To the same effect the words of Jesus appear recorded at Mark 12: 25. "And Jesus answering said unto them,

The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 34-36.

³⁸ If this question and answer applies exclusively to the 144,000 (Rev. 7: 4-8; 14: 1-3), then the question still remains unanswered concerning those who are carried through Armageddon and who remain on earth as human creatures. This text will also be used as an argument against the Jonadabs' marrying during the Millennial reign. The conditions and circumstances surrounding at the time must be duly considered. The case mentioned by the Sadducees was strictly an earthly one and referred exclusively to a woman whose husband was dead and in the grave, and who had died before the death and resurrection of Christ Jesus, and therefore none of such dead ones could ever become any part of the spiritual class constituting the 144,000 members of the body of Christ. The question propounded and the answer of Jesus therefore must be limited to the human creatures that are in "the graves" (*mnemeion*: the memory of God) and must be the ones which are brought forth "unto the resurrection of judgment". (John 5:29, A.R.V.) The Sadducees were without faith in Christ as the Messiah. They were in error as to what the Scriptures teach, and did not understand the power of God, as Jesus stated. The presumption, therefore, is that their question embraced those who had died in ignorance of God's purpose and provision of salvation through Christ Jesus, all of which persons being by nature those that "have done evil". The words of Jesus in answer to their question, therefore, would have no reference to and would not include the "great multitude" class that survives Armageddon and who the Scriptures show would have the privilege of carrying out the divine mandate to "fill the earth".

³⁹ Due force and effect must be given to all the words of Jesus used in answer to the question propounded. He said: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." (Luke 20:35) The Scriptures heretofore examined show that there are those who because of their wickedness will never be brought out of death but will abide under the wrath of God for ever, and that the dead in their graves are in the memory of God and will be brought out, but it does not appear that all of them will "be accounted worthy to obtain that world, and the resurrection from the dead". "That world," in the meaning of the Scriptures, is "the world to come", "wherein dwelleth righteousness" (2 Pet. 3:13), the "world without end". (Isa. 45:17) At the end of the thousand-year reign the final decision and execution of judgment will take place. Then those who

have by the great Judge been "accounted worthy" are made manifest, approved, and given life everlasting. The answer of Jesus, therefore, would not apply to the period of time during which the Jonadabs, surviving Armageddon, may marry, "be fruitful" and "fill the earth". This conclusion is fully supported by what appears hereinbefore, showing that the great multitude will, during the thousand-year reign and under the direct supervision of the Lord Jesus Christ, the righteous overlord, "fill the earth"; that then paradise will be fully established, and then "the rest of the dead" shall be brought forth. All those who are approved and counted "worthy to obtain that world" will not die, because Jesus so states. They receive life as a gift from God by Christ Jesus, and then they shall be like all other righteous creatures, because they are "children of God", that is, "children of the resurrection," receiving their life from Jehovah God as a gift by resurrection through Christ Jesus.

⁴⁰ But how, according to the words of Jesus, can they be "equal unto the angels", which are in heaven? Not that they would have to be up in heaven or spirit creatures. They would be like the angels in this, as Jesus states: "They cannot die"; that is, they could not be put to death without God's approval, even though they are not immortal. They enjoy God's provision of life because of their faithfulness. Those human creatures are and will be individuals and, as individuals, will be brought forth, and their course of action will determine their faithfulness, just as the heavenly angels that were brought forth by the Logos and have ever remained faithful. Furthermore, in the resurrection humans are brought forth from the grave by the power of God about which the Sadducees were ignorant, as Jesus told them. Those thus brought forth come not forth again from human parents, but by the resurrection; hence they are, as stated in the Scriptures, "children of the resurrection," that is, they receive their life from God even as the angels receive their life. Furthermore, angels are not tied together in the relationship of wedlock. The resurrected ones, that is, "children of the resurrection," have no such ties, because death has dissolved whatever marriage relationship existed with reference to them. There is no need, at the resurrection of them, to again take on such marital relationship. They will have nothing to do with the divine mandate to "multiply and fill the earth", which manifestly does not apply to the "children of the resurrection". When that divine mandate is fulfilled or performed by the end of the thousand-year reign, then the need to marry will doubtless cease as to all human creatures. As to the time of the resurrection of all the other dead, that is, all those who come forth unto a resurrection by judgment, there will be no reason to multiply, because then the divine mandate will have been performed.

⁴¹ The faithful men, from Abel to John the Baptist, endured all manner of suffering, "not accepting de-

liverance; that they might obtain a better resurrection." (Heb. 11: 35) Those who are "accounted worthy to obtain that world and the resurrection from the dead" cannot mean merely those who may be awakened out of death and live for a few years. That world is the "world without end". (Eph. 3: 21) Those "children of the resurrection", who are counted "worthy to obtain that world", must of necessity stand a test and prove their integrity before counted worthy of obtaining that world, for the reason that such is God's rule, that all must be tested, and 'God does not change' his rules.

FINAL TEST

⁴² Jehovah's Word makes known that there shall be a final test applied to earthly creatures. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."—Rev. 20: 7-9.

⁴³ It appears that such test will be applied to every creature on earth and will make manifest who are the faithful and true ones, that is, "the saints," and who shall live for ever, and also make manifest those who will be deceived by the Devil and go into destruction. The Devil at that time will see 'the earth filled' with righteous human creatures in obedience to the divine mandate, and which then will be proof that the Devil himself is a liar; and he will know it. "The saints," that is, those who maintain their integrity toward God and who are granted life everlasting, will be a vindication of Jehovah's word and name. Surely the offspring of the "great multitude" must be put to this test, even as the spirit-begotten ones are now put to a like test, and to which latter class these words are addressed: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8) Will some of the offspring of the righteous great multitude fall under that test? Such is entirely probable. The babes and those others who have died in ignorance of God's gracious provision and who are awakened out of death, and are judged, surely must be subjected to that test before they are "accounted worthy to obtain that world" "without end", and it is certain that many of them will be deceived; and concerning such as turn to the Devil it is written: "Fire came down from God out of heaven, and devoured them [meaning many; which of necessity must include all the deceived ones who join the Devil]." The inhabitants of "Gog and Magog", and the Devil himself, shall be destroyed, and the memory of such wicked, like the smoke from a lake of fire, shall cease for ever.

⁴⁴ To faithful Abraham, Isaac, and Jacob, the fa-

thers in Israel, God made promise that he would bring forth a seed for the blessing of all families of the earth. That seed is The Christ. (Gal. 3: 16) Jesus was put to death and God raised him out of death; and concerning his resurrection and begetting, that is, acknowledgment of Christ Jesus as His immortal Son and Executive Officer, it is written: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts 13: 32, 33.

46 Christ Jesus is the King and Vindicator of Jehovah's name. He guides the human race into 'the way and work of filling the earth with a righteous people'. When the earth is filled with a righteous people the final test is applied and death comes to an end, and those living on the earth continue to live for ever. The work of Christ Jesus, therefore, will be a complete vindication of Jehovah's name and will show to all creation that God is supreme, and every creature will then know and joyfully acknowledge and proclaim the supremacy of Jehovah: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15: 28.

SUMMARY

46 Summing up the matter herein considered, let this be noted: Jehovah God announced his purpose to "fill the earth" with righteous creatures, and that purpose shall be completely performed. God's commandment to perform this work is given only to righteous men. That mandate must be carried out and fully performed. (Isa. 46: 11; 55: 11) Before God permits his mandate to be carried out the earth must be cleansed by clearing out the wicked, and this is done at the battle of Armageddon. The overlord of man must be righteous. Christ Jesus fulfills that place.

47 Adam, created righteous, failed to carry out the divine mandate, because he sinned and joined Satan. Noah and his sons, counted righteous by reason of faith and obedience, performed the divine mandate in type. The Christ and his "other sheep" (John 10: 16) carry out the mandate to completion. The flood, which cleaned the earth of the wicked, was a type of Armageddon. The battle of Armageddon, the antitype, will clear the earth of the present-day wicked. As only righteous Noah and his family, eight in all, were carried through the flood, in the antitype only the remnant and the great multitude who learn righteousness will be carried through Armageddon.

48 At God's command Noah builded the ark wherein the faithful found protection and safety. Now the antitypical Noah, Christ Jesus, at God's command, builds his capital organization, of which the faithful remnant form a part. The faithful Jonadabs or "great

multitude", pictured by Noah's family, find refuge, protection and safety under the organization of the Lord, or antitypical organization, and which "other sheep" or great multitude will be carried over the deluge of fire of Armageddon. Those survivors of Armageddon, counted righteous by reason of their faith and obedience to God and Christ, are regenerated by Christ and receive life from him, "the Everlasting Father." Under the supervision and command of Christ Jesus, the righteous overlord of earth, the great multitude receives the divine mandate to "multiply and fill the earth". In obedience to that command the great multitude marry and bring forth children, even as the three sons of Noah brought forth children following the flood. The great multitude therefore carry out God's mandate to "multiply and fill the earth" with righteous persons. Let the Jonadabs now take heed, be diligent in seeking righteousness and meekness, be faithful and energetic in doing the will of God and thus showing their appreciation of Jehovah's loving-kindness, that they may be found worthy to have a part in carrying out the divine mandate to "fill the earth".

49 That mandate performed within the thousand years, and paradise extended throughout the earth, then, as it appears from the Scriptures, "the rest of the dead," including the thief that was crucified at the time of the death of Jesus, shall be awakened and the obedient ones who prove their integrity by standing the test will be counted worthy to obtain the world without end and live for ever. God's purpose having been accomplished, there will be no need for further propagation of the race. The complete vindication of Jehovah's name will call forth the praise of every living creature, and all the universe will be filled with righteousness to the praise of Almighty God.

QUESTIONS FOR STUDY

- † 1. What provision has been made for executing the divine mandate to "fill the earth"?
- † 2. How will Armageddon affect conditions upon the earth? and how will this be a vindication of Jehovah's name and word?
- † 3. Compare the situation immediately after and since the flood with that following Armageddon, as suggesting what can and will be done to "fill the earth".
- † 4, 5. Would it be proper for the Jonadabs to begin now to "fill the earth"? and how is this shown in the prophetic picture?
- † 6. What obligation now rests upon Jonadabs who have children? and what is the children's responsibility in this connection? In regard hereto, what may properly be done for other children?
- † 7. What arrangement should be made for instruction of the children?
- † 8. In what respects, after Armageddon, will the situation be more favorable for carrying out the divine command to "multiply and fill the earth"?
- † 9. Will Armageddon dissolve the marriage ties of the Jonadabs, and why?
- † 10. Will those having died while married come forth as married persons and bring forth children? Why? When the earth has been 'filled', how will the marriage relationship be made to cease?
- † 11. Will children born to the Jonadabs before and after

Armageddon come under the divine provision of redemption, and why?

- ¶ 12. Explain whether the 'filling the earth' by the great multitude would do away with the resurrection of the dead.
- ¶ 13. When will the resurrection unto judgment begin? and what evidence is there supporting such conclusion?
- ¶ 14. Show whether the conclusion concerning the "goats" is in conflict with Jesus' words recorded at Matthew 12: 41, and why.
- ¶ 15. From what facts does it appear that the religious leaders there addressed and those of the present day are without prospect of future life?
- ¶ 16. What other scriptures should also be considered here?
- ¶ 17. Apply the words of Jesus recorded at Matthew 10: 15 and 11: 22. What is meant by the apostle's statement at 1 Timothy 5: 24, 25?
- ¶ 18. Show whether the foregoing is in harmony with the words of Peter concerning the fact and time of judgment.
- ¶ 19, 20. What, then, shall be said of the words of Jesus at John 5: 28, 29?
- ¶ 21. Explain, with scriptures, who are included in the assurance and judgment mentioned in Acts 17: 31.
- ¶ 22. What awaits the "goat" class?
- ¶ 23. What information hereon is seen in Luke 20: 38 and Romans 4: 17?
- ¶ 24. What further instruction in this connection is found in Psalm 9: 17, 3-8?
- ¶ 25. What does Psalm 9: 9, 10, 15-17 show concerning the judgment of the wicked? What do verses 18-20 show?
- ¶ 26. How and when can prophecy be correctly understood? and why not before that time?
- ¶ 27. Why do the religionists seek the destruction of the witnesses of the Lord?
- ¶ 28, 29. Show that the religious leaders are fittingly likened unto dogs.
- ¶ 30. Why do God's faithful witnesses find comfort in the words of Psalm 59: 10?
- ¶ 31. Apply Psalm 59: 11-15.

- ¶ 32. What comforting assurance is seen in Psalm 59: 16, 17?
- ¶ 33. What, then, is foreshown in Psalm 59?
- ¶ 34. The expression, "This is the first resurrection," refers to what? Is all of Revelation 20: 5 authentic?
- ¶ 35. When will the dead be awakened, and judged, and live?
- ¶ 36. Account for the Sadducees' asking Jesus the question concerning 'the woman and her seven husbands'.
- ¶ 37. To what did that question refer? and why did the Sadducees not understand the matter?
- ¶ 38. To whom does that question, with its answer, apply?
- ¶ 39. To what world do 2 Peter 3: 13 and Isaiah 45: 17 refer? and who are they that will be "accounted worthy to obtain that world"?
- ¶ 40. How can they be "equal unto the angels"? How are they "children of the resurrection"? and why will they not then marry?
- ¶ 41. On what basis will they be "accounted worthy to obtain that world"?
- ¶ 42. For what purpose will Satan be loosed at the end of the thousand years?
- ¶ 43. What will be the outcome of Satan's going forth as described at Revelation 20: 8, 9?
- ¶ 44. Who is the "seed" that was promised to the fathers in Israel? and how has the promise been fulfilled?
- ¶ 45. When and how is Christ Jesus the Vindicator of Jehovah's word and name?
- ¶ 46. What, then, is here seen as to Jehovah's purpose to "fill the earth", and who will perform that work, and the conditions under which it will be accomplished?
- ¶ 47. What was the purpose of the flood? What was pictured by the flood and the destruction there wrought?
- ¶ 48. How and why was the ark provided? What did this picture? That the survivors of the flood received the mandate to "fill the earth" is of what prophetic significance?
- ¶ 49. What will have been accomplished during the thousand-year reign and the test at the close thereof?

MINISTERS

JEHOVAH has caused the greatest amount of testimony work to be done within the realms of "Christendom", manifestly because therein is practiced the greatest amount of hypocrisy and are found the greatest abominations. "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves." (Ezek. 44: 8) Jehovah's witnesses, as his faithful ministers or servants, have carried the message of truth to the people throughout "Christendom", but instead of listening to this message many people have had itching ears to hear themselves approved by the conscienceless and paid clergymen, some of whom designate themselves "ministers". Many have preferred to select "learned clergymen" for themselves, to whom they have paid their dues; that they might listen to the wisdom of men, which does not require obedience to God and to his righteous laws. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5: 30, 31.

Today the clergymen do not tell the people of the Word of God, but preach about things that are entirely foreign to his Word. Jehovah God has his own organization by and through which he dispenses "meat

in due season" for those who walk in the right way. It is not man's message, but God's Word of truth, that is dispensed. Those who have left the Society, or earthly part of God's organization, and who choose to follow human leaders, are guilty of the same offense, and hence are judged and gathered out of the family of God.

The angels have stood guard at the temple gate and carried out the instructions of the Lord. (Matt. 13: 41) No unclean shall enter therein; and those who ensnare others, and work contrary to God's law, are unclean, and hence excluded. "Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." (Ezek. 44: 9) It is now well known that the judgment of Jehovah began in A.D. 1918 and there followed a sweeping change from and after that time in the personnel of those who 'keep the commandments and do that which is pleasing in his sight', and who carry on his work as he has organized it. Christ Jesus has closed the door to "Christendom" and to the "evil servant" class; hence the fulfillment of the prophecy of Isaiah 52: 1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for

henceforth there shall no more come into thee the uncircumcised and the unclean."

Only those who respond to God's invitation to the kingdom are ever in line for the kingdom. At Ezekiel 44: 10 it is written: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity." Many such were recovered.

Jehovah declared his purpose to have a royal priesthood after the order of Melchizedek. Christ Jesus is Head thereof. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."—Ezek. 44: 15, 16.

Instead of this prophecy's showing two classes of spirit-begotten ones, it shows this: That those consecrated and devoted to Jehovah's service were mixed up at one time with "Christendom" and indulging in such formalism as showed that they had gone astray from Jehovah, and they are designated as having garments soiled, that is to say, they were identified with others practicing forms of worship, and to some degree at least were mixing with the world. They got away from the true worship of Jehovah God. The prophecy shows that, after they bore their iniquity, a remnant returned to Jehovah, and being cleansed by him at the temple judgment, and their iniquity (that is to say, their lawlessness) removed, they were fit for service. Those, being cleansed and becoming a remnant of all the antitypical Levites, some priests and some nonpriests, were all assigned to certain parts of service in Jehovah's organization. This fact was overlooked heretofore, and this shows how God's people get into an error by taking for granted that we have a proper understanding of the prophecy before the time the prophecy is fulfilled. It is another proof that no man can understand prophecy until it is fulfilled and no man can interpret prophecy at any time.

Note also that before there was any deflection God gave instruction to the high priest that they should bear the iniquity of the sanctuary. "And [Jehovah] said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood." (Num. 18: 1) Clearly this reference is to the house of Levites, because the words "Thou, and thy sons, and thy father's house with thee" could refer to nothing less than all the tribe of Levi. The Scriptures immediately following, namely, Numbers 18: 2-6, prescribe the duties of all the Levites, both priests, underpriests and nonpriests. Prior to that Jehovah had declared concerning the high priest that a plate of pure gold should be made

and there should be engraven upon that plate the words, "HOLINESS TO JEHOVAH," which plate must be attached to the forefront of the miter of the high priest, and then adds: "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." (Ex. 28: 35-38) These scriptures show that both priests and nonpriests must bear certain iniquities.

As marking the antitypical fulfillment of these prophetic statements, note this: that at the coming of the Lord Jesus to the temple for judgment of the house of God the antitypical Levites, priests and nonpriests, had gone astray and all such must bear their iniquity. There is no indication that there are two spirit or distinctly separate classes in this judgment. It is clearly stated that the purpose of the coming of the Lord to the temple was to cleanse the sons of Levi; as it is written: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto [Jehovah] an offering in righteousness." (Mal. 3: 2, 3) The statement, "he shall purify the sons of Levi," must of necessity apply to all the antitypical Levites, including the priestly and the nonpriestly class. It is the cleansed ones that are assigned to the service of Jehovah, that these may offer unto Jehovah "an offering in righteousness". All in line for the kingdom had to be cleansed and purified.

Considering now the type in connection with the prophecy of Ezekiel (44: 10-16), it is seen that the Levites, after they had strayed and after they had been cleansed and returned to Jehovah, were not assigned to a lower or less favored place in the service than they had occupied before they went astray. This shows that the 'bearing of their own iniquity' or lawlessness (meaning a lawless course of action) could not refer typically to the Levites' being assigned to a secondary place or position in heaven. The fact that the entire spirit-begotten company had to be cleansed when the Lord came to the temple shows that the entire spirit-begotten company had gone astray and were proceeding in an unlawful manner and that all who possessed a right condition of heart were cleansed by the Lord and the faithful class who were approved constituted the Lord's "faithful and wise servant" class. (Matt. 24: 45-47) The Scriptures show that Jehovah was angry with them because they had gone astray, but when they had borne their iniquity and were cleansed and forgiven they rejoiced greatly: "And in that day thou shalt say, O [Jehovah], I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12: 1.

Prior to that time the consecrated of earth looked

upon the political rulers of this world as the "higher powers" whom they must obey, and they conformed themselves largely to the practices indulged in by "Christendom". But when they withdrew from Babylon and were cleansed and rejoiced, no more did they attribute salvation to any earthly powers nor look to

earthly powers for protection, but said: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:2, 3.

LETTERS

JEHOVAH'S APPOINTMENTS

DEAR BROTHER,

Your letter of the 12th of September to Brother Rutherford arrived as he was about to leave London for New York, and he instructed me to reply to it.

You tell of your fear that the use of the word "dictator" by some brethren when speaking of the Society's relationship to the brethren and to their companions the Jonadab companions will be to the injury of the brethren, and you show some fear that dictatorial methods may be used in the direction of the kingdom service. Jehovah, the great Theocrat, must of necessity be the dictator in all the affairs of Zion. That is the first principle of his government, and must be readily acknowledged by all who serve him and would have his favor and blessings. But, as *The Watchtower* has shown, there is no dictator amongst the brethren, for they are on a common level before him, as servants to do his will. A dictator makes his will his law, and this is the prerogative of Jehovah alone. Were there a dictator among the brethren it would mean that the will of the dictator would be imposed on them—an impossible thing as in God's sight. There is this difference between these dictators who are now trying to control the earth and Jehovah the great Theocrat: they give no reasons for their orders, while Jehovah does, or adds the sanction of righteousness to follow obedience, and his actions are always unselfish: he acts in love in all things.

It is not always easy to get adjusted quickly in word and action to new conceptions and conditions; but every loyal "sheep" will follow the enlightenment of *The Watchtower*, and the instruction of the organization method which follows as a consequence, and this will be done in a spirit of obedience to the Lord God, the Giver of the light. Also it is certain that, now the light is come, any spirit of dictatorship or disobedience—much the same things—will cause the holder of that spirit to be taken out of Jehovah's organization—it would cleanse itself of the evil thing. Jehovah will now keep his organization clean, freed from democrats or dictators.

The Watchtower made it quite clear that those found faithful at the temple judgment were chosen by the Lord to be the "faithful servant" class, to whom his goods, his interests, were committed. It is as clear as the fact that he has taken out a people for his name that he caused the organization of a Society for their guidance. The good pleasure of God in this has been abundantly manifested these many years: all the time he has been dealing with them the Society and *The Watchtower* have been seen and known to be the means and channel by which his truth and his will in his service have been communicated to them. There must be such a means of communication. The organized Society cannot take the part of a dictator, but it can and it does, by the grace of God, expound the will of Jehovah by means of the Word of God. There must be discipline; but it is that of order and regularity: a disciple puts himself under discipline; but no one has authority to put another under discipline. The whole sense of discipleship is ready obedience to the will of the Master.

Besides the first of all examples, that of the Lord Jesus, there are two outstanding ones, Moses and Paul. Moses was the great lawgiver to Israel; but he was no dictator; he was the meekest of men and a servant of the people. Paul was the one appointed of the Lord to give instruction to the early church; but he was no dictator: he was the servant of the Lord and the brethren, and was given as an example to follow.

In saying that you expect to see all the brethren now asked to formally sanction and elaborate the appointment of the

president and the methods of service you appear to have missed the main thought of the Theocracy of Jehovah. To do as you suggest would be to use the democratic method in confirmation of Jehovah's appointments. The brethren cannot confirm that which Jehovah has shown to be his will; nor may they elaborate it: obedience to an expressed will is their part.

The Watchtower makes clear the immediate connection between the society by which all the brethren are known and united and the organization, the Watch Tower Bible and Tract Society, incorporated to allow the brethren to conduct their work for Jehovah. The incorporated Society must conform to certain laws of the land; but while it has been seen to be the pleasure of Jehovah to use this, it is manifest that no number of votes could affect Jehovah's appointments for the instruction of his people. He himself chooses his channel by which he will speak to them, and it seems to me that there is exactly the same evidence of his appointment for us in this time and day as there was for Israel at the time of Moses, or for the early church in the days of Paul. The Lord's people would be acting in a very presumptuous way if they tried to impose a democratic method of confirmation when He has already manifested his appointment.

It may confidently be expected that the expressions used which partly caused you to write will be dropped, and that the brethren faithful to the Lord will be found in fullest harmony.

With all good wishes,

Your brother in Jehovah's service,

J. HEMERY.

MANY NOW TURNING TO JEHOVAH

DEAR BROTHER:

Herewith I submit the financial report for the month of June.

At last the most blessed campaign we experienced was over. Although we were not able to meet our quota on books and *Consolation*, yet I am very pleased to report that *Cure* has been placed fast, that our consignment was all disposed of early in June. The contents of the *Cure* booklet become the subject of the conversations of many people. I like to mention also that we have placed over thirty-three thousand pieces of literature during the three-month campaign.

It is useless to try to explain our gratitude to our precious Jehovah and also to yourself for the seasonableness of the truths we eagerly devour from the *Watchtower* articles on "Unity in Action", which we have just considered, and on "Organization", which we are now considering. With all humbleness we thank Jehovah for the permission to understand, through the latter articles in *The Watchtower*, that his name will shortly be for ever vindicated.

The sweet message of Jehovah's name and kingdom is reaching every nook and corner of this country. The division of the people is becoming distinct. Many are now turning to Jehovah to learn the way to life.

I do not want to miss mentioning, too, that the goat class are becoming more goatly. Three pioneer sisters are experiencing in their territory the closing of doors to their faces, through the insinuation of the local priest in that place. The funny thing the priest further did was the setting aside of a day in which the possessors of the literature were obliged to confess to him two times.

With much love and best wishes, I remain

Your brother and servant by His grace,

JOSEPH SANTOS, Manila, P.I.