



ROCK OF AGES
Other foundation can
no man lay —
A RANSOM FOR ALL

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

VOL. XLIX

SEMI-MONTHLY

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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THE PEOPLE'S FRIEND

This is the title of the new 64-page booklet containing the Detroit Convention radio lecture and other matter.

A wonderful witness was given with last year's booklet; but it is hoped that, by the Lord's grace and help and by earnest effort on the part of the consecrated everywhere, the work with *The People's Friend* will be the grandest witness to Jehovah's name yet given. Two weeks, beginning Sunday, October 21, and ending Sunday, November 4, have been set apart for an intensive campaign with this booklet. Consignments will be made to classes so as to permit the work to start October 21. The booklets will be charged to class accounts at three cents each, and will be sold to the public at five cents a copy.

Let every one who is devoted to Jehovah and his cause report to the service director as soon as possible so as to permit him to organize the witness so thoroughly that every home in the territory assigned can have a call within the period mentioned. After that, any booklets remaining unsold may be included in combinations.

ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

I.B.S.A. Berean Bible Studies

by means of
The Watch Tower
"God's Lightnings"

Issue of September 1, 1928

Week of November 4 ¶ 1-25

Week of November 11 ¶ 26-53

"Declaration . . . for Jehovah"

"Ruler for the People"

Issue of September 15, 1928

Week of November 18 Pages 278-281

Week of November 25 Pages 282-286

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

OCTOBER 1, 1928

No. 19

JEHOVAH FAVORS HIS REMNANT

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 20, 21.

JEHOVAH'S prophecies and the physical facts marking the fulfilment thereof show to his anointed that the great battle of Armageddon is rapidly approaching. The new nation, pictured by the man child, has been born; the battle in heaven is past; Satan is cast down to the earth, and knowing that his time to prepare for the great battle is short he is greatly incensed against God's remnant because these sing the praises of Jehovah. Satan and his emissaries make war against the remnant who have the testimony of Jesus Christ and who joyfully keep the commandments of God. Jehovah causes his lightnings to flash from the temple, disclosing the position of the enemy, and at the same time points the remnant to the place of safety.

² David was Jehovah's anointed king of Israel. He foreshadowed God's beloved Son, who is Jehovah's Arm and great Instrument to carry out his purposes. There seems to be a correspondent period in David's reign with that which we now see. After David was set in Zion he made a home there for the ark of the covenant and gave the place the name Zion. As Jehovah's king he spoke with authority and with the ark of the covenant giving him support. Then he consolidated the kingdom by bringing the people together to Zion. There was a reunion of the people in the knowledge and understanding of what it meant to be God's chosen people. After the people were thus established and united in the fact and in the confidence of Jehovah, and in David as king, then the king prepared for war and went to battle to destroy the enemies of Israel. Now the great antitypical David, the executive officer of Jehovah, having brought his people into the temple condition, girds himself and goes forth to make war on the enemy and to vindicate Jehovah's name.

COMES OUT

³ The Prophet Isaiah (64: 1, 2) pictures the anointed and faithful ones of Zion praying unto Jehovah this prayer: "Oh that thou wouldest rend the heavens, that

thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" This prayer indicates God's purpose in his own due time to come down and cast out and destroy the visible part of Satan's organization.

⁴ The organization of Jehovah is called Zion and Jerusalem. It is the meeting-place of God with his people. Since the Lord has gathered his people into the temple condition those of Zion in particular have known Jehovah God. He is known by those who are really devoted to him and who were pictured by the tribe of Judah. "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwellingplace in Zion." (Ps. 76: 1, 2) Again it is written: "The Lord is great in Zion, and he is high above all the people."—Ps. 99: 2.

⁵ But Jehovah is not known to the people outside of his organization. The great issue now is: Who is God, and who shall rule the world? He is having his people of Zion tell the people of the world who he is; and few of them will hear, believe and heed, as the Scriptures indicate. Then says the prophet: "For behold the Lord cometh out of his place." This indicates that up to a time certain Jehovah keeps himself secret, unrevealed, unknown and unrecognized. Up to the fixed or time certain, and after gathering his people to the temple, only the priestly class composing Zion saw the manifestations of God's power and glory. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) That glory appears to the anointed at first, but when the time comes the glory and power of the Lord shall be revealed to others. Therefore in harmony with the prayer which the faithful remnant prays, and in harmony with the words of the prophet, it appears that Jehovah comes out of his place in this, that he 'comes down' from heaven and makes himself known outside of his organization.

PURPOSE

⁶ The peoples of earth must learn that Jehovah is God. He will make for himself a name, which must mean that he makes his name known to those who have heretofore not known him. Therefore says the Prophet Isaiah (26:21): "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her bloods [margin], and shall no more cover her slain." Rotherham renders this text thus: "Therefore shall the earth unveil her shed blood, and throw a covering no longer over her slain."

⁷ For centuries the rulers of the earth, supported by many of the people, have shed the blood of innocents and have covered up their evil deeds; but the time comes when Jehovah tears off the covering and discloses all the wickedness that has been done by man at the instance and instigation of the Devil. Manifestly the time for this is after Satan is cast out of heaven and when he is hurrying on to the battle of Armageddon. Referring to that time it is written: "Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."—Rev. 12:12, *R. V.*

⁸ The earth, as here used, has reference more particularly to the governing factors of the nations. The prophet explains why Jehovah has come out of his place to take action against the evil organization. It is therefore written: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isa. 24:5, 6.

⁹ The entire human race is of one blood because God made all nations of one blood to dwell upon the face of the earth. The ground for centuries has literally drunk up the life-blood of many millions, unjustly shed; and to those who are guilty of spilling that blood God says: "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:10) Among those whose life-blood has saturated the ground are the men and women who were slain because of their faithfulness in testifying to the name and goodness of the Almighty God. Referring to this it is written in Revelation (6:9, 10): "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

¹⁰ Manifestly this scripture does not refer to the resurrection, but refers to the fact that the Lord will lay bare the bloody record of the earth by calling universal attention to the fact, as well as taking note thereof himself, and bring the guilty ones to account. The official

earth has thrown a covering of false patriotism over her slain and has builded monuments to their memory as another means to blind the people to the truth. The Lord declares that he will tear this veil of covering away and make manifest the guilty ones. That part of the earth which has hypocritically and falsely made war a holy thing to blind the people, and has urged the guiltless to kill each other, is made up of the ecclesiastical element. To such God says: "Even in thy skirts is there found the blood of the lives of the helpless innocents; not [shed] in the act of breaking in [that is to say, not shed because they were at the time committing a crime as does a thief] didst thou find them, yet [the blood is] on all these."—Jer. 2:34, *Rotherham*.

¹¹ This text means that the young men who have been urged into the war by the sanctimonious harangue of the clergy, and whose warm blood the ground drank up, died not in the act of committing a crime of breaking in. Helplessly innocent, they were forced into the war, and therefore the responsibility for that crime is laid by Jehovah upon the men who urged them to go.

LEVIATHAN

¹² This prophecy is further proof that the clergy who have taken the name of the Lord God and misrepresented him are a part of the Devil's organization. Jehovah comes out of his place to express his indignation against the evil-doers and through his prophet it is said: "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent [the gliding, fleeing or elusive monster, margin], even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

¹³ The leviathan is a monster in the sea and clearly pictures the earthly part of the Devil's organization. (Rev. 12:9; 20:2) The entire organization of Satan has been elusive, even to the point where the people have been made to believe that there is no Devil, and many who claim to be of Christ have been unable to detect or see the Devil's organization. What part of his organization, therefore, is the most elusive? Undoubtedly the ecclesiastical element, made up of the clergy and the principal of their flock.

¹⁴ When Jesus was on the earth he referred to the clergy, calling them "a generation of vipers" or serpents. This shows that these are the seed of Satan and a part of his wicked organization. They are the chief instruments used in persecuting the faithful followers of Christ. "They have sharpened their tongues like a serpent; adders' poison is under their lips." (Ps. 140:3) From the time that they are hatched out of the theological schools they are active members of the wicked organization.

¹⁵ "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." (Ps. 58:3, 4) That element of Satan's organization, deaf to cries of right-

eousness and truth, unceasingly fire their venomous darts at the faithful witnesses of God. At the same time they glide among the people, exalting their own virtues, falsely claiming to represent God.

¹⁶ These have glided about amongst the unsuspecting peoples of earth, which are represented by the sea. One moment they appear to represent God, and the next they openly advocate the work of the enemy. One moment with honeyed and sanctimonious words upon their lips they pose as reformers, and the next with bitter words they strike out against those who are humbly trying to represent God. Well are they illustrated by the sea-monster that rises to the surface and quickly disappears. Great numbers of people have been held in the prison-house of Babylon by reason of the iniquity, the seductive and elusive methods of the clergy. Gliding among the people, they dash up a spray to blind the people to the fact that there is a Devil or that he has an organization or that the Devil is their enemy. They organize and operate their seductive and fraudulent system of religion and misname it Christianity and give suck or nourishment to those whom they have entrapped, as it is written: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." (Lam. 4:3) They teach those whom they draw into their systems cruelty and urge them to use cruelty against followers of Christ by resorting to all manner of violence.

¹⁷ That the leviathan or great sea-monster is a picture of Satan's organization is made clear by the words of Ezekiel 29:3: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Satan's organization says: "The earth is ours and we will run it to suit ourselves."

GOD ARISES

¹⁸ David foreshadowed the people of Zion and, marking the course of the great wicked organization of the enemy, put a prayer into the mouth of the remnant class who cry out unto God: "Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God."—Ps. 68:1, 2.

¹⁹ These words are in exact accord with the truth which the Prophet Isaiah records foreshadowing the same class that pray unto God. The fact that God had these prayers kept in his record is proof that in his due time his course of action will be an answer to and in harmony with such prayers and the faithful ones will know it. The children of Zion by faith see that the new nation is born and is caught up unto God and to his throne. (Rev. 12:5) Otherwise put, they see that Jehovah, by and through his great Priest and King, has taken charge of the world and is moving to the point of

destroying the evil organization. In ecstasy the remnant class cries out: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises."—Ps. 47:5, 6.

²⁰ The word "shout", as used in this text, means a battle-cry. When the general of an army with full confidence in his ability begins an assault with the determination to win there is a shout or cry of battle indicating the purpose to win. When the armies of Israel were marching around Jericho they manifested their confidence that victory would result by shouting and sounding the trumpet. Even so now, Jehovah has taken the reins of the world and goes forth to dash to pieces the enemy; and he does so with a shout and the sound of the trumpet, giving assurance to his faithful witnesses that victory is soon to follow.

HIS SWORD

²¹ Referring again to Isaiah's prophecy it is written: "In that day the Lord, with his sore, and great, and strong sword" shall punish the Devil's organization. (Isa. 27:1) Christ Jesus is the great Priest of the Most High God of the order of Melchizedek. He is Jehovah's Arm and his Sword. One of his titles is "The Word of God". (Rev. 19:13) He is the Sword of Jehovah and thus Jehovah bares his Arm to make war with the enemy. (Jer. 47:6) When the due time arrives for God to go forth to the battle he whets his Sword and sends his great Priest forth to lead the fight. Concerning that time it is written: "If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy."—Deut. 32:41, 42, R. V.

²² The lightnings of God proceed from and through his Word, the sword of the spirit. Therefore at the time Jehovah whets his glittering Sword his lightnings flash, illuminating the minds of his anointed, making known God's purposes concerning them, and exposing the position and the action of the enemy. The truth and light that God sheds upon his Word today is strong corroborative evidence that we are in "that day" when the forces are gathering for Armageddon. These truths encourage and strengthen the mind and heart of the people of God.

PLACE OF SAFETY

²³ God's lightnings flash from the clouds of his presence and now disclose to those of the temple class the monstrous and hideous organization of Satan the Devil. They see that the gliding and elusive and cruel organization, pictured by the leviathan and by the hissing adder, shoot out their bitter words against the little company of faithful ones and thereby incite the mob, pictured by the waves of the sea, to lash against and seek to overwhelm the remnant. The faithful see the serpent part

of the organization again secretly attempt to induce the execution of the law to arrest and imprison those who dare give testimony to the good news of God's kingdom. They mark the arrogance, hatred and cruelty of the combined elements of the enemy's organization moving against them because they insist on obeying the commandments of Jehovah God.

²⁴ As the hideous and unsightly monster Goliath terrorized the Israelites upon the field of battle, even so the monstrosity and fiendishness of the enemy's organization now strikes terror into the mind and heart of every one who has but little faith. Not so, however, with those who are clad with the divine armor and who are strong in the Lord and in the power of his might. These know that they are imperfect and would quickly fall at the hands of the enemy, but their trust is absolute in the Lord. For their encouragement, and for their full assurance in this hour of peril in the time of God's wrath, Jehovah speaks to them through his prophet and says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

²⁵ It was in 1918 that the Lord brought his people into the temple condition. It has been since then that they have engaged in the great witness work and the enemy organization has constantly increased in its expressed hatred against them. It is written: "When the wicked rise [since 1918], men [of the body of Christ] hide themselves." (Prov. 28:28) Speaking to his followers Jesus quoted the identical words of Isaiah, to wit: "Enter into thine inner chamber, and having shut thy door" then pray unto thy Father.—Matt. 6:6, R. V.

²⁶ Concerning Elisha it is written: "He went in therefore, and shut the door upon them twain, and prayed unto the Lord." (2 Ki. 4:33) The faithful of the church are represented as saying: "The king hath brought me into his [inner] chambers." (Cant. 1:4) Those who are brought into that place of safety say unto the Almighty God: "Thou art my hiding place and my shield: I hope in thy word." (Ps. 119:114) The command to the saints to hide themselves in the inner chambers could not apply prior to the Lord's coming to his temple. The context shows that it is "in that day" of God's indignation that the place of safety is provided; and, since we are entering that great and terrible day, the place of safety must now be available.

²⁷ The inner chambers or place of safety is provided for and made known to those who have received the robe of righteousness since the coming of the Lord to his temple. Those who, upon taking account, were at that time found to be faithful were granted the garments of salvation. (Isa. 61:10) Not all who claim to be in present truth are in this condition of security. Those who have not seen the lightnings of the Lord since his setting up the temple condition do not even see that there is such a thing as a place of security or safety. They have seen no distinction between the work pictured by Elisha and by Elijah. They have not seen or

appreciated the fact and power of the Devil's organization. Some even say that too much has been said about the Devil's organization. It is manifest that if one does not see the Devil's organization he does not see and appreciate God's organization. Such see no real meaning in the definition of the names by which the great Creator reveals himself and they do not appreciate what is meant by the secret place of the Most High. It is the remnant of his people who are in this condition and rejoice because thereof. To the remnant "the name of the Lord is a strong tower; the righteous runneth into it, and is safe".—Prov. 18:10.

²⁸ God says to the remnant: "Hide thyself for a little moment until the indignation be overpast." Manifestly "the little moment" is the "short time" that the Devil knows that he has to prepare and fight the battle of Armageddon. (Rev. 12:12) The same time is referred to by the psalmist: "How are they brought into desolation, as in a moment!" (Ps. 73:19) By the going forth and making war against the remnant the Devil's organization threatens them with immediate destruction. At that time for the encouragement of the remnant it is written: "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction."—Isa. 10:24, 25.

²⁹ God declares that his righteous indignation shall be expressed against Satan's organization. Through his prophet he states: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

³⁰ After the Lord God gathers his people into the place of safety he speaks to the organization of earth, saying, "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth." (Mic. 1:2, 3) Thus God expresses his determination to reveal himself to the peoples of earth, and to do so he comes out of his place and manifests his power in the sight of all.

³¹ That the day of his wrath will be one of great trouble for all who dwell upon the earth, and which will make his name known to all, is made certain by his sure Word: "Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire: and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to

err shall be in the jaws of the peoples.”—Isa. 30:27, 28, *R. V.*

³² In that day of God’s expressed wrath no part of Satan’s organization will be able to stand, as it is written: “At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.”—Jer. 10:10.

³³ The legions of the enemy shall melt before the onward and victorious march of Jehovah’s Arm. “Thou didst march through the land in indignation, thou didst thresh the nations in anger.” (Hab. 3:12) His fury is a consuming fire and the strongholds of the enemy shall fall at its approach. “Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.”—Nah. 1:6.

³⁴ The enemy organization will make a ferocious attack against God’s organization and many, as shown by Jeremiah’s prophecy, shall fall; but the remnant of Zion shall be saved because they are in the secret place of the Most High: “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Ps. 91:1) With confidence and in full assurance they sing out: “For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.”—Ps. 27:5.

SERVICE OF REMNANT

³⁵ While in their hiding-place will the remnant be idle? Not by any means. No one can remain idle and remain in the remnant class. Hiding in the secret place of the Most High does not mean that those there will be out of view of the enemy or fearful that the enemy might see their movements. On the contrary, they will be very active and their cup of joy will be overflowing. Concerning this it is written: “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.”—Ps. 23:5.

³⁶ The remnant will have an active part in God’s organization at the time of the expression of his righteous indignation. It is written: “I will stir up thy sons, O Zion, against thy sons, O Greece [Satan’s organization], and I will make thee [Zion] as the sword of a mighty man.”—Zech. 9:13, *R. V.*

³⁷ Daily the loyal members of Zion see the evidences that their faithfulness in testifying to Jehovah’s name is sore and grievous upon the members of Satan’s organization. The faithful remnant go forth fearlessly singing the honor of Jehovah’s name. What is the effect? Paul says, and we see it is true: “Your fearlessness is unto the enemy a sure token of impending destruction.”—Phil. 1:28, *Weymouth*.

³⁸ Note again the words of the prophet: “Jehovah with his sore, and great, and strong sword, shall punish leviathan.” Christ Jesus is Jehovah’s great and strong Sword and the remnant is Jehovah’s “sore sword” and is sore and grievous to the enemy. Nothing galls the

clergy and their allies more than the faithfulness of God’s remnant in giving the testimony.

³⁹ As Gideon represented the Lord Jesus, so his little company of three hundred represented the remnant of the Lord at this time. As the light flashed from the lamps of the little army of Gideon, and the members thereof shouted victory, even so in the day of God’s wrath his lightnings flash exposing the position of the enemy and revealing their confusion, while the remnant with joy shout: “The sword of Jehovah and of his Anointed.” (Judg. 7:20) God has whetted his lightning Sword and orders him to the great conflict, while the faithful remnant sing forth the praises of Jehovah and his King.

JOY AND PEACE

⁴⁰ The remnant must now be God’s faithful witnesses because he has commanded such. All of the temple class will show forth his glory, because his prophet so states. (Ps. 29:9) These must announce the day of the vengeance of our God because that is a part of their commission. (Isa. 61:1-3) As the remnant go forward in the day of God’s wrath, giving testimony to his name, for them it is the time for peace and for the songs of joy: peace, because their confidence in Jehovah is complete; joy, because they have a part in vindicating his name. Only the weak in faith and the fearful will draw back, as it was in the days of Gideon.

⁴¹ Jehovah has brought the faithful remnant into his secret place, and to them he is a refuge and fortress. They are hidden from the destructive arrows of the enemy because they are in Jehovah’s secret place. Jehovah is a stronghold for his hidden ones in the time of trouble. (Nah. 1:7) They fear not because God has put his words in their mouths and covered them with his powerful hand and commands them to be his witnesses while he plants the heavens and lays the foundations of the earth. God assures them of his protection and that they need not be afraid. (Isa. 10:24-26) To them he has promised: “In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [remnant] of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.”—Isa. 28:5, 6.

⁴² As Gideon’s little band sounded the trumpet before beginning the attack upon the Midianites, so now the remnant must blow the trumpet of the Lord God. The church is now in the time of the fuller revelation of the will of God, which is represented by the moon, and it is therefore a time of special rejoicing for the people of God. By the words of the prophet the remnant are now encouraged to say to each other: “Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Blow upon the trumpet at the new moon, at the full moon on our [solemn] feastday.”—Ps. 81:1, 3, *R. V.*

⁴³ Because the people of the Lord are made glad by a

clear understanding of his will and truth, represented by the moon, their hearts respond in gladness in singing this song. This they do by going from door to door and telling the people of Jehovah and the government of righteousness that he is setting up for the benefit of man. They do it by the use of the radio and by manufacturing the books containing the message that is carried to the people. Jehovah has made provision in this day for the giving of this witness and has opened the doors of opportunity for all who love him to participate therein, and all of the temple class delight to thus sing forth his praises. As the little band of Gideon raised high their standards, blew their trumpets, and shouted, so now God says to his people: "Set up the standard in the land, blow the trumpet among the nations [for a witness to the people, even as Jesus said—Matt. 24: 14], prepare the nations against her [Babylon, the Devil's organization], call together against her the kingdoms." (Jer. 51: 27, *R. V.*) This witness must now be given to the kingdoms.

UNITED

⁴⁴ But let it be kept in mind that those who do the work to the Lord's glory must be fully and completely united in heart and in action. The time for quibbling has gone. The time for the manifestation of selfishness is past. He who insists on maintaining his self-respect or good reputation will find himself in difficulty. Jesus made himself of no reputation but went straight on with his Father's work, regardless of the slanders of the opposers. His servants must do likewise.

⁴⁵ As long as one is of the remnant he is of God's elect. At the same time he is the special target of the enemy. Against him we may know Satan is making war, because we have been warned to that effect. (Rev. 12: 17) Are you of the remnant? Do you have the testimony of Jesus Christ that you are his? Are you striving to keep God's commandments in this day of warfare? If so, then know for a certainty that Jehovah God is for you; and, in the language of Paul, "If God be for us, who can be against us!" There are some who claim to be sons of God but who seem to delight in laying charges against their brethren and who, in so doing, are lending themselves as instruments to the adversary in an attempt to disturb the peace of God's organization.

⁴⁶ The true position of the remnant is thus stated by the apostle: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom. 8: 33) Justification here does not mean that justification which one receives at the time of consecration. It means the approval of those who are new creatures in Christ. It means that the servant must stand or fall to his own Master and not to any one else. It is God who determines whether or not one of his servants shall be disapproved or approved, and it is not the prerogative of any one else to attempt such a thing. No thoroughly devoted son of God will permit the onslaughts of the slanderer and evil-speaker to disturb his equilibrium.

⁴⁷ Let all controversy and all division cease amongst those who profess to be of Christ. You can not fight shoulder to shoulder if there is a division in your ranks. God's organization, pictured by Jerusalem, must be a compact organization always working together in harmony. Jehovah has brought his people into his secret place, and there the psalmist represents these as saying: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

⁴⁸ This means that no one will stand who is not faithful in the organization, because "Jerusalem is builded as a city [organization] that is compact together". It is from there, God's organization, that the testimony and thanks and praise are given unto the name of Jehovah. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

⁴⁹ The judgment of the nations is now in progress and the remnant is having a small part therein. "For there are set thrones of judgment, the thrones of the house of David." All of God's organization now must be in peace and not in controversy amongst themselves. They shall pray for peace and maintain peace, as it is written: "Pray for the peace of Jerusalem: they shall prosper that love thee. 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: 6-9.

⁵⁰ United in the holy cause of righteousness and faithfully representing the kingdom interests, dwelling together in the secret place of the Most High, and diligently doing what is within our power, by God's grace the remnant is invulnerable to the attacks of the enemy. Christ Jesus, the Faithful and True, clothed with absolute authority and girded for war, is leading his forces on to the conflict. The faithful remnant in this day of judgment are blending their voices in harmonious cadences as they joyfully follow in the footsteps of the great Master; and as they go they are shouting, "The sword of Jehovah and of his Anointed."

⁵¹ God's mighty organization, with Jehovah himself riding upon the highest heavens, shall march on in the conflict to full and complete victory, as it is written: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Zech. 9: 14.

⁵² In the vision Isaiah pictures the people of God brought into the secret place of the Most High. Then he shows Jehovah coming forth, out from his organization, to make himself known to the nations of the earth. He shows Christ the King and Executive Officer of Jehovah, his unsheathed and glittering Sword, leading the armies of righteousness against the enemy; he records the commandment of Jehovah that the remnant shall sing forth his praises by being his witnesses and telling

the people that Jehovah is God. He shows that the righteous kingdom of Jehovah is here and that the kingdom shall relieve the peoples of their burdens and bring everlasting blessings.

⁵³ Then the prophet reaches a climax in his eloquence to the praise of Jehovah God. Down through the corridors of the ages of suffering, and on to the opening age of light and peace, he points. He tells the remnant what all the loyal and faithful ones must do and that those who joyfully obey God's commandments, and trust in him, shall be kept in complete peace. His words thrill and encourage the remnant because to them he says: "In that day shall this song be sung in the land of Judah: We have a strong city [organization]; salvation will God appoint for walls and bulwarks [complete fortress and defense]." Having fully assured the members of the Lord's organization yet on earth, he cries out to them: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength." (Isa. 26:1-4) On the remnant march, with God's banner of love over them and knowing that victory is soon and certain, because henceforth and for evermore the great name of Jehovah shall be exalted.

QUESTIONS FOR BEREAN STUDY

To what great event is reference here made, and what facts now known by the anointed indicate the timeliness of an understanding of this text? Explain what the reunion of Israel under David as king foreshadowed? ¶ 1, 2.

To whom has Jehovah made himself known, and for what purpose? What is the prayer of the remnant, and what does it indicate? ¶ 3-5.

By what means will the minds of the people be turned to Jehovah to know him? How do we account for their having been so fully turned away from God? ¶ 6-8.

By whom and how has the earth been defiled and devoured and made desolate? How will Jehovah avenge the blood of the slain? ¶ 9-11.

Show the fitness of the names "serpent" and "leviathan" as relating to the Devil, his instruments or his organization. ¶ 12-17.

Explain the significance of the prayer expressed in Psalm 68:1, 2. How has God 'gone up with a shout, and with the sound of a trumpet'? ¶ 18-20.

Identify the "arm" and the "sword" of Jehovah, and show the appropriateness of the names. Account for the rapidly-increasing light upon God's plan and activities. ¶ 21, 22.

What disclosures have been made by the flashes of God's lightnings, and what activities of the enemy have been revealed? Explain the Goliath-David picture in this connection. ¶ 23, 24.

Apply Proverbs 28:28 and 2 Kings 4:33 as picturing the position of the church in 1918 and since. What separating work has been taking place, and how discerned? ¶ 25-27.

The remnant is bidden to "hide". Why? Where? For what "little moment"? To whom will God's indignation be declared, and against whom will it be expressed? With what result and for what purpose will this be done? ¶ 28-34.

Apply Psalm 23:5. Explain scriptures showing whether the remnant will be idle while in their 'hiding-place'. Also apply the Gideon picture. ¶ 35-39.

By scripture and picture show (a) how the remnant will be identified and (b) the source of their strength, their fearlessness, their peace and their joy. How is Psalm 88:1 fulfilled? ¶ 40-43.

Of what importance is unity, and how may it be assured? What lesson should be drawn from Jesus' attitude toward opposers? Explain how persecution serves to make manifest two classes. State and explain the true position of the remnant. ¶ 44-48.

What is the part of the remnant in the judgment of the nations? and what is the test of true discipleship? ¶ 49, 50.

Describe the picture presented to Isaiah in vision for the remnant. What encouraging assurance and inspiring command does Jehovah here give to the faithful? What is the great privilege they now enjoy? ¶ 51-53.

THE KING OF ETERNITY AND THE KINGS OF THE EARTH

"The Lord is the true God, he is the living God, and King of eternity."—Jer. 10:10, margin.

A KING, especially in days before "the time of the end", was generally an absolute ruler. In the throne he was higher than any one else in his entire realm. Such a ruler is Jehovah. He plans and acts absolutely according to the counsel of his own will. He is above all things animate and inanimate, and excels them all in power. From everlasting to everlasting he is the mighty One, that is, God, and hence he is "King of eternity". No record exists of the beginning of his reign, because no record tells us when God began creating the living creatures over whom his rule extends. In the apocalyptic vision (Rev. 15:3) the 144,000 saints or holy servants of God are heard to address him in song as "King of ages" (margin), evidently referring to the unending succession of ages during which he reigns.

Jesus called Jehovah "the great King". In designating him as "great", Jesus evidently contrasted him with the petty kings of earth, for at that time there were as yet no kings up in heaven aside from the Lord God. (Matt. 5:35) Jesus was but echoing the words of Psalm 95:3 which declare: "For the Lord is a great God, and a great King above all gods." We can appreciate these words, when we remember that the word "gods" was anciently applied to earthly potentates. (Exod. 22:28) Jeremiah also worshiped Jehovah, saying, "Who shall not fear thee, O King of nations?" He did not mean that the Lord is the present ruler over the worldly nations in the same way that Satan, "the god of this world," is. God is ruler of nations in the sense that he is superior to and mightier than they. "There is no

power [authority] but of God." "The nations are as a drop of a bucket, and are counted as the small dust of the balance." The prophet shows this to be his thought when he adds: "Forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee."—Jer. 10: 7.

The great universal Ruler speaks for himself, saying: "Heaven is my throne, and the earth is my footstool." (Isa. 66:1) The psalmist utters a similar thought, saying: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Ps. 103: 19) Heaven is that which is over man's head or above him; it is invisible to him; he looks up to it in the sense that he has regard and respect for it and contemplates it. The Lord God prepared his throne in the heavens, evidently, when he began the creation of his organization of heavenly beings. He made man "a little lower than the angels" of heaven, and naturally man must look up to that heavenly organization. This organization moves forward with the work and purposes of Jehovah, and he has his seat of control upon it. Logically he is said to ride upon the heaven (Deut. 33: 26), and he has the sole right to dictate and anoint the One who shall represent him as King over earth.—Ps. 75: 6, 7.

Adam was given dominion over all the earthly works of God's hands. (Gen. 1: 26, 28; Ps. 8: 6-8) God did not bestow the title of king upon him, because the Scriptures apply that title to rulership over intelligent creatures made in God's image and likeness. Adam was not to have dominion over his fellow creatures but over the speechless animal creation which was inferior to him in organism. No one prior to the flood of Noah's day is designated in the Scriptures as a king.

After the flood who infused the "king" idea into man's mind? Sacred Writ shows it was Satan, the great pretender and counterfeiter of God. Nimrod, his out-and-out servant, is the first man mentioned as starting and having a kingdom. "The beginning of his kingdom was Babel." (Gen. 10: 10) Babel, or Babylon, was a civic or political organization which was built in defiance and disregard of God. Upon it God early showed his disapproval. (Gen. 11: 1-9) Under God's permission Satan advanced Nimrod as a heroic guardian of the people's safety and security against the attacks of the wild beasts. His superior hunting prowess soon won him popularity as "Nimrod the mighty hunter before the Lord", thus relegating God to a secondary place.

Nimrod violated God's covenant respecting the unjustified slaying of the animals and he defiled the earth with their blood (Gen. 9: 3-5), but on the wave of his popularity he easily rode into the position of king. Just how he was made king, whether he was voted such by the people or whether he arrogantly claimed and took kingship to himself, the account does not state. We may be sure though that he did not become king according to God's standards and appointment. His rulership extended over the several cities of which he was founder.

The spirit of lording it over others was infectious. The beginning of Nimrod's kingdom was in the land or plains of Shinar, but not long after his day others became obsessed with the spirit of rulership, for the Bible mentions not only a "king of Shinar" but also three kings allied with him, and also five kings in the land of Canaan. That these latter kings were tributary to the former shows that schemes for subjugating other peoples were already active in the earth. Also the fact that Tidal is called "king of nations" suggests the thought of an emperor, a small-scale one mayhap, but an emperor nevertheless, and that away back there.

There was another king in the earth then. He was different from all other kings of his time. He was king of Salem. His name was Melchizedek and means "king of righteousness", showing that he was accounted righteous in God's eyes and was a righteous ruler. He was not subject or tributary to the king of Babel or of Shinar or to any contemporary monarch. He was in harmony with the supreme Being, else he would not have been "the priest of the most high God". As priest he received the tithes which Abraham presented to him in recognition of God. As priest he also called down God's blessing upon Abraham, upon the one who had defeated the five worldly kings. This showed that he was out of alliance and sympathy with the kingdoms of this world, and that his kingdom was "not of this world", that is, not of Satan's present world organization.

In blessing Abraham this kingly priest Melchizedek stated that it was God who had delivered the enemies into Abraham's hands, into the hands of him in whom all the families of the earth are to be blessed. We must take into account that Abraham moved into action against four powerful, victory-flushed kings with but his 318 trained servants and his three neighbors, Aner, Eshcol, and Mamre, who went with him. Abraham could not have gained the victory over the combined armies of these four kings had not God helped him. That Abraham recognized and acknowledged this is shown in that he offered to God's priest one-tenth of all the spoils of victory. We wonder if it was a case of victory similar to that of Gideon who with his three hundred warriors smote the Midianites.—Gen. 14: 1-24.

In Melchizedek we have the first suggestion or hint that God would anoint a king to reign over this earth, whose kingdom would not be "of this world" as organized by Satan. The Apostle Paul is the only one who tells us that Melchizedek holds this typical significance, being "made like unto the Son of God", Jesus Christ, God's anointed King. (Heb. 7: 3) Melchizedek had no successor, either as priest or as king. The priesthood of the children of Israel, and their kings, were not descended from him. In his priesthood and kingship he was of a higher rank than the Hebrew kings and priests, seeing that their forefather, Abraham, had paid tithes to him and had received his blessing. This is according to the divine rule that "the less is blessed of the better".

Thus Levi, from whom the Hebrew priesthood was taken, paid tithes in Abraham, and so also did Judah, from whom the Hebrew kings were taken. Hence their kingly and priestly office was inferior to that of Melchizedek, who was a "priest upon his throne".—Heb. 7:1-22; Zech. 6:13.

Abraham, although he had a servant-body of 318 grown men together with their families, was not styled a king in the Scriptures. Hebrews 7:4 calls him a patriarch. This does not mean that he was an ecclesiastical patriarch, such as the patriarchs of Constantinople and Alexandria. He recognized Melchizedek as God's then priest. Abraham was too God-fearing to arrogate to himself the title of king such as God had bestowed upon Melchizedek. In passing from nation to nation he continually came in contact with earthly kings, so called, but he did not mimic them by assuming such a title and position. Abraham's descendants, the children of Israel, yielded to the snare of wanting an earthly king, but Abraham looked up to God as his ruler. He saw how God reprov'd earthly monarchs for his name's sake, and kept humble. He believed God's promise that "kings shall come out of thee". (Ps. 105:12-15; 135:11; Gen. 17:6) That sufficed for Abraham, and he looked forward and "rejoiced to see [Christ's] day: and he saw it, and was glad".—John 8:56.

Isaac and Jacob followed Abraham's lowly course. Hence when God brought their descendants, the Israelites, to the foot of Mount Sinai and organized them as a nation, there was no king over them save Jehovah God. The Edomites, their cousins, took a different course, however, for we read: "These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." (Gen. 36:31) The kingdom of Edom is fittingly used in Scripture as a picture of the Devil's empire and its rulers (Obad. 1, 21), but the Israelites were called an "upright" nation and were therefore given the name "Jeshurun". Of them we read: "He [Jehovah God] was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33:5) Thus, as the Prophet Ezekiel says, 'Israel prospered into a kingdom.'—Ezek. 16:13.

God enlarged the prophecy concerning the coming kingly One when he inspired the dying Jacob to say: "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. 49:10) Many years later God caused the perverse lips of the lucre-loving Balaam to prophesy: "His [Israel's] king shall be higher than Agag, and his kingdom shall be exalted. . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes [margin] of Moab. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:7, 17, 19) Royal hopes were further aroused in Jewish hearts when God said to them at Mount Sinai: "Ye shall be unto

me a kingdom of priests, and an holy nation." (Ex. 19:6) God evidently had the lofty order of Melchizedek in mind.—Ps. 110:4.

The Lord foresaw that the Jews would be tempted to imitate the political system of their heathen neighbors. Therefore he took precaution to insert in his laws to them the right course for their prospective kings. This would insure their having a good monarch who would rule and lead the people in the fear of the Lord. (Deut. 17:14-20) Israel suffered for not seeing to it that this part of the covenant with God was kept by their rulers. It appears that for them to have a human king was not a violation of the covenant. However, God did not recommend such a political arrangement to them as being advisable or necessary. Their asking for such a human ruler was really a case of having "the pride of life". They wanted to be conformed unto the worldly nations and to run ahead of the Lord and try to improve upon his arrangements for the time. Hence what had a bad beginning had a bad ending, for God later on said: "I gave thee a king [Saul] in mine anger, and took him [Zedekiah] away in my wrath." (Hos. 13:11) The ending of the systems of rulership of the worldly Gentile nations will be no better either. God will destroy their thrones and kingdoms in the great day of his wrath now at hand.

When the Jews desired of him a king, God used Samuel, who was unquestionably the best jurist of the day, that is, the best versed in God's law, to tell them the manner of the government and to write the same in a book. (1 Sam. 10:25) In making all this provision God had in mind to make "shadows" or prophetic pictures of that grander government which should be upon the shoulder of the Prince of Peace. There was a point, therefore, in calling the Jewish kingdom "the kingdom of the Lord". (1 Chron. 28:5) It is clear that God always had Messiah's glorious kingdom in view, and he has always pointed his people toward it and has desired them to keep it before their eyes. Those who are now called to be heirs of that kingdom should specially remember this. This was why Jesus told his disciples to seek first the kingdom of God and his righteousness and all other things needful would be added to them.

Israel's first three kings each reigned forty years. (Acts 13:21; 1 Chron. 26:31; 29:26, 27; 2 Chron. 9:30) Saul, the Benjamite, proved unfaithful to his anointing. His successor, David, of the tribe of Judah, was faithful to God's unction. God so appreciated this that he made David to be a type of the coming One who would receive the heavenly kingdom sceptre and whose right it would be to rule. He arranged it that this coming One should descend from the line of David. Because of this arrangement God used the son who succeeded David on the throne as a picture of the Messiah enthroned in glory and peace. Hence God used care to select Solomon as David's successor, and on him he bestowed unusual favor and honor so as to make the shadow of coming things as clear cut as possible.

"The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." (1 Chron. 29:25) "So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." (1 Ki. 10:23, 24) "Moreover the king made a great throne of ivory, and overlaid it with the best gold. . . . There was not the like made in any kingdom." (1 Ki. 10:18, 20) "And Solomon reigned over all kingdoms: . . . they brought presents, and served Solomon all the days of his life." (1 Ki. 4:21) What a picture all this gives us of the glory and majesty of the reign of him who "shall have dominion also from sea to sea, and from the river unto the ends of the earth", the One who is "greater than Solomon" and who when "lifted up" will draw all men unto him.—John 12:32.

Solomon's sad and disappointing end is not a shadow to suggest anything unfaithful or disappointing in the reign of Christ Jesus. It could not be so, because the reigning Christ will never age or become feeble in mind and end his reign in death. He is alive for evermore, and shall ever reign to God's glory. "His dominion is an everlasting dominion, which shall not pass away."

One of Satan's many attempts to overthrow the Lord's arrangements was in the action of Athaliah, the daughter of wicked King Omri. She seized the throne after

the death of her son, King Ahaziah. She was an evil woman. (2 Chron. 22:3) Besides, it was decidedly out of order for a woman to usurp authority over a man in God's typical kingdom. God had promised David that he should not want a *man* to sit on his throne. God made no provision for a woman to rule his people, and hence he promptly unseated her and installed a man child on the throne. (2 Chron. 22:10-23:15) Thus he kept a true picture of how Jesus, the Head, shall reign and his true church, which is his bride, shall merely be a joint-heir with him, her Lord.

Israel's kingdom was not intended to be a permanent institution but merely a foreshadowing of something infinitely grander and higher and better. This helps us to understand why Jehovah at length overturned it (Ezek. 21:25-27) and has never permitted the Jews to re-establish it. Even in these days, when the Jews are being reinstated in the land of Palestine, there could be no human prospect that they would establish another kingdom arrangement, because we are living in the time when the crowned heads of earth are passing away and earthly royalty is becoming increasingly unpopular. Instead, the glorious kingdom of the Messiah, though invisible, has assumed control over earth since 1914, and is preparing to dash the kingdoms of this world to pieces and to bless all mankind with freedom, life, happiness and restoration to God's favor.

SATAN AND FEAR

IT IS sometimes said that man is a religious animal, and that his nature directs him to worship some greater power than himself. It is well known that rarely (if indeed ever) has any tribe been known which has been entirely without some form of worship. Because of this some claim that the desire to worship is God implanted and is that which the Apostle John referred to when, writing of Jesus Christ, he said, He "was the true Light, which lighteth every man that cometh into the world".—John 1:9.

By some this universal custom of worship among men is considered to be a part of man's development, as if in process of evolution he has lifted himself above the other animals. And yet the advantaged evolutionist and non-believer in the Bible can not be pleased as he sees this tendency to worship so universally found; for, in his wisdom, he knows there is no personal God to worship or to fear. He must therefore account for a universal process which has led man into the wrong direction: that it took a false step. Some will be found who think that the present-day tendency to discard religion and worship is evolution retracing its steps.

Apart from the fact that John's statement that 'Jesus Christ enlightens every man' has no reference to anything inherent in man, neither the urge to worship nor

the light of conscience, there is the very plain fact evident to all who give only slight consideration, that man's worship has led him away from God and not to him. The Apostle Paul is very definite about this. In opening his epistle to the Romans he describes the degradation of the world in his day. Man, he says, has degraded himself in his worship, going contrary both to common sense and to his nature. Willing to put God out of their thoughts that they might not have to acknowledge him and his will, he says they began to worship four-footed and even creeping things, forms of life low down in the scale of being.—Romans 1:23, 24.

Taking the population of the earth today as being well-nigh two thousand million persons, we ask, To whom is the worship of this multitude directed? If we take the rather stupid reckoning of Christendom, which makes out that there are about eight hundred million Christians, a figure which represents the total population of certain countries styled "Christian", there are still nearly twelve hundred million who know nothing of Jehovah, the God and Father of Jesus Christ, the only God. Of these, millions in the middle East and of India worship the god of Mohammed, a worship which to the orthodox Christian is in itself no better than that of the heathen of the dark places of the earth who are

absolutely ignorant of Jehovah. Forced to acknowledge the fact that Christendom's missionary efforts to convert the dark heathen to their form of Christianity are not bringing the results desired, the religious systems are now willing to give a place to forms of worship which do not acknowledge Christianity in the least degree. The smooth term, "comparative religion," has made an open door for the acceptance of all forms of worship as being at least sufficient proof that men desire God and ought to be accepted of him.

Orthodox Christianity has altogether lost its way in allowing that such worship can be acceptable to Jehovah God. Both Moses and Paul, when speaking of the sacrifices of the nations, bluntly declared that these sacrifices are offered to devils, not to God. (Deuteronomy 32:17; 1 Corinthians 10:20) The laxity of Christendom which accounts such worship to be acceptable to Jehovah, is because its leaders have lost knowledge of him. They have come to think of God as impersonal, as the great First Cause, or, the Great Mind. Also they consider that such a One can not be supposed to have given men a revelation of his will; therefore they agree that those who would approach Jehovah in worship are free to do so in their own way. Going to the Bible for guidance (and it is the only authority in all matters relating to God and his human family) we find two reasons why men sacrifice and worship. But in order to reach the truth the Bible must be taken with its own statements. In other words, all creedal teaching must be put entirely aside. Such teaching darkens counsel: it does not bring light.

The first reason why man worships is that God had made him perfect. This implies an ability to reason, the consciousness of the course of life which would continue him in the way of life, and the consciousness of the consequences of disobedience to the Creator's will. Thus at the beginning the perfect man had a high moral standard of life. He could do no other than adore his Creator. Man has not progressed from that time, but has degenerated.

This leads to the second reason why man worships. With the original sin there soon came some enmity on the part of man toward God, and with it came an ever-lessening desire to worship in the sense of offering adoration. As love went out, fear entered the mind of man.

It may be said that man worships through either fear or love. The Bible record gives no indication that after his fall Adam had any love for God, nor even that he feared him, nor indeed had any desire to placate him. There is, however, reasonable presumption that men were early brought under fear. When in the days before the flood Satan sought to corrupt the whole human family by leading some of the angels into illicit relationship with the women of earth, and succeeded in doing so to the ruin of both angels and humankind, it was part of the purpose of God to cause some angels to be bound in such restraint as would prevent any repetition. Jude says, "And the angels which kept not their first estate,

but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6) But some were not bound; and these, the powers of wickedness in high places, of whom Paul writes, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), worked with Satan to get and keep control of all the human race. It is these, with Satan, who have held men down, and they have done it by fear. These are the monsters of antiquity, the demons to whom heathen worship is offered. Men have worshiped to preserve themselves from the malignity of those evil spirits, who, with neither love nor compassion, could and probably would do them injury. Their offerings were and are rather to placate these than for any other reason.

But what object had these evil spirits in thus seeking or compelling human beings to sacrifice to them? or Satan, that he should deceive men into this thing? This can not be understood unless something is known of Satan, the chief sinner, the arch-conspirator against God. Satan, as the Scriptures show, purposed to set up a dominion to rival that of the Most High. He said, "I will be like the Most High." (Isa. 14:14) In man he saw the possibility of an ever-increasing family, and therein his own opportunity of becoming a great ruler. If he could turn this stream of life to flow for his benefit, in process of time there would be multitudes under his control. But evidently he needed the help of some of those evil beings who followed him in his rebellion. They were to be sharers with him in his dominion. Thus this great evil spirit sought to keep control over the man and his children yet to be. It was he who began the system of false worship, partly to deceive men, but wholly to control them through fear.

It was not the Creator's purpose to cut Adam off from life immediately after his sin; the sentence of death was to proceed in a slow way, and Adam actually took 930 years to die. Sons and daughters were born to him, and so the world began to be peopled. But his children were weakened in their moral state, and gradually became weakened physically. God made no attempt to draw man back to him; and Satan made an attempt to deceive them further about their gracious Creator, and would have them think of God in such a way as to cause them to hate him and to fear his wrath.

A broad view taken of the known facts of human life upon earth forces the conclusion that the vast majority of men have lived and do yet live in fear of evil spirits and demons. Fear and dread, not of the future, but of malignant evil beings have constantly obsessed humanity.

It is to the shame of Christianity, as represented by the churches, that, after God had revealed himself by Jesus Christ, its ecclesiastics so perverted the teachings of Jesus as to make him apparently responsible for the terrible dogma of eternal torment which, they said, God had prepared for all those who for any reason fell short

of his commands or of his favor. To the further shame of so-called Christianity it has to be said that many of its leaders have taken a fiendish delight in delineating the terrible tortures which (say they) God has fixed for the damned, that is, for those who refuse to listen to them, or to put themselves under the care of their church systems. So persistent have these men been, that hell torment has been received in Christendom as an integral part of the so-called "Christian religion". These men, instead of serving God, actually became the agents of the evil spirits and the demons, and, of course, of the Devil. Thus the name of God has been blasphemed by those who profess to tell men of his goodness and of his desire to have them serve him in love. The result has been that it may be said of those who have come under the influence or power of the clergy that Christians have feared their God as much as the heathen have feared their demon-gods.

Few have realized the place which Satan has had in the course of human history through the ages. The pictures painted by the writers and artists of Christendom, and supported by a degraded priesthood or clergy class, have led men to think of Satan and his powerful helpers as super-demons making their usual abode in the orthodox hell. The Scriptures, however, disclose that Satan has had a high place in authority, by God's permission, and held it till the time came when he should no longer be allowed to accuse the servants of Jehovah or continue to be the "god of this world". (2 Corinthians 4:4) That Jehovah God has allowed Satan to deceive men concerning both God and Satan is part of the great purpose God has in the permission of evil. He has allowed evil to rule in the high places of heavenly government, even as he has allowed it in the earth among men. It is to be remembered that in his works for men God has always had in mind the salvation of the whole race. His work is never for the moment, and has been done for the individual or a limited community only as special occasion has arisen. His purpose is to save the race that all may come to know him and, knowing him, live.

"Fear hath torment," and men can never be at rest till fear is taken away. It is easy to see that the great antidote to get the poison of fear out of the minds of men is the knowledge of the love of God. That is the first necessity. But this is the very thing which God has arranged to do for men. It is true that at the present time Jehovah God is causing a witness to be given of the time of trouble which is fast coming on the earth; yet he is not doing this to frighten men, but in his love for them is warning them that they may flee from the terrible consequences of the world's iniquity, heaped up against this day of its judgment. The message of the kingdom of righteousness, which God is now establishing in the earth, is his assurance of his loving purpose to deliver men from every bondage and from all their fears. The Apostle John said, "Perfect love casteth out fear."—1 John 4:18.

The King of God's kingdom is he who died for all men that they might be saved from every foe. It will be the purpose of the reign of Christ to show all men that God is the Friend of all who will be obedient to his will. These conditions are easy, and God will never be considered as hard, save by one who is utterly selfish; they may be summarized as the law of Israel was, namely, love to God with all the heart, and love to one's neighbor as to oneself. The Apostle Paul declared that God "hath made of one blood all nations of men, for to dwell on all the face of the earth". (Acts 17:26) It is apparent that one of the conditions of life will be that no man will be allowed to live amongst his fellows unless he is as mindful of the welfare of all as he is of his own.

At the present time when it is more necessary than ever that the servants of Jehovah should give witness to the honor of his name as the great Creator and the God and Father of the Lord Jesus Christ, the Most High, and his purpose in fulfilling all his promises by establishing his kingdom of righteousness on the earth, it is specially Satan's policy to try to put them under fear. One important part of their witness is concerning Satan's schemes against Jehovah, and an exposure of the great organization he has made to set himself against Jehovah and against his Anointed, Christ Jesus. Also the servants of Jehovah must expose Satan's tactics by which that organization is supported which deceives all the world. Men do not yet know that the great forces among them, the ecclesiastical, political, and moneyed forces, which keep up the present order of the world, are part of Satan's organization. But he knows that when they know how deeply and harmfully they have been deceived by these supposed caretakers and preservers of human rights and liberties who profess to save humanity from destruction, and that behind them he, Satan, is the great deceiver, the great enemy, he knows there will be no more chance for him and his organization.

It is no wonder, then, that he has great wrath against these and would put fear in their heart if he could do so. It was for such a time as this that Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28) And Jehovah said for his servants at this time, "Because thou hast made Jehovah . . . even the Most High, thy habitation; there shall no evil befall thee." (Psalm 91:9-11) Satan can not hurt that servant of Jehovah who is hid "in the secret place of the Most High".

During the reign of Christ all the possible sources of fear will be removed from mankind. Satan, the great fear-maker, is to be bound for the thousand years of Christ's reign, in order that he shall deceive the nations no more. (Revelation 20:3) As for those great and powerful spirits who have willingly helped him to deceive men and to bring them under the power of fear, they will surely be destroyed in the beginning of that

reign, in the fire which Jesus said is prepared for the Devil and his angels. Satan himself does not get cast into that destruction till the end of the thousand years, but the wicked spirits, whether of spirit beings or of men who gave themselves to be willing agents of evil, are to be destroyed at the beginning.

Thus in the kingdom there will be no causes of fear. This relief, though negative in character, is so great,

and will bring so much relief, that it itself will be almost like a salvation. As we see the fulness of the provision which God has made for the world's blessing, it is impossible to do other than praise him. With fear gone from the mind, and the great obstacles removed from the pathway, and willing helpers on the road, it can not be other than that mankind will make rapid progress on the upward road to life and happiness.

INTERESTING LETTERS

NO END TO GOD'S GOODNESS

BELoved BROTHER IN CHRIST:

Greetings in him who binds the hearts of his people in Christian love. Years ago when your book *The Harp of God* came out I thought that it was simply grand, and my only wish was that every family on earth would soon have that book in their home.

Then came *Deliverance*, and as I read its contents I felt strengthened and refreshed. My heart was filled with love for our heavenly Father and his Son Jesus; and for you, dear brother, for bringing out the truths from the Bible in such a beautiful and convincing way.

But when *Creation* was read I said to myself that this crowns your works of magnifying the name of our great Creator.

But there is no end to God's goodness to his people and the blessings which flow from his gracious hand are ever increasing. For there is another surprise waiting for those who love the Lord and for the world of mankind who will be able to see at last some of the heights and depths and lengths and breadths of the divine plan. *Reconciliation* has given me another thrill as I read the wonderful words in it. Brother, may our Father in heaven richly bless you and keep you faithful.

Assuring you of my Christian love and my daily prayers for you and the dear ones at Bethel, I remain

Your sister by his grace,
YERENA PODWOJNA.—*Colpt.*

GREATEST OF THEM ALL

DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear heavenly Father and of our dear Lord and Savior, Christ Jesus. Dear brother, I have read and, I hope, have digested that wonderful work of yours, *Reconciliation*. I have read *Creation*; that is grand. I have also read *Deliverance*, which is surely fine and instructive; and *The Harp of God*, which is wonderful for family use. But I think *Reconciliation* the greatest of them all. I have taken orders for several of them already, and have a consignment of them coming from Chicago.

May the Lord bless you in your grand work of spreading the message.

Your brother in his service,
C. F. HUNTER.—*Pioneer Colporteur.*

APPRECIATION

MY DEAR BROTHER RUTHERFORD:

I received the copy of your latest book, *Reconciliation*, and am reading it. The cover is a work of art and is exceedingly attractive; and the handsome plates should help in getting it to the people.

I notice an order of progression in the four books, *The Harp*, *Deliverance*, *Creation* and *Reconciliation*. *The Harp*

makes clear the ten fundamentals of God's Word, an acceptance of which leads to *Deliverance*. *Creation* leads on to reverence for Jehovah as we behold his handiwork; and *Reconciliation* completes the circle by bringing man back into complete harmony with his loving Benefactor.

Your complete devotion to the Lord is a great inspiration. If the Lord did not assist, I fail to see how you can accomplish so much work. I am glad that an exposition of the covenants is given in this book. It will help to make the matter clear, and will lead on to a better understanding of the love of Jehovah for our race.

I thank you for a copy of this book, dear Brother Rutherford, and pray our Lord's continued blessing upon you and the work committed to your care. I hope to see you soon.

With Christian greetings,

Your brother and colaborer for service,

J. C. WATT.

A GRAND STRAIN

DEAR BROTHER:

Greetings in his name. Received the advance copy of *Reconciliation*, and this is to express my thankfulness for this wonderful book. Brother Rutherford, it is your very finest, and reminds one of some of the high, sweet, finishing notes of a grand strain. One imagines it sweeping onward, and on up the heavenly scale, until it reaches a dear, smiling Father. It seems like noonday sunshine in the Secret Place, with all this up-to-the-instant light. *Reconciliation* is a distinct honor to Jehovah's name.

The chapter on "The King's Highway", with its attendant picture, will be a great help to the people, as it stamps on their minds some information they will want at the time mentioned. They already appreciate it. You should see the wistful brightness come into their eyes!

Oh, it is a wonderful work! And I am determined that by his grace I shall not slack my hand, but do his commands, that his name may be honored by at least some of those whom he has given me to meet.

With much Christian love, I remain

Joyfully yours to command in his service,

NELLIE ELLIOTT.—*Pioneer Colporteur.*

A PRECIOUS GIFT

DEAR BROTHER RUTHERFORD:

I have just finished reading your latest book, *Reconciliation*. It surely is a precious gift from God to man. I do not see how any one can read it without having a greater love for Jehovah God and also for our dear Redeemer. I am happy for the blessed privilege of cooperating with you in putting it into the hands of the people. May the Lord continue to use you to the glory of his great name.

With Christian love and greetings, I am

Your brother in Christ,

GEORGE B. WATSON.—*Colporteur.*

International Bible Students Association

SERVICE APPOINTMENTS

C. W. CUTFORTH

Long Hill, N. S.Oct. 8, 9 Auburn, N. S.Oct. 19
 Brook Village, N. S. " 11 Kentville, N. S. " 20, 21
 Halifax, N. S. " 13, 14 East Halls Harbor, N. S. " 22, 23
 Bridgewater, N. S. " 15, 16 Margaretsville, N. S. .. " 25
 Middleton, N. S. " 18 E. Margaretsville, N. S. " 26

F. H. DOUGHERTY

Wooster, OhioOct. 18-20 Alliance, OhioNov. 4-6
 Dalton, Ohio " 21-23 Rosemont, Ohio " 8-10
 Massillon, Ohio " 25-27 Salem, Ohio " 11-13
 Canton, Ohio " 28-30 Columbiana, Ohio " 15-17
 Louisville, OhioNov. 1-3 E. Palestine, Ohio " 18-20

G. H. DRAPER

Kalamazoo, Mich.Oct. 25-27 Sandusky, OhioNov. 11-13
 South Haven, Mich. " 28-30 Fremont, Ohio " 15-17
 Benton Harbor, Mich. Nov. 1-3 Bellevue, Ohio " 18-20
 Niles, Mich. " 4-6 Norwalk, Ohio " 22-24
 Jackson, Mich. " 8-10 Wellington, Ohio " 25-27

H. E. HAZLETT

Baltimore, Md.Nov. 1-17 Philadelphia, Pa. ..Nov. 18-Dec. 3

M. L. HERR

Marshfield, Wis.Oct. 7-9 Clintonville, Wis.Oct. 25-27
 Auburndale, Wis. " 11-13 Appleton, Wis. " 28-30
 Junction City, Wis. " 14-16 Oshkosh, Wis.Nov. 1-3
 Stevens Point, Wis. " 18-20 Fond du Lac, Wis. " 4-6
 Plover, Wis. " 21-23 Lake Mills, Wis. " 8-10

W. M. HERSEE

Springhill, N. S.Oct. 5 Glace Bay, N. S.Oct. 14
 Amherst, N. S. " 6, 7 Halifax, N. S. " 17, 18
 Truro, N. S. " 8, 9 Truro, N. S. " 19
 Stellarton, N. S. " 11, 12 Moncton, N. B. " 20, 21
 Sydney, N. S. " 13, 15 Sunny Corner, N. B. .. " 22

H. S. MURRAY

Tonawanda, N. Y.Nov. 1-3 Medina, N. Y.Nov. 15-17
 Niagara Falls, N. Y. " 4-10 Batavia, N. Y. " 18-20
 Lockport, N. Y. " 11-13 Rochester, N. Y. " 22-27

E. D. ORRELL

Crooksville, OhioOct. 25-27 Cambridge, OhioNov. 8-10
 Zanesville, Ohio " 28-30 Coshocton, Ohio " 11-13
 Dresden, OhioNov. 1-3 Port Washington, Ohio " 15-17
 Byesville, Ohio " 4-6 Dermison, Ohio " 18-20

J. C. RAINBOW

Tiffin, OhioOct. 21-23 Gallon, OhioNov. 4-6
 Bucyrus, Ohio " 25-27 Connellsville, Pa. " 8-10
 Marion, Ohio " 28-30 Somerset, Pa. " 11-13
 Delaware, OhioNov. 1-3 Johnstown, Pa. " 15-17

V. C. RICE

Sallisaw, Okla.Sept. 30-Oct. 1 Quinton, Okla.Oct. 12, 14
 Fort Smith, Ark.Oct. 2, 3 Henryetta, Okla. " 15-17
 Tamaha, Okla. " 4, 5 Okmulgee, Okla. " 18, 19
 Stigler, Okla. " 7 Roff, Okla. " 21
 McCurtain, Okla. " 9, 11 Ada, Okla. " 22, 23

E. B. SHEFFIELD

Robinson, Ill.Oct. 18-20 Brazil, Ind.Nov. 1-3
 Paris, Ill. " 21-23 Jasonville, Ind. " 4-6
 Terre Haute, Ind. " 25-27 Sullivan, Ind. " 8-10
 New Goshen, Ind. " 28-30 Dugger, Ind. " 11-13

W. J. THORN

Madison, Ind.Oct. 14-16 Wilmington, OhioNov. 8-10
 Cincinnati, Ohio " 18-30 Chillicothe, Ohio " 11-13
 Hamilton, OhioNov. 1-3 Wellston, Ohio " 15-17
 Middletown, Ohio " 4-6 Portsmouth, Ohio " 18-20

J. C. WATT

Canonsburg, Pa.Oct. 25-27 Waynesburg, Pa.Nov. 8-10
 Washington, Pa. " 28-30 Rice's Landing, Pa. " 11-13
 Monongahela, Pa.Nov. 1-3 Leckrone, Pa. " 15-17
 Bentleyville, Pa. " 4-6 Brownsville, Pa. " 18-20