



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LX

SEMIMONTHLY

No. 6

MARCH 15, 1939

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" - Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

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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 obedient ones of 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 a Theocracy 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

CONVENTION

It seems appropriate that Jehovah's witnesses and companions should assemble in convention somewhere in the East. For this purpose New York City has been selected. Time: June 23-25, inclusive. The first two days of the convention will be held at the Manhattan Center. Sunday, the 25th, all meetings, including the public meeting, will be at Madison Square Garden. It will be difficult for Jehovah's witnesses in the far-away part of the United States to attend, and, if possible, another convention will be arranged farther west for some other time. Appropriate notice will be given in due season.

"FASCISM OR FREEDOM"

In a world threatened by the totalitarian monstrosity and blinded to the rightful theocratic government, this new booklet, *Fascism or Freedom*, appears as most timely information for all people of good will. Under a forceful cover illustration the 64 pages of this booklet set forth the nationally broadcast speech by Judge Rutherford at his last public appearance in New York city, together with a masterly article on "Theocracy". You may obtain your personal copy now, on remittance of a contribution at 5c a copy. Time of release of *Fascism or Freedom* for general distribution is announced elsewhere.

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 religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W.2, England
Canadian 40 Irwin Avenue, Toronto 5, Ontario, Canada
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.

"NEW HEAVENS" TESTIMONY PERIOD

The "New Heavens" Testimony Period will cover April, the final month of the current "Watchtower" campaign. A special feature of this period will be the release of the new booklet *Fascism or Freedom*. The details regarding the extensive worldwide campaign therewith now appear in the regular service paper *Informant*, to guide you in your plans for as large a part as possible in the special activities of this period. All persons not already in active co-operation with the service organization but who are interested in the proclamation of the kingdom of the heavens are invited to write the Watch Tower for information about the local company organization of Jehovah's witnesses.

"WATCHTOWER" STUDIES

Week of April 23: "Drama of Vindication," (Part 4)
¶ 1-23 inclusive, *The Watchtower* March 15, 1939.
Week of April 30: "Drama of Vindication," (Part 4)
¶ 24-43 inclusive, *The Watchtower* March 15, 1939.

MEMORIAL

For the year 1939 the date for the feast in celebration of the name of Jehovah and to the sacrifice of his Vindicator, Christ
(Continued on page 95)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LX

MARCH 15, 1939

No. 6

DRAMA OF VINDICATION

PART 4

*"Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."
—Ps. 46: 10, R.V.*

JEHOVAH will have all creation to know that he is the Almighty God. Only those who know and acknowledge this will live. It has been very difficult for men to learn that indisputable fact. Among men there has always been a tendency to exalt creatures, and such has been due to the influence of Satan. That wily foe has employed all manner of means of deception and flattery to cause men to exalt the name of some creature or creatures. Satan exalts himself against Jehovah God, and his purpose is to cause other creatures to exalt themselves against God in defiance of the Most High. Self-exaltation results in just one thing, to wit, abasement and destruction. Jesus impressed this fact upon those who heard him. His words are: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 14: 11.

* Jesus took the course exactly opposite to self-exaltation. He completely humbled himself in obedience to his Father's will, and God exalted Jesus to the highest place next to Jehovah himself. Why did Jesus abase himself? Because he loves and has always loved Jehovah with all his heart, soul and mind. God laid that rule before Israel: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6: 5; Matt. 22: 37) Few persons have appreciated the importance of that divine rule, and many have wondered why God should thus command his creatures. The rule is not for the benefit of Jehovah, but is unselfishly announced to safeguard man from Satan's wily deceptions. The determination of Satan is to turn all men away from God; and man's only place of safety is full and undivided devotion to the Most High.

* Mark the fact that Jehovah began to magnify this rule before the Israelites. Only a small number of that people in covenant with Jehovah appreciated the rule and tried to obey it. Because of the recorded experiences of natural Israel, and because of the greater enlightenment of spiritual Israel, the latter should at all times have been diligent to ob-

serve and to obey that divine rule, but even the greater number of those who have covenanted to do the will of God and have been favored with his spirit have failed to obey that rule.

* Joshua was leading Israel's host, and he had to be forcibly reminded of this rule, and he joyfully obeyed, as will be observed hereinafter. From the day of the apostles till now professed followers of Christ Jesus have repeatedly been reminded of the importance of that rule, and only a few have joyfully obeyed it. A most striking example of that failure to obey is that made by the Roman Catholic organization, whose leaders claim, even though falsely, to be God's servants and his church. The clergy of that institution exalt themselves, and the people exalt them, and their end is certain according to the statement of the rule. God is no respecter of persons, and his rules do not change. During the "Elijah period" of the church the "evil servant", as a class, was exalted and the members thereof exalted themselves and heaped honor and praise upon one another, making it appear that men were considered of great importance; and their end has been clearly marked.—Matt. 24: 48-51.

* Jehovah purposes to make his name glorious among all creation, because only those who know Jehovah, recognizing him and obeying him according to his rule, will ever live. Let us keep in mind that Jehovah's name is that which is at issue. Unless his name is exalted among all creation the Devil has succeeded in his wicked and boastful challenge. The Devil cannot succeed. The issue must be settled to the honor and glory of Jehovah. His great and holy name must be vindicated. That was the purpose of Jehovah from the beginning. His purpose is certain to be carried out. Jehovah could never be disturbed concerning the vindication of His name, because that is certain to be accomplished. Knowing the end from the beginning, he has taken his own good time to exalt and to fully vindicate his name. With his covenant people Israel he made many prophetic pictures illustrating his

purpose to vindicate his name. The prophetic drama in which Joshua played such an important part was foretelling Jehovah's purpose to vindicate his name and was illustrating the manner in which he would do so. Now he brings to his anointed people on earth a revelation of that prophetic drama for their good and for the good of their "companions".

* Jehovah performed the great miracle of holding back the swift waters of the Jordan and taking the multitudes of Israel over the dry river-bed; and that was a testimony to his name. That miracle struck terror into the heart of the enemy domiciled in Canaan, and particularly those in Jericho, and foretold that God would cause fear to seize hold upon all the religionists and their allies during the testimony that must be given just preceding Armageddon. "And it came to pass when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel." —Josh. 5:1.

* The Israelites were at this point of the drama encamped in Gilgal on the west side of the Jordan. The people of Jericho had observed the miracle performed by Jehovah in bringing over the swollen waters of the Jordan that great multitude of Israelites, and without a doubt those in Jericho communicated that fact and the fear to the people throughout the land of Canaan, namely, to the Philistines along the shores of the Mediterranean and to Tyre and Sidon and to other peoples in the land of Canaan. No doubt the enemy had watchmen in the mountains on the west of the Jordan, and when they beheld the Israelites marching across the dry bed of the river, and a great wall of water standing up above them, their runners were hurriedly dispatched to notify the kings or rulers in every part of the land of Canaan. So stunned were those kings by the miracle Jehovah had performed that they, figuratively speaking, wilted up and fear held them in its hand, at least for a time. That part of the prophetic drama seems clearly to have had fulfillment, which fulfillment now is discerned by the "remnant" (Rom. 11:5) and the "other sheep" of the Lord, the "great multitude", and the revelation of which truth greatly encourages those who love Jehovah and his King.

* Jehovah's faithful servants in the field had piled up the books and other literature explaining his Word from the year 1922 onward, and now in the year 1931, corresponding to the time of the crossing of the Jordan and marking the time of God's

anointed's entering into the kingdom conditions, the booklet *The Kingdom the Hope of the World* was served upon the official element of "Christendom". The Lord saw to it that runners or publishers delivered that message to the clergy, the politicians, the commercial traffickers, the military and other officials, thus calling them to take notice that the modern-day rule of the nations by selfish men is doomed and soon must end. That was notice that the antitypical (that is, the spiritual) Israelites had been safely and miraculously brought across the antitypical Jordan and now in the year 1931 they were "in the land of promise" and were boldly declaring the name of Jehovah and his King and making known that God's kingdom under Christ would soon wipe out all selfish rule of the world. The anointed of the Lord had received at the hands of the Most High their "new name" (Isa. 62:2; Rev. 2:17), and now as Jehovah's duly accredited servants and witnesses they would push forward in the witness work with greater zeal than ever before. Jehovah's name now began to be exalted as it had not been before. God's people were armed for the conflict, and it was beginning.

* As the kings of Canaan were greatly disturbed by what had occurred, even so the facts show that in the year 1931 there was a greatly disturbed condition among the nations of the earth, including religious, political, commercial and military elements thereof. All were frightened; all desperately uneasy. In that year the pope, leading the religious elements of the world, broadcast his assumed blessings upon the world, but that anticipated time of blessing did not materialize, and that frightened his adherents more than ever. That year the people of Spain set up a republic, which furnished an excuse for a Catholic rebellion. That year the president of the United States proclaimed a moratorium on European debts by reason of the disturbed conditions. The British Labor Government fell that year, Great Britain went off the gold standard, and by the Statute of Westminster the British Empire came to an end that year, being succeeded by the British Commonwealth of Nations. Japan invaded Manchuria; and the first world conference on disarmament was called to meet in Geneva, Switzerland. Such were some of the disturbing things of that year; and while it may properly be said that Jehovah's witnesses had no part in it, Jehovah maneuvered the enemy that the conditions came about to correspond with what came to pass long ago in Canaan. As showing that the modern-day Canaanite kings were disturbed, in addition to what is said above, the Canadian government took drastic action shortly thereafter to stop Jehovah's witnesses from broadcasting the kingdom message in

that land, and the combined enemy in America tried to do the same thing. Jehovah's witnesses became a nightmare to the ruling elements. The scarecrow has increased since.

KINGDOM INTERESTS

¹⁰ At this point in the prophetic drama the Israelites were in the land of promise, picturing the kingdom conditions into which spiritual Israel were when gathered unto the Lord, the King, and which spiritual Israelites collectively are made a part of the "faithful and wise servant" and to which all the kingdom interests on the earth are committed. (Matt. 24:45-47) They must now be entirely devoted to God and the interests of the kingdom under Christ the King. The prophetic drama foretold this full and complete devotion, in this, to wit: "At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time." (Josh. 5:2) The time for the passover was near, and none could partake of the passover who was uncircumcised. The command of the Lord given was to resume circumcision, that is to say, to circumcise those who were born during the wilderness journey and who had not been circumcised en route. Down in Egypt there had been a mass circumcision of the male Israelites before the celebration of the original passover. (Ex. 12:43, 44, 48) Upon entering the land of promise, and before the first celebration of the passover in that land, there is another mass circumcision commanded and performed upon all that had neglected that thing up till that time. That was the second mass circumcision, hence within the meaning of the scripture, 'circumcision again.' That circumcision was a symbol of complete devotion to Jehovah God. When God gave his earthly "friend" his new name, changing it from Abram to Abraham, God established with him the covenant of circumcision. (Gen. 17:5-14; Rom. 4:11-13) Because of his faith and obedience unto God Abraham was counted righteous; and therefore his righteousness was by faith. He was completely devoted to God, and this was symbolized by circumcision. The Israelites brought across the Jordan had shown their faith in God, and by reason of their faith and obedience they pictured a righteous class, which class is entirely devoted to God and the interests of his kingdom. Circumcision was a symbol of testimony thereof.

¹¹ Jehovah's witnesses, exercising faith in and obedience to God, were brought out of the antitypical Jordan in the year 1931, and their "new name", which God had given to them, was now revealed and was bestowed upon them and publicly acknowledged. They were made aware of the "new name", and there the antitypical circumcision took place

upon the faithful remnant, the same being the circumcision of the heart, in the spirit. (Rom. 2:29; Phil. 3:3; Col. 2:11) The remnant were then in the covenant of faithfulness with Jehovah, that is, the covenant for the kingdom, and they must be entirely and completely devoted to that kingdom. Jehovah is always faithful, and those to whom the kingdom interests are committed must be faithful unto the end if they will receive the everlasting blessing of Jehovah. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." —Deut. 7:9.

¹² What, then, is required of those in the covenant for the kingdom? They must love God and keep his commandments. It is by the faithfulness of Jehovah, which is always certain, and the faithfulness of those whom he has taken into the covenant for the kingdom, that his name will be vindicated. In due time the people who live shall worship Jehovah because of his manifested faithfulness. (Isa. 49:7) Those in line for the kingdom and who are not faithful to the end fail completely. Only those who are faithful, prompted by love, and who thus prove their faithfulness unto death, receive the crown of life. (Rev. 2:10) Those who are in the covenant for the kingdom have this admonition: "Be ye holy; for I am holy." (1 Pet. 1:15, 16; Lev. 11:44) Jehovah is wholly and unreservedly devoted to righteousness, and so those for the kingdom must likewise be wholly and unreservedly devoted to righteousness, manifested by the kingdom of God under Christ.

¹³ Upon the plains of Moab, where the Israelites were assembled and addressed by Moses as Jehovah's servant (Deut. 1:3-5; 29:1), and which occurred about two months before the Israelites entered Canaan, Moses emphasized the necessity of complete devotion to Jehovah: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16) If the natural Israelites were fully obedient to God's law and that obedience was prompted by love or unselfish devotion to his name, they could not and would not be stiffnecked. Moses told the Israelites that God would take them into the land of promise, but the fulfilling of that promise to them meant that they must be obedient: "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." —Deut. 30:5, 6.

"What is meant by the "circumcision . . . of the heart"? The cutting off and putting entirely away everything that might hinder full devotion to the kingdom of God. The "heart" stands for the seat of motive or loving devotion. To love God means to be unselfishly devoted to Him and to His kingdom under Christ the King, the means of vindicating His name. Unselfish devotion to God means that one must give himself wholly, unreservedly to the service of God's kingdom. This was symbolized or pictured by the wholesale circumcision of the flesh that took place when the Israelites entered the land of Canaan.

"In the fulfillment of this part of the prophetic picture notice what is required of Jehovah's witnesses brought into God's capital organization and made a part thereof on the earth. They must be entirely separate from the world and not conform themselves to the world. (Deut. 12:29-32; Rom. 12:2; Jas. 1:27) One cannot mix up with any part of the Devil's organization and at the same time purely and truly worship Almighty God. There must be no illicit relationship with Satan's organization. (Deut. 22:13-30) There must be no compromise with the world. Therefore none of God's covenant people could properly "heil" a human ruler, such as is required in Germany, or salute or do obeisance to or worship anything picturing or representing an earthly government, which action would attribute salvation to that government. Each one of God's covenant people must be entirely for God's kingdom regardless of what suffering this might bring upon them. (Deut. 7:1-5; 12:1-3) They must not depend on worldly governments, but must entirely rely upon Jehovah God and his kingdom. (Deut. 15:6) For this reason those who are in a covenant to do Jehovah's will could not indulge in saluting the flag of any earthly government, because the same is clearly in violation of God's law and God's law is higher than any earthly law. If corporal punishment is inflicted upon them for refusing such salute, those devoted to the Lord will obey God regardless of results. The anointed must maintain their integrity toward God, which will be tested by their consistent praise of Jehovah, and do this regardless of all opposition or reproach that may be heaped upon them. (Deut. 29:24-28) God's covenant people are to feed upon the spiritual food which the Lord has provided for them. (Deut. 14:1-21) They are to do good unto all as they have opportunity, and particularly so toward those who love and serve Jehovah. (Deut. 22:1-8; Gal. 6:10) They must not indulge in that which draws attention to themselves, but must always give glory and honor to Jehovah. (Deut. 22:5-12) They must be at complete unity with one another. They must

be faithful in safeguarding and advancing and promoting the kingdom interests, which interests have been committed unto them. To them the kingdom is everything, because it is the means of honoring and vindicating Jehovah's name. To do these things, prompted by love, that is, an unselfish devotion to God and his kingdom, means to prove one's faithfulness and integrity. That is what is the meaning of circumcision of the heart.

"Joshua proceeded to carry out this part of the prophetic drama: "And Joshua made him sharp knives, and circumcised the [male] children of Israel at the hill of the foreskins." (Josh. 5:3) The text here speaks of the place as "the hill of foreskins", showing there was a large pile of such, and which was a testimony concerning the cleansing of the Israelites and their complete separation from other people of the land. They were preparing for the years of fighting against the uncircumcised, unclean, Devil-worshiping Canaanites. The picture showed a like work to be performed since 1931.

"In the fulfillment of this part of the drama, the facts show that it took place after the giving of the "new name", which was revealed to God's people in 1931. Shortly thereafter God's people all over the earth joyfully adopted and received that "new name". The October 15, 1931, issue of *The Watchtower* announced that the "Editorial Committee", provided for by a man, had been discontinued, and the acknowledgment was publicly made that Jehovah God and Christ Jesus are the Teachers of the church, instead of men. This made a number very sore, and their soreness did not heal. The November 1, 1931, *Watchtower* brought forth the article "Taught of God", emphasizing the fact that Jehovah and Christ are the Teachers, and not men. Those of right condition of heart were quickly healed. The clearing out of self-important individuals as "elective elders" followed, and they did not get healed. *The Watchtower* of August 15 and September 1, 1932, in the articles "Jehovah's Organization", brought forward the Scriptural proof showing that the office of "elective elder" was a human invention and should be discredited. *The Watchtower* of October 15, 1932, published a resolution adopted, and which served as a collective announcement by Jehovah's people, that "the sanctuary had been cleansed". (Dan. 8:14) The result was the purging and cleansing of the organization preparatory to carrying on the witness work of warfare against the enemy. Only those circumcised of heart, that is, wholly devoted to God, would go forward in the warfare just before them.

"For many years the chief motive inducing one to be a professed follower of Christ Jesus was selfishness, that is to say, self-salvation. This is also shown in the prophetic drama. "And this is the cause

why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord; unto whom the Lord swore that he would not shew them the land which the Lord swore unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way."—Josh. 5:4-7.

¹⁹ In fulfillment, note that from 1878 until the coming of the Lord to the temple in 1918, and even to 1931, many professed to be devoted to God and his kingdom but were uncircumcised of heart, such as "elective elders" and others who held to religious practices. God's sanctuary class must be "cleansed" of such unclean conditions (Dan. 8:14), ignorance and innocence being no further excuse for the practice of religion. Those who refused the circumcision of the heart by the Greater Joshua must be gathered out from amongst those in line for the kingdom. The facts show that such was done following the year 1931.

²⁰ All of the males born in the wilderness were under forty years of age, and the circumcision of such rendered them very much disabled to prosecute war operations against the enemy while in that condition. Hence they must remain inactive for a time: "And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole."—Josh. 5:8.

²¹ During the period of their disability Jehovah protected the Israelites. Had the enemy come out from their fortifications in Jericho and attacked the Israelites while the latter were thus disabled, it might have been a very sorry day for the Israelites. Jehovah, because of the faithfulness of the Israelites, gave protection to them by holding the enemy in Jericho by causing them to be greatly in fear, and so the warriors of Jericho remained inactive. (Josh. 6:1) Jehovah had protected the Israelites under similar conditions down in Egypt by sending a plague of three days' darkness upon the Egyptians at the time of circumcision. (Ex. 10:21-23) In the fulfillment of this part of the drama there was a sore test upon the consecrated, and particularly upon those that had submitted to the Lord's

circumcision of the heart. It was too much for some, such as the "elective elders" and religionists, while those really devoted to God submitted to the operation with joy, rejoicing in their suffering that they were counted worthy to bear the reproaches for being Jehovah's faithful witnesses.

²² Gilgal was a place of the first camp after entering Canaan. One meaning of the name is "Circle". The pile of stones in the form of a circle (Josh. 4:20-24) suggests the endless testimony to the name of Jehovah, that which shall endure. The name also means "Rolling", which is very significant. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal [*(margin)* rolling] unto this day." To the Canaanites the name meant merely a place; but when the covenant people of God arrived there he gave a new meaning to the name, to wit: "I have rolled away"; that is to say, God rolled away the reproach of his people. (Josh. 5:9) As to the fulfillment:

²³ Prior to 1931 the modern-day Egyptians and Philistines, representing religionists and other enemies, reproached Jehovah's faithful people as a nameless people, that is, without a real name, and so those religionists designated the people of God by the nickname "Russellites", "Millennial Dawn people," "second chancers," and various other names. They were held up as the followers of one man, giving glory to their dead leader. There was considerable reason for this, because there was a disposition to give high esteem, honor and glory to human creatures, such as the religious systems have done and continue to do. Out from that God's people must come. Jehovah's faithful people can mark well the time and place when God "rolled away [such] reproach". It was the Lord's doing, and to the honor of his name. The place was at the convention, July, 1931, when Jehovah revealed to his people their "new name". The enemy still refer to God's people disparagingly as "self-styled Jehovah's witnesses". But that does not at all disturb them, because they know their "new name" which God gave to them, and they delight to bear it. They know their relationship to Jehovah, and his King and kingdom, and they know that the kingdom is here and that they have entered into the antitypical promised land. No more do they acknowledge the modern Egyptians as "the higher powers". (Rom. 13:1) Henceforth the faithful know and joyfully acknowledge Jehovah God and Christ Jesus as the true Higher Powers, and no one of the land is acknowledged as such. Therefore from now on the religionists cannot correctly reproach our God as having failed to keep his promise to his covenant people, and to bring them into the land of promise. Scornfully and derisively the religion-

ists laugh at Jehovah's witnesses for proclaiming that God's kingdom has come and that they represent and stand for the kingdom interests; but the fact remains true beyond dispute, and hence Jehovah's witnesses have no occasion to fret themselves concerning the reproaches heaped upon them from the wicked crowd that defame God's holy name.

PASSOVER

"Forty years exactly had elapsed since the Israelites kept the first passover in Egypt, when the law covenant was made and Jehovah delivered them. "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even, in the plains of Jericho."—Josh. 5:10.

"Now on the 14th day of Nisan they celebrated their first passover in the promised land. Jericho was right near, where the enemy was located, and the Israelites might be attacked at any moment, but that did not cause them to lean to their own understanding and to conclude that they would skip the Memorial because of the emergency. They kept the passover on time. It must have been a time of real joy, since thirty-nine years had elapsed since they had last kept the passover. No doubt it was a time when they had the joy of the Lord, because they were obeying his will. Note now what came to pass in the fulfillment of that prophetic drama. Shortly following the time of learning their "new name" the people of the Lord were made to understand, from *The Watchtower* of February 15, 1932, what constitutes "the joy of the Lord", and the reason given therein was and is: "Because the time has come for the vindication of Jehovah's name." It is the joy resulting from the fact that the time has come for Christ Jesus to vindicate the name of the Most High. The proper course for the Lord's anointed seems clearly to be that they should keep a memorial feast at the appointed time in each year and they must do so not in sorrow, but in joy. Accordingly, for the first time since the Memorial celebrating the death of Jesus, the week which began with that day (March 20, 1932) was set aside as a period to give world-wide public testimony and that period was designated and known as "International Thanksgiving Testimony Period", and it proved to be a season of great rejoicing for the remnant and for their "companions", the "other sheep" of the Lord. *The Watchtower* dealing with the Memorial that year furthermore said:

"KINGDOM TESTIMONY. There is no reason why any of God's people should observe any holiday that is fixed or set aside by the organization of this world. God's typical people celebrated two periods of the year: one in the spring and one in the autumn sea-

son. Those periods were 'holy unto the Lord'. (See Ezra 6:19-22; Nehemiah 8:1-3, 9-12, 14-18.) Why should not God's anointed people specially observe during the year two days of joy, thanksgiving and praise unto Jehovah God? 'The joy of the Lord is your strength.' The Lord 'has given us an understanding of his word' and continues to graciously 'feed us upon food that is convenient'. (Neh. 8:10, 12; Prov. 30:8) The kingdom is here and progresses, and our business is to sing forth the praises of Jehovah God and, as his witnesses, to bear testimony to his name. (Isa. 12:3-6; 43:10-12) October 1 to 9 inclusive is therefore named and designated as *Kingdom Testimony Period*. Let the companies of God's people in various communities hold a service convention beginning Friday evening previous; then let the period of nine days following be devoted to service, this to be a period of joyful thanksgiving, praise and service unto Jehovah God, a feast to the prosperous kingdom work. In that period of time every one of Jehovah's witnesses, so far as it is possible, should participate in giving testimony and praise to Jehovah and to his kingdom by bearing the fruits of the kingdom to others who desire to hear."—*The Watchtower* February 15, 1932, page 57, paragraph 27.

"The next world-wide testimony period was that of October 1-9, 1932, known as "Kingdom Testimony Period". Between the two joyous testimony periods named foregoing, the books Two and Three of *Vindication* were released for publication, these being supplementary to the Book One of *Vindication*. In books Two and Three, the Scriptural proof is brought forth that the prophecies of old recorded in the Scriptures, and which Christians had understood as applying to "Israel after the flesh" and their restoration to Palestine, really and in fact applied only to spiritual Israelites, Jehovah's witnesses, his anointed people, and to their deliverance from Satan's organization and their reinstatement in the kingdom privileges and services, which took place from and after the year 1931 in particular. These two books, prepared and published by the grace of God and his King, truly show beyond any doubt that Jehovah's witnesses had entered "the land of promise", having crossed the antitypical Jordan. Shortly thereafter Jehovah revealed to his people that the "new covenant", which he makes, does not apply to Israel after the flesh, but to spiritual Israel, Jehovah's witnesses, and the publication of that satisfying truth appeared in *The Watchtower*, issues of April to July, 1934, and in the book *Jehovah* in the same year.

"For four days after the entering Canaan God caused manna to fall for the feeding of the Israelites. They celebrated the passover the evening of

the 14th of Nisan, and the next morning they had a different food. "And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the selfsame day."—Josh. 5:11.

"The corn had just been plucked and was somewhat green and had to be toasted or parched, and for that reason they ate "parched corn". As to the fulfillment of this part of the picture, note that until 1932 God's devoted people had been feeding their minds to a large degree upon the teachings that had previously been preached and published before 1918, and which teachings were not up-to-date. A man had made provision for an editorial committee and had stated what might and what might not be published in *The Watchtower*. There was a reluctance to depart from that previous teaching, which shows that the fully consecrated were still somewhat religious. "Elective elders" were still preaching in the congregations and continued so to do until after the antitypical crossing of the Jordan and until 1932, when *The Watchtower* published the articles "Jehovah's Organization". (See *The Watchtower* August 15 and September 1, 1932.) Prior to that time Bible prophecy was being applied to Jews after the flesh, thus hiding the correct kingdom food. Manna was a temporary food given to the Israelites in an emergency; so also most of that which the Lord allowed to be taught prior to 1932 was temporary food for spiritual Israel.

"The Jordan valley at the point of entrance to Canaan must have been very productive as in Abraham's day. "It was well watered every where, before the Lord destroyed Sodom and Gomorrah." (Gen. 13:10) Entering the land, the Israelites appropriated to their own use the growing crops of grain: "And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."—Josh. 5:12.

"During the forty years' journey in the wilderness the manna picture had applied to natural Israel; but the words of Jesus (John 6:31-58) indicate that the antitypical manna applies to spiritual Israel, including the "remnant", but not to the "other sheep", which compose the "great multitude". Therefore when the time arrived for the Lord to give his people a clear understanding of the gathering of his "other sheep", the people of good will, the manna, that is to say, the temporary mental and spiritual food, ceased and was superseded by solid, stable kingdom truth food. From and after 1931, when the Lord gave the "penny" to his servants in the "vineyard" (Matt. 20:1-16), and when

the kingdom workers were in the kingdom land, the Lord began to unfold his prophetic dramas. The *Watchtower* Memorial article of March 1, 1938, will here be considered with interest.

"In harmony with this statement it is seen that the bringing in of the people of good will by the Lord was set before God's people at London in June, 1931, and in Columbus in July of that same year, and more clearly by the Jehu-Jonadab prophetic drama published in *The Watchtower* in July, 1932. Thus exactly on time, and in due time, from 1932 onward Jehovah's witnesses have been fed by the Lord on kingdom fruits or truths rather than on what had been on the table prior to 1918 and sometime thereafter. That which had served as temporary food for forty years duly ceased, and the Lord began to feed his people upon "food in due season". (A.R.V.) Therefore it is clearly seen that the kingdom truth concerning God's covenant people and their obligations, and also the truths regarding the people of good will, began to open up as "meat in due season". Jehovah, as promised, 'prepared this table for his faithful witnesses in the presence of the modern-day enemies.'—Ps. 23:5.

INSTRUCTION

"Jehovah, speaking through Moses (Deut. 20:16-20), had given general instruction as to the manner of besieging and taking the city of Jericho, but now this prophetic drama, with Joshua, was being enacted and certain specific instructions must be given with regard to Jericho. The siege of Jericho was about to begin, and Jehovah issued special instructions to Joshua as to how it should be assaulted and taken. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"—Josh. 5:13.

"It appears that Joshua alone went out to view the surroundings of Jericho, and to size up the situation and the enemy, and to consider what method he would use to take the city. He would remember that Rahab was in her house on the walls, and since she had shown great friendship to the spies and they had made a covenant to protect her, Joshua would consider how that might be done. His mind was absorbed with the problem of the siege. Since Joshua most of the time played a part representing Christ, it appears that in this particular part of the picture he represented the members of the body of Christ on earth, to whom the Lord has committed the work of looking after his kingdom interests. He was in meditation concerning the siege of Jericho.

⁴⁴ In the fulfillment of this part of the prophetic drama the attention of God's servants on earth would be given to the preparation for the battle against the enemy, which would conclude with the battle of the great day of God Almighty. During the winter of 1932 and 1933 the *Watchtower* articles emphasized the preparation for Armageddon, and in the autumn of the year 1933 a new book, *Preparation*, was published. Also about the same time the booklet *Escape to the Kingdom* began to be distributed by the Society. Early in spring, 1933, operations began. Fifty-five radio stations broadcast the speech "Effect of Holy Year on Peace and Prosperity", which was in response to the pope's decree of 1933 as a "holy year", and which was inaugurated with peculiar ceremonies, in which the politicians and others, of the Hierarchy, put on a great show. That year was a crucial period for Jehovah's witnesses, and they sensed many difficulties just ahead. They needed special guidance and instructions that they might be assured that they were pursuing the proper course. Desiring to be fully assured that they might truly say, "If God be for us, who can be against us?" they were therefore meditating and inquiring. The year text was Proverbs 18:10, *A.R.V.*: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe"; and *The Watchtower* of January 1 commented on the text and, amongst other things, said: "The situation as now revealed to those who love Jehovah is this: That the greatest fight of all time is beginning and within a very short time will reach the climax. It is the fight of Satan and his wicked hordes against the Lord of righteousness Christ Jesus, who is the special representative of Jehovah. This fight includes the remnant, but it is Jehovah's fight. He is 'Jehovah of hosts', and therefore the remnant are absolutely assured that Jehovah's organization shall triumph. Satan and his forces are desperately attempting the destruction of all those who take a positive stand on the side of God and righteousness. The remnant are in the van of Jehovah's people on earth and are singing the praises of Jehovah and should expect to be assaulted by the enemy. Without a question of doubt all the remnant would be destroyed instantly except for the protection the Lord throws around them. In this hour of great peril Jehovah speaks to his people and says: 'The name of Jehovah is a strong tower; the righteous runneth into it, and is safe.' (Prov. 18:10, *A.R.V.*) This is a general rule of Jehovah made and applied at this particular time, and is applied beneficially to all who bring themselves within that rule. . . .

"Righteousness is counted only to men who believe in God and in Christ Jesus and who then

joyfully render themselves in obedience to the law of God. According to this rule the members of the remnant class are righteous. They have the name of Jehovah, and his name is their strong tower. 'The righteous runneth into it, and is safe [is set on high (*R.V.*, margin)].' Truly the righteous have hurried into this high tower. On July 26, 1931, at the Columbus convention, God's people seeing and appreciating the fact that Jehovah had given to his people a new name, they joyfully accepted the same. They literally ran into that tower of everlasting strength. Not only did that convention adopt a resolution declaring their joy in the fact of having received their name at the mouth of Jehovah, but all over the earth faithful companies of God's people hastened to thus declare themselves. . . .

"The fight is on, and will continue until Jehovah destroys the enemy, and this will be done as soon as the serving of notice is completed."—*The Watchtower* January 1, 1933.

⁴⁵ The covenant people of God needed to view the situation calmly and thoughtfully that they might ascertain the will of Jehovah concerning their movements. This was pictured by Joshua's looking over the situation in preparation for the battle against Jericho. Jehovah had his officer on hand to instruct Joshua. Jehovah always guides them that fully trust him. While Joshua was soberly meditating the situation, he "lifted up his eyes and looked". He must have been deeply impressed by what he saw. A man with a drawn sword in his hand stood some distance away. Joshua went up to that man, asking: "Art thou for us, or for our adversaries?" Joshua was anxious to know, and he boldly propounded the question. All of Jericho was inside the walls, and here was an armed man alone, outside. On which side of the coming battle was that man? Joshua was anxious to know, and the answer was given to him: "And he said, Nay; but as captain [(margin) prince] of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?"—Josh. 5:14.

⁴⁶ Joshua then learned that Jehovah was sending his prince invisible to human eyes to take charge of the siege of Jericho; that no man was ordering and directing the fight, but that the battle was Jehovah's. The prince standing there was the spirit Logos, now appearing in human form for the occasion. As Jehovah's special agent he was taking charge of the approaching battle of Jericho. In full harmony with this part of the drama the May 15, 1933, issue of *The Watchtower* published the article "Jehovah's Prophet", as foretold by Moses and set forth in Acts 3:22, 23, and in that article it was made to clearly appear for the first time that Christ

Jesus is the great Field Marshal, leading Jehovah's host against Satan's organization, and that the prophecy applies specifically to the "remnant", and that the remnant are accountable to the great Prophet and must obey or suffer destruction, and that the prophecy is not having its primary application after the battle of Armageddon. The remnant, here pictured by Joshua, learned for the first time that they must be wholly and completely obedient to Christ in everything prior to the battle of Armageddon.

²⁷ Joshua immediately acknowledged Jehovah, there represented by the armed man, and this he did by falling on his face and asking for instructions. Likewise Jehovah's witnesses, the remnant, following the proper understanding of Jehovah's great Prophet above mentioned, rejoiced to learn that God has anointed Christ Jesus to give the command and that Jehovah's witnesses must be fully obedient to him.

²⁸ Joshua stood before the chief representative of the Most High; and that he might be given to understand his proper relationship to the great Prophet and Representative of Jehovah, the Lord spoke: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—Josh. 5:15.

²⁹ The place where Joshua stood, by reason of the presence of the Logos, was like the sanctuary of the temple, where the priests of the Lord do not wear shoes. Moses had received a similar command at the burning bush to remove his shoes. (Ex. 3:1-6) In the orders given concerning the apparel that the high priest must wear, and also that the other priests should wear at the tabernacle and the temple, there is no order to make sandals or shoes for them, thus showing they were in their bare feet. It appears that those who are in the presence of the Lord should be without shoes or sandals. The seraphim attending the Lord at the temple covered their feet with their wings. (Isa. 6:2) The removing of the shoes by Joshua, therefore, appears to be a sign of self-abasement and willingness to completely obey the Almighty God and Christ the King. To be sure, the ground there was the same as other portions of the earth, but by reason of the presence of the Lord the place was holy and everything upon it that remains and lives must be wholly and completely devoted to God.

³⁰ Hearing the command, Joshua quickly obeyed; as it is written: "And Joshua did so." Those devoted to Jehovah are anxious to know and to do his will. In the fulfillment of this part of the picture God's anointed people had but recently learned that they must no longer honor men and laud and

praise them as leaders, whether dead or alive, and that therefore they must proceed to clean up by putting away such as the "elective elder" system and other means of man worship. No longer now do they look to such as their teachers and leaders. They begin to have the proper appreciation of the words of the Lord, that all who exalt themselves shall be abased and that it is their privilege and duty to give all honor and praise to Jehovah God and Christ the King. Exactly corresponding to this *The Watchtower* published the articles on "His Sanctuary", which articles, appearing in June and July, 1933, brought forth the proof that the Lord had cleansed his sanctuary class on earth as of October, 1932.

³¹ The remarkable manner in which the physical facts dovetail in with the prophecy and the publication of these facts in *The Watchtower* is conclusive proof that the Lord is directing his people and that these prophecies were written aforetime for their comfort and hope. If it were possible for man to surmise that such, at the time of publication, was in fulfillment of prophecy, it would be presumptuous to say so; but such is an impossibility. Years after the coming to pass of the events that constitute the fulfillment the prophecy becomes clear, thus proving that man had nothing to do with either the picture or the bringing about of events in fulfillment. Everyone who is properly exercised by the revealed Word of God will rejoice to learn that the anointed are guided by Jehovah's hand. Jonadabs, now seeing this, well know and appreciate that the remnant are God's chosen people on the earth as his witnesses, and that the continuous assault upon these witnesses by the Roman Catholic Hierarchy and allies is because they are faithful to God and to his kingdom. The Jonadabs readily see that religion is a snare and a racket and that those who follow religious teachers are being woefully deceived and led into the trap of Satan. Therefore the revelation and publication of these prophecies now constitute a great aid and comfort to the Jonadabs, as well as to the remnant. The Roman Catholic Hierarchy and their allies of the totalitarian government have exalted and do continue to exalt themselves, and claim that which belongs alone to the Lord. The Jonadabs see that those religionists could not be the representatives of God and Christ, but are the chief earthly enemies of God and his kingdom, and hence they persecute God's faithful people. These truths now revealed should serve and do serve to give strength to the people of good will, and therefore they diligently lay hold upon the truth of God's Word and, applying themselves to the study thereof, they delight to go forward in doing the will of God. They now see that

they must "seek righteousness" and "seek meekness", and as they do so they learn the will of God concerning them and they are quick to obey. Like the remnant they learn that salvation is not within the power of men or any organization of religionists calling themselves "the church". They learn that the Roman Catholic system constitutes a great snare of the Devil to turn the people away from God. They appreciate, as the Lord has said, "salvation belongeth unto Jehovah." (Ps. 3:8, *A.R.V.*) The only way to life is to know Jehovah and Christ Jesus and to obey.—John 17:3.

⁴² Now the time has come when Jehovah God will exalt and vindicate his name, and he will use his faithful witnesses in doing so. All the nations of the earth shall know that Jehovah is the supreme and almighty One. The battle of the great day of God Almighty is very near at hand, and Jehovah of hosts is with those who are wholly devoted to him and he is their refuge. To those who have devoted themselves to him he is now revealing the interpretation and meaning of his prophecies recorded long ago for their aid at this particular time. Those who will profit by his favor must now forsake all religious practice and give heed to the

plain Word of God. To follow man or man-made institutions means certain destruction. To obey the Word of the Almighty God means life, and to all such he now says: "Be still, and know that I am [Jehovah]: . . . I will be exalted in the earth." —Ps. 46:10.

⁴³ The assault was about to be made upon Jericho, in which Joshua was to lead the Israelites. Joshua now learned that this attack, to be successful, must be made exactly according to instructions which the Lord gave. Both Joshua and the people must give full heed to these instructions and carefully and diligently obey them. In the fulfillment of this part of the prophecy the modern-day enemy is entrenched and must be attacked, but this attack must be made exactly in accord with instructions the Lord has given to his people on earth. As Joshua received the specific instructions from Jehovah's Chief Representative just preceding the beginning of the siege of Jericho, God's people on earth have received instruction from the Lord in his appointed way. Jericho, both in the prophetic drama and in the fulfillment, has been attacked. Mark the results.

(To be continued)

MEMORIAL

THIS issue of *The Watchtower* contains a short article concerning Memorial, which will be celebrated April 4. If there is no competent person present to deliver a brief discourse immediately preceding the partaking of the emblems, that short article should be read before those assembled before partaking. Since the breaking of the bread and drinking of the wine both picture the death of Jesus, it follows that both emblems should be served together, and not separately.

WITH his disciples Jesus kept the passover, in A.D. 33, as commanded by Jehovah. That was the last passover. Jesus knew he was soon to be put to death and before that event he must instruct his disciples, and through them instruct others of like precious faith who should follow after, of and concerning his Father's purpose, and therefore he did the things recorded. "And as they were eating [the Passover], Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28) The institution of this memorial by the Lord Jesus took place immediately following the eating of the last passover, and it is the memorial of Jesus' death that his followers are commanded to annually observe.

The law covenant, which included the yearly passover,

was made in Egypt with Moses as the chief one or mediator. The new covenant (Jer. 31:31-34) was made by Jehovah with Christ Jesus while Jesus was on earth (antitypical Egypt), and it was the blood of the Lord Jesus that made good or operative that new covenant. Therefore he said to his disciples, referring to the wine in the cup which represented his lifeblood: "This is my blood of the covenant, . . . Drink ye all of it." —Matt. 26:27, 28, *American Revised Version*.

At John 6:53, Jesus uttered these words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He was then speaking of his "sheep", the "little flock" (Luke 12:32), who become members of Jehovah's royal house of sons. Otherwise stated, it is the spirit-begotten ones, taken into the new covenant, that must eat the bread and drink the blood. But do not all persons that ever get life on earth have to 'eat of the bread'? No, only the spiritual sons eat the bread, and drink the blood. All who get life on earth must exercise faith in the lifeblood of Christ Jesus poured out for the remission of sins, but at the institution of the Memorial he was inviting his disciples alone to be broken with him and to be dead with him and to thus share in his death and in his resurrection. Since then his words apply only to those who are consecrated to God and are spirit-begotten. Let it be carefully noted that "Jesus took bread, and blessed it, and brake it", and gave the broken bread to his disciples and commanded them to eat. The breaking is of very great importance and cannot be ignored or passed over. It is of

vital significance to all who participate with Christ Jesus in his kingdom. It means that they must become members of "the body of Christ" (1 Cor. 12:12-18, 27) and must be broken with him and therefore die with him in order to share with him in his kingdom glory.—1 Cor. 11:23, 24.

It will be conceded that Jesus' words meant: "This bread represents my body." The bread was merely a symbol, and the breaking of it discloses what must be done to those of the body of Christ. The "fruit of the vine", or wine, represented his lifeblood about to be poured out, and to the disciples he said: "Drink ye all of it." His words clearly mean that all who will be associated with him in his house must first be broken and die and therefore share with him in his death. That his words meant that his body members are partners in his suffering and death is fully supported by the apostle, who under inspiration of the holy spirit wrote: "The cup of blessing which we bless, is it not the communion [partnership] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. 10:16, 17.

Eating of the bread did not mean that those eating are thereby justified to life. (Rom. 5:1, 9) Nor do those words of Jesus mean that all must feed upon that "bread" and be sustained by the humanity of Jesus. Before one can become a part of that "bread" which is afterwards broken one must first be justified. Jesus took the loaf of unleavened bread and broke it and said to his followers: "This is my body." Then his words were in substance these: 'You must eat, that is to say, partake with me and thereby become my partners or fellow sufferers, and as this bread you see me break represents the body of Christ, or the members thereof, all of such must be broken together.' Such breaking of the bread or body and the drinking of the blood must take place after those partaking are justified and spirit-begotten, and therefore only such properly partake of the emblems.

Justification does not result from such breaking of the body and drinking of the blood, because justification must first precede or be had before the breaking of the bread and drinking of the wine can take place. Jesus did not offer the bread and wine to everyone, but only to those who had proved their faithfulness. (Luke 22:28-30) It follows, then, that only those properly partake of the emblems who are first justified and spirit-begotten, and who are in line for the kingdom. It is the will of God that Jesus shall have associated with him in his work as Vindicator 144,000 members of his body, all together constituting one body or royal house of sons of God. (Rev. 14:1-4) Every one of such must undergo a test similar to that to which Jesus was subjected and must suffer and die with him as a condition precedent to entering into the Lord's glory.

Jesus then proceeded to instruct his disciples concerning the cup. The wine in the cup referred to his blood, and his words, in substance, meant this: 'This represents my blood, which blood makes good the new covenant, which covenant my Father has made with me. Also, it is the price of redemption for the human race.' Jesus knew drinking the blood meant death, according to the law of Jehovah. (Gen. 9:4; Lev. 17:11) He was therefore inviting his disciples to perform an act that meant their death, and thus

inviting them to participate in his death, and hence he said: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:56) That is the only way to be taken into THE CHRIST, and only those who are taken into and become members of THE CHRIST are broken with Christ Jesus and pour out their life with him.

Everyone who makes an unconditional consecration to do God's will properly symbolizes or gives outward testimony thereof by being baptized in water. That baptism, however, does not put him into the body of Christ; he must be baptized into the sacrificial death of Christ Jesus, and that must be done after he has consecrated himself to God and has received justification. (Read Romans 6:3-5.) Only those called to the heavenly calling will share in the sacrificial death of Christ Jesus. Only the "little flock" of the Lord's sheep, the spirit-begotten ones, are in line to share in the death of Christ Jesus and in his glory that shall follow, and therefore only such properly partake of the Memorial symbols.

Says the apostle (1 Cor. 5:7, 8): "Christ our passover is sacrificed for us: therefore let us keep the feast." He means those that are in the class to which he belonged (1 Cor. 1:1, 2); therefore the spiritual class. If one is a Jonadab, he is not in Christ (2 Ki. 10:15-23); and if he is not in Christ he cannot share in the death and resurrection of Christ. Therefore it would be improper for him to partake of the Memorial emblems.

"TILL HE COME"

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26) Those who partake properly and with understanding and discernment thereby show that they recognize the purpose of the death of Christ Jesus and that it is their privilege to suffer and die with him in order to live and reign with him, sharing his glory. Christ Jesus has now come to the temple (Mal. 3:1-3); but there are yet on earth in the flesh those who properly celebrate the Memorial feast and should do so until their 'change' comes at death, when they are "changed, in a moment, in the twinkling of an eye", giving up the human organism and receiving at the hands of the Lord a spiritual body. (1 Cor. 15:50-54) It is enjoined upon them to celebrate the Memorial and thus bear testimony of their relationship to God and Christ Jesus, and they would be woefully negligent if they failed to do so. "Till he come," therefore, is properly construed to mean until the last member of Christ's body on earth finishes his course and is changed from human to spirit. Only such as are in a relationship to the Lord similar to that between the apostles and the Lord could be taken into the covenant for the kingdom. (See Luke 22:28-30.) Therefore it is only those who are in Christ and who share in his death that have a part in the kingdom. This excludes everyone but the spiritual and anointed ones, and these alone properly partake of the Memorial emblems.

Those who properly and therefore worthily partake of the Memorial emblems must be first justified, then spirit-begotten, and gathered to the temple and anointed now with God's spirit. The Jonadabs are consecrated to do God's will, but are not spirit-begotten. They are not justified. Their hope is not in heaven, but is that they may live on earth forever. They have found refuge in Jehovah's

organization under Christ Jesus, where they must remain until the day of Jehovah's wrath is passed; and while remaining in bounds, they must continue to seek righteousness and meekness. Being 'strangers in the camp' (Ex. 20:10), who have devoted themselves to God and Christ, they must participate in declaring the name and the kingdom of God under Christ. But since they cannot share in the death of Christ Jesus, and hence cannot partake of his resurrection, it would be entirely out of order and improper for them to partake of the Memorial emblems. Being under the protection of God's organization, they are companions of the anointed and must serve with the anointed and joyfully do with their might what their hands find to do. The Scriptural evidence and the facts show that the Jonadabs, or "great multitude" (Rev. 7:9-17), are now being gathered to the Lord and, as such, they are continuously praising God and Christ his King, because they see that the day of salvation and deliverance has come. Therefore they hail Christ Jesus, the King of glory, and joyfully serve him continuously.

All the Scriptural argument, therefore, conclusively establishes this fact, that the Lord Jesus Christ instituted the memorial of his death and commanded that this should be celebrated *only by those who are begotten of God's spirit and baptized into the spiritual body of Christ*; that such spiritual sons would fail of their duty and miss their great privilege if they did not partake of the Memorial; that once each year it is their duty and privilege to thus celebrate the Memorial. In the year 1939 the proper date falls on April 4, after six p.m., at which time the various companies of God's anointed people throughout the earth will assemble together and partake of the Memorial feast. It

will be entirely right and proper for the Jonadabs to be present at such meeting and observe what is done, that they may have a keener appreciation of the relationship of the anointed ones to Jehovah and a keener appreciation of the relationship of the "great multitude" to God and to Christ. It should be and is a time of rejoicing for them also, because they appreciate the fact that the day of deliverance has come.

By having in mind the inspired words of the apostle, to wit, "Christ our passover is sacrificed . . . therefore let us keep the feast," it is easy to be seen that the flock or class of which the apostle himself was and is a part, and like members of the spiritual company, alone can properly partake of the Memorial emblems. Jonadabs, or those who compose the "great multitude", can never properly partake of the Memorial emblems. To do so would be doing injury to themselves.—1 Cor. 11:27-31.

It was in A.D. 1918 that the Lord Jesus appeared at his temple for judgment and there began the judgment of the consecrated, spirit-begotten ones. (Mal. 3:1-3) The ones approved at that judgment have been taken into the temple. Since that time, therefore, the true followers of Christ Jesus have partaken of the Memorial emblems, not in sorrow, but with joy, because the Lord, the Head of the house, is with them. (Matt. 26:29) The "fruit of the vine" is the wine, and upon his second coming the wine pictured "the joy of the Lord". Now all of the temple company are rejoicing in the Lord, as symbolized by drinking with him the wine "new", and are there in the temple showing forth the praises of Jehovah their Father. "And in his temple doth every one speak of his glory."—Ps. 29:9.

LETTERS FROM AFIELD

THAT others of like precious faith in other parts of the earth may know how the wicked agents of Satan persecute the Lord's little ones in Germany, the following letter dated in December, 1938, recently received from Germany, is set out. Satan and his agents in Germany, and particularly the Hierarchy and Nazis, are desperately endeavoring to crush everyone who loves Jehovah and his King and kingdom. Amidst all the persecution the Lord still provides that these faithful ones get some consolation by occasionally receiving literature from the outside world. We long for the kingdom to be fully established, that these dear and faithful souls may be relieved and enter into the everlasting glory of Jehovah and his King.

DEAR BROTHER RUTHERFORD;

DEAR BRETHREN IN ALL LANDS:

To Jehovah and the Lord, and then to you, we render our cordial thanks for the wonderful, life-sustaining food. Jehovah feeds his people, i.e., all those who are fearless in the presence of their enemies though suffering most cruel persecution. We received the 1938 *Year Book*, then the current issues of *The Watchtower*, *Consolation*, booklets and books. *Crusade Against Christianity* is also in our hands. So you see that Jehovah's power is unlimited and that he does not forsake his faithful ones. We have suffered and been persecuted, but such is indispensable as evidence of our faithfulness and binds us more closely and firmly to the King of Eternity and to the Kingdom of Peace, and also

to you, dear ones, everywhere. Ever united with you in spirit, we collaborate with you in giving out the progressive light to the brethren and people of good will. The adversaries greatly defame the name of the Most High, his work and his witnesses; they thus identify themselves as enemies. When Habakkuk's prophecy is fulfilled, Jehovah will justly cast them into the dust for ever. They and also mankind have been warned. See the new *Warning* booklet, of which we have a certain number and which we distribute, regardless of whether or not they are forbidden. We obey God, and not men. Practically all the brethren in this country were or still are in captivity. As far as we know, they are in many concentration camps, in groups, and comfort and encourage each other to remain faithful under all conditions unto the end.

Some who had consecrated themselves to serve God have not stood firm in their trials, but have returned to Satan's organization, to their own perdition. Under such devilish dictatorial power it is impossible to carry on a business without surrendering oneself to and associating with the enemy. Neither may consecrated ones be officials in the Devil's organization and at the same time officials or representatives of the King of Eternity and his eternal Kingdom of Peace. Some for other reasons or trifling things have failed of perseverance which requires endurance and brings suffering. Our hearts are sad when we think of how brethren have betrayed their brethren in cross-examinations and courtrooms, because of which many dear and faithful ones have languished in prisons for months and years. There are many other snares and traps, and in order to stand firm, prayer, faithful devotion to the Lord and extreme watchfulness are necessary. Much harm

may be avoided through opportune instruction to the various companies.

Dear ones everywhere! Throw aside all dross, anything that might cause you to fall and lose your glorious inheritance. Be assured of our prayers offered before the throne of grace, and of the faithfulness and love of your enduring brethren. Death, imprisonment and concentration camp only bind us more closely to Jehovah, our loving Creator, to Christ, to his eternal Kingdom of Peace, and to you, dear ones. The battle is God's, and the Lamb will be victorious.

In this spirit we send you heartiest greetings from Zion for the new year.

Your brethren by HIS GRACE,

LOCAL COMPANY OF ———.

December 1938.

RE HIDES AND FURS FOR CLOTHING

QUESTION: The undersigned has been engaged in killing foxes and using their hides and furs for clothing. Is this a violation of the everlasting covenant?

ANSWER

God caused Adam and Eve to be clothed with the skins of animals, and also required badger skins to be used in the construction of the tabernacle. This shows it was necessary to take the life of the animal. If any person should find it necessary, in providing raiment or clothing, to take the life of animals and use their skins for clothing or raiment, such would not be a violation of the everlasting covenant.

THE NEW QUOTA A GREAT HELP

DEAR BROTHER RUTHERFORD:

We, the San Diego, California, company of Jehovah's witnesses, appreciate very much your timely letter of January 1, 1939, concerning the new quota for company publishers. It has been a great help to us in realizing the importance of the kingdom of Jehovah God under Christ Jesus and how we can prove by our actions that it is the biggest thing in our lives. Many of us are advanced in years and infirm and, if the suggestion of 60 hours per month had not come from the Lord through you, we would never have thought it possible for us to attain that. Knowing that the Lord would not ask us to do anything impossible, when we received your letter we put our full trust in the Lord to make us do his will and attain the quota and put forth our best effort to do it, and now we see the Lord's blessing upon our effort.

One of us, who is no longer young nor in the best of health, succeeded by the Lord's grace in devoting 99½ hours to the field service during January. He set aside a certain time each day for the field work from house to house and certain evenings for back calls and let nothing keep him back. Many a day if he had given in to his physical feelings he would have stayed at home and rested instead of going out into the field.

Another one of us who is very frail got in 61½ hours for the month. She also made up a schedule and stuck to it.

Another publisher reported 60 hours. Many of the rest of us got close to 60 hours for January, and, by the Lord's grace, we will get in 60 hours or more during February.

(Continued from page 82)

Jesus the Lamb of God, is Tuesday, April 4, after six p.m. Let each company, therefore, assemble after six p.m. of April 4, and the anointed thereof celebrate the Memorial, their companions the Jonadabs being present as observers. The emblems should be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of his blood, and the anointed remnant should follow their lead. A report on the celebration should be made to the Society as instructed in the *Informant*. In prepara-

The more we engage in the field service, the better we can appreciate that the kingdom is the only thing worth while.

We pray the Lord's rich blessing upon you and that he may continue to strengthen you to carry on, and we thank him for the privilege of co-operating with you in tanning the "old woman's" hide.

ONLY BY JEHOVAH'S GRACE AND SPIRIT

DEAR BROTHER RUTHERFORD:

Our hearts are full of gratitude to Jehovah for the continual help which we receive from him through the medium of *The Watchtower*.

Pointing as it does to the inspiring truths of God's Word, it serves to strengthen us for the fight and give us true joy in that service. The articles on "Lovers of Righteousness", which have been studied in the month of December, have been a portion from Jehovah.

Men have always tended to be either bullies or sissies, and some both, and it is only by Jehovah's grace and the influence of his spirit that one can be a true follower of Christ and be bold and courageous and yet kind and considerate. Jesus was confident because he knew he did that which pleased Jehovah, and every lover of righteousness, acting according to the divine principles, can have that same confidence and assurance.

We thank our Father for his provisions for us that we may serve him in this day.

With warm love and best wishes,

Your brethren in Jehovah's service,

BETHEL FAMILY, Copenhagen.

MADE POSSIBLE THROUGH JEHOVAH'S ORGANIZATION

DEAR BROTHER RUTHERFORD:

We, the special pioneers in Louisville [Ky.], on closing a year of service, wish to express our appreciation of the favor and privilege of working in such close contact with the people of good will in this city. True, we have very little time for anything else; but the full devotion of our days and moments has brought us joys and blessings which we would not exchange for any earthly thing.

We realize that this has been made possible only through the LORD's organization, and we berewith express our gratitude to Jehovah God for the uplifting of the standards through the special pioneer service. The goal of monthly hours that is set and the vast material to work with have shown us such a fuller life, such a higher "standard of living", that we never want to back down to anything less.

We want to thank you for your thoughtfulness for the small allowance that is made, and for our own sakes we are glad of the rule by which it is given.

Our desire is to be in this fight to the finish, and to stand with the Society, and yourself, to see the triumph fully won.

We pray for our heavenly Father to greatly encourage and counsel you, that all in Zion may continue to rejoice.

Your brethren and fellow publishers,

LOUIS SHAR

EUNICE LAMSON

IVA DAVISON

MARY HINDS

DAISY HENMAWAY

JOHN HENMAWAY

tion therefor the article "Memorial" in this issue of *The Watchtower* will be studied with profit.

"WATCHTOWER" BINDER

The improvements in make-up of *The Watchtower*, beginning January, 1939, necessitate a new binder for those who desire to preserve their copies of the magazine. Such a new binder is now on supply, clothbound, new blade-style, at \$1.00 each. Those associated with companies should order binders through their respective company servant. Remittance should accompany order.

FIELD EXPERIENCES

THE NEGLIGENT LOSE A PRIVILEGE

"The Society mailed a letter to one of the small companies of the zone, with instructions to give immediate attention to the enclosed *Consolation* subscription that had expired. Up to January 4 nothing had been done about it, because some of the publishers said there was no use calling on her, because she was no longer interested. Knowing that some effort should be made to renew the subscription regardless of what some of the publishers may say or think, I said, 'If none of you want to call on this party, I will call on her and try to find out why she has so suddenly lost interest in the only work on the earth that amounts to anything.' I called, and after answering many questions and endeavoring to give her a better view of God's kingdom and the manner in which Christ Jesus is carrying on his work in the earth, she gave me a year's renewal for *The Watchtower*, contributed for the back numbers, gave me a renewal for *Consolation* for a year, also contributed for the *Consolation* back numbers. In addition to this she ordered a subscription for *The Watchtower* and *Consolation* to be sent to her brother in Euclid, Ohio. Then noticing the booklets in my case, she said she wanted some of them to send to her daughter who is attending the Methodist school. She took all the different colored-cover booklets I had. The results here prove that regardless of what some may say or think, it pays to have someone call on all the names received from the Society."

WHAT DELAYED THIS BACK-CALL?

"About a year and a half ago a publisher in eastern Pennsylvania left *Riches* with a young man whose parents are Slavs. Becoming interested in it, he read portions of it to his mother, who could read very little English but who eventually took up the book and got out of it what she could and then sent in contribution to the Brooklyn office for some books in Slavie. The Society sent her a number of books and booklets in her language, and *The Watchtower*, for which she subscribed, at the same time sending a good-will slip to the local company so the lady could be called on. This call was made promptly by a local publisher, who found exceptional interest. He was asked by her (which shows she had already done considerable reading and thinking) why the call had not been made before, as now it was too late for her to be a 'sister' to the publisher (referring to the difference between the 'remnant' and the 'great multitude'). At this call arrangements were made for a publisher speaking her language to call in order that she might better understand and that her family, who had been Catholic all their lives, might get the proper understanding of the truth. During this year she has become an active publisher. Her example in living a Christian life has caused her family to realize that 'religion is the bunk'. The images they had formerly prayed to have disappeared—she has seen to that—and they are glad."

DUE TO A CHILD'S TESTIMONY

"Two little children were playing together at school. One told the other all about Armageddon. The other told her mother about it. The mother was very inquisitive about that trouble, so she decided to go to the mother of the

playmate of her child and inquire. Result: Another Jondab coming regularly to all the studies."

HELPING OTHERS INTO FIELD SERVICE

"A lady showed some interest, but had no money. She repeated several times: 'If only Mr. R—— were here, he sure would get those books.' Mr. R—— was a neighbor. The publisher arranged to call back a few days later, when she would take some literature and have Mr. R—— at her home. In making the back-call the publisher played a lecture or two and discussed the truth at some length with Mr. R—— and the woman of the house. The result was, Mr. R—— took two bound books, and the woman, three booklets. Mr. R—— had *Riches* previous to the back-call and showed so much interest that it was suggested to him that he ought to have a part in this work. His immediate reply was that he was ready to work. So another back-call was arranged to explain to him how our work is carried on, how our organization functions, methods of witnessing to the people, and the importance of the two magazines, *The Watchtower* and *Consolation*, for which he subscribed at once. After this he again remarked he was ready to work. He was then told of the regular *Watchtower* study and brought in touch with the company servant, from whom he will obtain literature very shortly to engage in the witness work."

GETTING THERE IN HILLBILLY COUNTRY

"A publisher who lives in the Cumberland mountains of Tennessee takes his phonograph and wife on muleback to go witnessing. In this way he reaches out in all directions, about ten miles, without tiring himself out. He starts out early in the morning and goes to his farthest territory, and oftentimes reaches his remotest territory by ten o'clock. Then he starts witnessing toward home. This works very well in isolated mountain territory. Much more territory is covered by this method than by foot. It is less tiresome and goes somewhat faster than by foot. Also people can be reached who could not be reached by auto."

FORMER OPPOSERS MAY CHANGE

"No place should be passed because of opposition. One publisher who was very well known called at a home. The lady who answered the door said: 'I do not want any of your books. I will be glad to have you call and see me at any time, but I do not want you to bring any of your books.' The next time the publisher was working that rural territory she passed the house without going in. As she drove up a hill beyond the place the thought came to her mind, 'I am going back there anyway.' So she turned her car around and drove to the house. The lady met her at the door with these words, 'Come right in. I have been waiting for you; for I want some of those books.' A pioneer that worked permanent territory kept a check of seven places in a very short time where opposition had been on the previous visit but literature was placed the last time. Another instance: At a house on a farm the man had helped the witness from the place by pushing him as he left. Another witness called at the house next time and left a bound book."