

Watchtower Bible and Tract Society Prophecy History

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The Watchtower Bible and Tract Society
claims to be a prophet like Ezekiel and other Biblical prophets.

The Bible gives us a test for false prophets in Deuteronomy 18:20-22.

“However, the prophet who presumes to speak in my name a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die. And in case you should say in your heart: ‘How shall we know the word that Jehovah has not spoken?’ when the prophet speaks in the name of Jehovah and the word does not occur or come true, that is the word that Jehovah did not speak. With presumptuousness the prophet spoke it. You must not get frightened at him”
(Deuteronomy 18:20-22, New World Translation.)

Results of testing the Watchtower Bible and Tract Society against Deuteronomy 18:20-22:

- 1000 year reign of Christ (millennium) to begin in 1873
- 1000 year reign of Christ (millennium) to begin in 1874
- By 1914, Jesus has full control. Gentile governments overthrown. World-wide anarchy. Full establishment of Kingdom of God in the Earth. God’s Kingdom replaces man’s governments.
- In 1918 God will destroy the “churches wholesale” and “church members by millions”
- Fall of 1920 will bring “world-wide all embracing anarchy”
- 1925 will bring the resurrection of Abraham, Isaac, Jacob, and other Patriarchs
- 1940: Armageddon was very near, “remaining months”
- 1000 year reign of Christ (millennium) to begin in 1975
- 1999: Christian missionary work to be completed by end of 20th Century

“Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world” (1 John 4:1, New World Translation.)

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Covenant of the League of Nations was made a part of that peace treaty.

When the League of Nations was proposed as an international organization for world peace and security, the bloodstained religious organizations backed it, seizing upon this circumstance as an opportunity to "save face." The Church of England and the churches of Canada supported the League, since Great Britain was the League's proposer and chief backer. In the United States of America there was the Federal Council of the Churches of Christ in America (superseded in 1950 by the National Council of the Churches of Christ in the U.S.A., a federation of 33 Protestant and Orthodox churches). On December 18, 1918, this Council sent its adopted Declaration to the American president and urged him to work for the League. The Declaration said, in part:

"Such a League is not a mere political expedient: it is rather the political expression of the Kingdom of God on earth. . . . The Church can give a spirit of good-will, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.'"

By accepting the League of Nations as "the political expression of the Kingdom of God on earth," the members of the Federal Council of churches were really accepting a counterfeit "Kingdom of God on earth." Why? Because Jesus Christ, the Head of the church, when on trial for his life before the Roman governor Pontius Pilate, in 33 C.E., said: "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere." (John 18:36, *New English Bible*) The fact that they were not, as a body, a commissioned messenger of God was made clear and their hypocrisy exposed when, twenty years later, the League of Nations was knocked out of

business by the outbreak of World War II. The churches again entered into this war with all their might, encouraging their members to take part.

WHAT IS REQUIRED OF GOD'S MESSENGER

Therefore, when it came time for the name of Jehovah and his purposes to be declared to the people, along with God's warning that Christendom is in her "time of the end," who qualified to be commissioned? Who was willing to undertake this monumental task as Jehovah's "servant"? Was there anyone to whom Jehovah's heavenly "chariot" could roll up and whom it could confront? More accurately, was there any group on whom Jehovah would be willing to bestow the commission to speak as a "prophet" in His name, as was done toward Ezekiel back there in 613 B.C.E.? What were the qualifications?

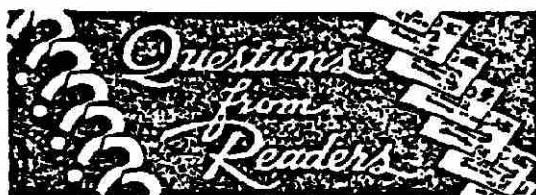
Certainly such a messenger or "servant" group would have to be made up of persons who had not been defiled with blood-guilt as had Christendom and the rest of Babylon the Great, the world empire of false religion, by sharing in carnal warfare. In fact, they would be a group that had come out from the religious organizations of Babylon the Great. More than that, they would be persons who not only saw the hypocrisy and God-defaming action of these religions, but in addition actually rejected them and turned to Jehovah God in true worship of him as set forth in the Bible. Who would they be?

In identifying the group that is truly commissioned as God's messenger, these are points for us to consider seriously. God does not deal with persons who ignore his Word and go according to their own independent ideas. Nor does he recognize those who make a profession of serving him and at the same time associate with religions that teach God-dishonoring doc-

trines. No one can serve two masters, claiming to be a worshiper of God and meddling with the politics, the radical movements and other schemes of this world. (Matt. 6:24) Jehovah's chief representative, Jesus Christ, said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

It is of importance to every individual on earth to identify the group that Jeho-

vah has commissioned as his "servant" or messenger. We must recognize and understand the warning that he brings. We need to take action on the warning to safeguard our lives, for they are in a danger as grave as that of the lives of Jerusalem's citizens as that city neared destruction. For this reason forthcoming issues of *The Watchtower* will further discuss the identity and work of Jehovah's commissioned messenger as revealed in His vision to Ezekiel.



● Why did the Mosaic law prohibit the eating of fat?—U.S.A.

Under the Law given to the Israelites, both the blood and the fat were considered as belonging exclusively to Jehovah God. The Law stated: "It is a statute to time indefinite for your generations, in all your dwelling places: You must not eat any fat or any blood at all."—Lev. 3:17.

The blood represents the life of a person or an animal. For this reason the Bible speaks of the "soul" as being "in the blood." (Gen. 9:4; Lev. 17:11, 14) Since only Jehovah God can give life, life or that which represents life, the blood, rightly belongs to him.

The fat was regarded as the best or richest part. This is evident from such figurative expressions as the "fat part of the land," "the best [literally, the fat] of the oil," and "the best [literally, the fat] of the new wine and the grain." (Gen. 45:18; Num. 18:12) Thus the prohibition against eating fat evidently served to impress upon the Israelites that the "first" or best parts belong to Jehovah, to be offered up to him in sacrifice. The eating of fat would therefore have been an illegal appropriation of something that had been sanctified to Jehovah. It would have been an invasion of his rights. However, in the case of

an animal that died of itself or was killed by another beast, fat could be used for other purposes.—Lev. 7:23-25.

Many Bible commentators believe that the command about fat pertained only to animals acceptable for sacrifice. But there are indications that this prohibition against eating fat applied to the fat of all animals. The injunction respecting fat is linked with the one regarding blood. And the blood of all animals was prohibited for food. (Lev. 17:13, 14; Deut. 12:15, 16) Reasonably, therefore, the regulation regarding fat likewise embraced the fat of all animals.

It may also be noted that proper bleeding did not remove every molecule of blood from the meat, and yet the residue of blood remaining did not make the meat unfit for consumption. Similarly, the prohibition on the eating of fat did not render meat with traces of fat unsuitable for food.

Of course, the prohibition on fat did not rule out the feeding or fattening of sheep or cattle for the table. The Scriptures even mention "fattened cuckoos." (1 Ki. 4:23) In view of the restriction on the use of fat for food, evidently the 'fattening' was not for the purpose of producing layers of fat, but that the animals might become full-fleshed, not skinny.

At Deuteronomy 32:14 the reference to the "fat of rams" as being given to the Israelites is figurative. It designates the best of the flock (similar to the English expression "the cream of the crop"). Hence *The Jerusalem Bible* reads, "rich food of the pastures." The words of Nehemiah 8:10, "Go, eat the fatty things," are to be understood similarly. The "fatty things" figuratively denote rich, luscious

'They shall know that **A PROPHET WAS AMONG THEM'**

JEHOVAH GOD is interested in having people know him. Though he is invisible to human eyes, he provides various ways by which they can know his personality. They can know what to expect from him and what he expects of them.

One can come to understand that Jehovah is a God of surpassing wisdom by observing creation. This also reveals the loving care with which he designed things for man's welfare and enjoyment. A second way to know God is through his Word of truth, the Bible. Herein one finds the full expression of Jehovah's purpose toward mankind—why man is on the earth and the blessings that God has in store.

A third way of coming to know Jehovah God is through his representatives. In ancient times he sent prophets as his special messengers. While these men foretold things to come, they also served the people by telling them of God's will for them at that time, often also warning them of dangers and calamities. People today can view the creative works. They have at hand the Bible, but it is little read or understood. So, does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come?

IDENTIFYING THE "PROPHET"

These questions can be answered in the affirmative. Who is this prophet? The cler-

gy of the so-called "Christian" nations hold themselves before the people as being the ones commissioned to speak for God. But, as pointed out in the previous issue of this magazine, they have failed God and failed as proclaimers of his kingdom by approving a man-made political organization, the League of Nations (now the

United Nations), as "the political expression of the Kingdom of God on earth."

However, Jehovah did not let the people of Christendom, as led by the clergy, go without being warned that the League was a counterfeit substitute for the real kingdom of God. He had a "prophet" to warn them. This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian witnesses. They are still proclaiming a warning, and have been joined and assisted in their commissioned work by hundreds of thousands of persons who have listened to their message with belief.

Of course, it is easy to say that this group acts as a "prophet" of God. It is another thing to prove it. The only way that this can be done is to review the record. What does it show?

During the World War I period this group, the International Bible Students, was very active in preaching the good news of God's kingdom, as their Leader Jesus Christ had set this work before them in his prophecy at Matthew 24:14. They took literally Jesus' words to the Roman governor Pontius Pilate: "My kingdom is no part of this world." (John 18:36) They also took to heart Jesus' words to his fol-

was sent were "insolent of face and hard of heart." At the time, they might not view or appreciate him as a prophet of Jehovah. Nevertheless, whether they paid attention to him or refrained, the occasion was to come when these rebellious people would "know also that a prophet himself happened to be in the midst of them." Jehovah would confirm him as a prophet then by causing what Ezekiel prophesied to come true. (Ezek. 2:3-5) Ezekiel was further told:

"And you, O son of man, do not be afraid of them; and of their words do not be afraid, because there are obstinate ones and things pricking you and it is among scorpions that you are dwelling. Of their words do not you be afraid, and at their faces do not you be struck with terror, for they are a rebellious house. And you must speak my words to them, regardless of whether they hear or they refrain, for they are a case of rebellion." —Ezek. 2:6, 7.

Since the year 1919 C.E. Jehovah's witnesses have found circumstances to be just like that as they have made the widest possible declaration of the good news of the Kingdom in 207 lands of the earth.

To Ezekiel, in his vision, and, symbolically to the modern-day "prophet," the spirit-begotten, anointed ones who are the nucleus of Jehovah's witnesses today, God gave something to eat. Ezekiel says:

"And I began to see, and, look! there was a hand thrust out to me, and, look! in it there was the roll of a book. And he gradually spread it out before me, and it was written upon in front and on the back; and there were written in it dirges and moaning and wailing." —Ezek. 2:8-10.

No space on the scroll being wasted, it being written upon on both sides, it was a full message, containing a great deal of gloomy messages of calamity, back there to Jewry, and today to Christendom. Why so? Because in both instances Jehovah's professed people were so rebellious and set in their ungodly way that Jehovah had to pronounce judgment upon them.

The scroll was doubtless delivered to Ezekiel by the hand of one of the cherubs in the vision. This would indicate that Jehovah's witnesses today make their declaration of the good news of the Kingdom under angelic direction and support. (Rev. 14:6, 7; Matt. 25:31, 32) And since no word or work of Jehovah can fail, for he is God Almighty, the nations will see the fulfillment of what these witnesses say as directed from heaven.

Yes, the time must come shortly that the nations will have to know that really a "prophet" of Jehovah was among them. Actually now more than a million and a half persons are helping that collective or composite "prophet" in his preaching work and well over that number of others are studying the Bible with the "prophet" group and its companions.

So Jehovah has made every provision for individuals to know him and to receive his loving-kindness and life. Thus there is no excuse for Christendom's people not to know Jehovah. More than that, Jehovah is interested not only in the vindication of his own name but also in vindicating his "prophet." Through another of his ancient prophets, Isaiah, he said to Jewry just as he says to Christendom today: "Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit." —Isa. 65:14.

Even today we hear complaints from Christendom's churches about dwindling church attendance and see many young men abandoning the priesthood and the ministerial profession. Yet at the same time we see spiritual prosperity and contentment among those proclaiming Jehovah's Messianic kingdom. We may look for an even more marked fulfillment of Isaiah's words in the near future.

be done, a work that would run from the beginning of that period of consummation until the accomplished end of it. It was a work toward all the inhabited earth, toward all the nations, a work of being witnesses to all these nations concerning God's kingdom of good news. For more than four years World War I occupied the time and attention of over thirty nations, till near the close of 1918; and the religious systems of Christendom threw themselves into the war on the sides of their respective nations. Certainly they had no time for preaching God's kingdom of good news then. As regards Jehovah's witnesses, the religious systems of Christendom stirred up the political, military and judicial authorities to cut down or almost stop the public preaching that Jehovah's witnesses were trying to do concerning the meaning of world conditions and the times and events. Came the year 1919, and the work of witnessing to the nations in fulfillment of Jesus' words was still there to do. It faced all men who claimed to follow and obey Jesus. In that opening year for postwar decisions and work the question of highest importance to Christendom and to all who called themselves Christians was, not, Should all nations get together in a peace league? but, Who will be Jehovah's prophet to the nations, to speak to them everything that He should command? Who will be the modern Jeremiah?

¹¹ Jeremiah prophesied forty years in the time of the end of the kingdom of Judah. So who will prophesy with his message in this time of the end of the nations of this world?

¹² Back there, about forty years ago, that was the question. Today we may ask, How was the question answered? There are facts to show. We should not appeal to religious pride or boasting or self-made

claims. We should appeal to the facts. Let facts speak for themselves. Consult the factual record of Christendom's religious systems, Catholic and Protestant, not to speak of Jewry. More than that, examine also what those religious systems are doing today. Then consult the record of the one religious organization that all Christendom's religious organizations and Jewry strenuously opposed during World War I and have opposed since. Everybody knows that this opposed organization of Christians is Jehovah's witnesses. Consult the newspaper reports or magazine articles, the police and judicial court records, yes, consult the homes of the millions of people who have been visited by these witnesses of Jehovah, apart from their own annual reports and the *Yearbooks* of Jehovah's witnesses. Ask all these what the witnesses have been doing since 1919 till this very hour. The combined answer will be that they have been preaching by all the means and channels of publicity. They have specialized on preaching just one thing, and that is, God's kingdom of good news. This they have preached, as Jesus commanded, "for the purpose of a witness to all the nations," including the nations behind the Iron Curtain.

¹³ The fact that decides the answer to the question is, not, Do all the clergy of Roman Catholicism and of Protestantism agree that Jehovah's witnesses have been and are God's prophet to the nations? but, Who discerned the divine will for Christians in this time of the world's end and offered themselves to do it? Who have undertaken God's foreordained work for this day of judgment of the nations? Who have answered the call to the work and have done it down till this year 1958? Whom has God actually used as his prophet?

12. (a) How can we find the answer to the question? (b) What must the combined answer be on the part of all the things consulted?

13, 14. (a) What fact decides the answer to the question? (b) As regards the answer, why are Jehovah's witnesses grateful today, and why have they become happy?

¹⁴ By the historical facts of the case Christendom is beaten back in defeat. Jehovah's witnesses are deeply grateful today that the plain facts show that God has been pleased to use them. All the preaching and all the Bible educational work that they have done till now in 175 countries and islands of the sea they confess has been, not by help of a military army, nor by human power, but by God's spirit, his invisible active force. (Zech. 4:6, AV) It has been because Jehovah thrust out his hand of power and touched their lips and put his words in their mouths. It has evidently been because he commissioned them to be over the nations and over the kingdoms. Happy are all those who have seen what the work of Jehovah God for now is and who have volunteered to do it.

TWO KINDS OF DIVINE WORK

¹⁵ Individuals have not been foreordained for God's work, as in Jeremiah's case. The work was the thing foreordained. Christendom may fail to do the foreordained work, but it will be done just the same. We must harmonize with the work, not decide for ourselves what God's work should be at this time and then ask his divine blessing on what we decide. This latter course is one of lawlessness against God, no matter how loudly and insistently one claims to be a Christian. God offers the foreordained work to Christians, as these claim to have given themselves to him through Christ to do the divine will. Thus God lets Christians live up to their claims, if they want to, by accepting the work he foreordained for Christians in this day. Regardless of the names of the individuals, a remnant of consecrated, anointed witnesses of Jehovah rejoiced to be freed from their captivity during World

War I and to carry out their dedication to God by taking up the foreordained work. Hundreds of thousands have since seen the opportunities of the work and have joyfully joined the anointed Jeremiah class in doing the work.

¹⁶ Jehovah's witnesses may be comparatively few in number. They do not have any political ties or influence. Nonetheless, their work is of world importance, because it was foreordained by God. It was foreshadowed and outlined by Jeremiah's own work, which was of world importance. Jehovah's witnesses are absolutely neutral toward the political, ideological and military conflicts of this world, and yet they are under divine command to declare Jehovah's message concerning the nations and kingdoms of this world. As pictured by Jeremiah, they are commissioned "to uproot and to pull down and to destroy and to tear down, to build and to plant."

¹⁷ That is the work that Jehovah's witnesses have been doing during these past forty years. In all that work they have not meddled in politics, subverted any governments or raised a violent hand against any of the institutions or political structures of any nation of the world. How, then, have they fulfilled Jehovah's commission to them? Our guide to the right answer is found in the answer to the question, How did our pattern, Jeremiah, fulfill his commission to do such things? He did this by declaring the judgments, the judicial decisions and the purposes of Jehovah God, which, when pronounced over Jehovah's own name, are as good as accomplished. Thus he "calls the things that are not as though they were." (Rom. 4:17) Not one of his judgments and purposes has gone unfulfilled.

¹⁶ Despite their fewness, why is the work of Jehovah's witnesses of world importance, and what are they, as pictured by Jeremiah, commissioned to do? ¹⁷ In what they have done during the past forty years, how have Jehovah's witnesses fulfilled His commission to them?

¹⁵ (a) What was it that was foreordained? (b) How, then, must Christians live up to their claims, and which "Christians" have done so?

THE MODERN-DAY "EZEKIEL"

"They were a small minority group of men and women who had dedicated themselves to Jehovah as God by following in the footsteps of his Son Jesus Christ. To give public evidence of this dedication to Jehovah, they had undergone water baptism just as their Leader Jesus Christ had done when he was immersed in the Jordan River by John the Baptist. (Matthew 3:13-17; 28:19, 20; 1 Peter 2:21) They were very active in preaching the good news of God's kingdom because their Leader Jesus Christ had set this preaching before them as their work in his prophecy at Matthew 24:14. They took literally the words of Jesus Christ, when before the Roman governor, that his kingdom does not belong to this world, and so they declined to have any part in the politics of this world and in its political struggles and conflicts. They took to heart Jesus' words to his followers: 'You are no part of the world, but I have chosen you out of the world.' (John 15:19) Hence they expected to suffer the world's hatred for their living according to that Christian rule. Hatred toward them became violent during World War I.

¹⁸ Did the ancient prophet Ezekiel mean anything to them? He did! One of the prophetic books that these students of the Bible had for years wanted to understand was that of Ezekiel. After years of waiting they felt that attention had been paid to their desire when the book entitled "The Finished Mystery" was published in July of the year 1917. This book of 608 pages, published by the Watch Tower Bible & Tract Society, contained an explanation, not only of the last book of the Bible, Revelation, but also of the twenty-sixth book of the Bible, Ezekiel. It severely criticized the religious systems of Christendom and exposed the clergy of Christendom as being false to the word of Jehovah. Can we wonder why this book had a circulation of less

than nine months in the United States and Canada? It was because the book was put under ban, the wartime conditions of both countries being taken advantage of to bring this about. The Watch Tower Society's president and secretary-treasurer, together with six other members of the Society who had a connection with *The Finished Mystery*, were imprisoned in the Federal Penitentiary, Atlanta, Georgia, U.S.A.

¹⁹ The crippling of the work of preaching God's kingdom during World War I greatly grieved these peace-loving dedicated, baptized followers of Jesus Christ. The burning question was, Would they have an opportunity to resume their peaceful activities in the service of Jehovah their God? The answer proved to be Yes! World War I did not lead on into an Armageddon for the Gentile nations but ended on November 11, 1918. They endeavored to get the imprisoned officers of the Watch Tower Society and their fellow prisoners out of the Federal Penitentiary. Their efforts were blessed from Heaven. After nine months of imprisonment these falsely charged servants of Jehovah were freed in March of 1919, never to return to prison. All the dedicated, baptized servants of Jehovah rejoiced. They recognized that their dedication to Him was for life and therefore they must do his will in the postwar period then opening up. The encouragement to be fearless and do so came through the columns of the magazine *The Watch Tower and Herald of Christ's Presence*.

²⁰ In the issues of August 1 and 15, 1919, of this magazine there was published a series of two articles on the subject "Blessed Are the Fearless." In the third and fifth paragraphs of this article there appeared these statements that discouraged all fear of men: "There is a fear which is very proper, and which everyone must have who is pleasing to God, and this is known as 'Godly fear'. It means a holy reverence for

¹⁷ What distinguished this group as true Christians?

¹⁸ This group was interested in what prophetic book of the Bible, and how was this interest met in 1917, with what later developments?

¹⁹ Over what release did this group rejoice in 1919, and through what magazine did the encouragement for postwar work come?

²⁰ How was fear of men discouraged in the series of articles in the issues of August 1 and 15, 1919, of *The Watch Tower*?

face and hard of heart." In order to carry out his mission to the end he needed to have fulfilled toward him what his name Ezekiel meant, namely, "God Strengthens." At the time, they might not view or appreciate him as a prophet of Jehovah. But whether they heard him as such or refrained from hearing and paying attention to him, the occasion was to come when these rebellious people would "know also that a prophet himself happened to be in the midst of them," Jehovah would confirm him as a prophet before them by causing what Ezekiel prophesied to come true. (Ezekiel 2:3-5) The expectation of this would be a comfort and strength to Ezekiel, not to be discouraged because of the way he was being considered and treated at the moment.

³² Likewise it was a trying mission upon which the modern Ezekiel class was sent, to religious people of the same type as those in Ezekiel's day. But regardless of how Christendom views or regards this group of anointed witnesses of Jehovah, the time must come, and that shortly, when those making up Christendom will know that really a "prophet" of Jehovah was among them.

³³ Would we today like to tell Jehovah's message among things that prick us and among scorpions? It would take great courage and trust in the One who sent us to do so. Into such a situation Ezekiel was sent, according to the words that Jehovah further said to him: "And you, O son of man, do not be afraid of them; and of their words do not be afraid, because there are obstinate ones and things pricking you and it is among scorpions that you are dwelling. Of their words do not you be afraid, and at their faces do not you be struck with terror, for they are a rebellious house. And you must speak my words to them, regardless of whether they hear or they refrain, for they are

a case of rebellion." (Ezekiel 2:6, 7) Since the year 1919 C.E. the anointed remnant of Jehovah's witnesses have found it to be just like that as they have spoken fearlessly the word of Jehovah in the midst of Christendom.

³⁴ The religious condition today in Christendom bears witness to the fact that, rebelliously, she has not listened to the word from Jehovah's Holy Scriptures that has been spoken to her by every means of communication, by house-to-house calls with the printed page, by recordings played on portable phonographs, by the loudspeakers of sound cars, by direct public lectures, by radio networks and by television. Regardless of Christendom's indifference or even rebelliousness, the anointed witnesses of Jehovah have done just as He told Ezekiel to do, saying: "And you, O son of man, hear what I am speaking to you. Do not become rebellious like the rebellious house. Open your mouth and eat what I am giving you."—Ezekiel 2:8.

³⁵ What was Ezekiel given to eat? His written account tells us: "And I began to see, and, look! there was a hand thrust out to me, and, look! in it there was the roll of a book. And he gradually spread it out before me, and it was written upon in front and on the back; and there were written in it dirges and moaning and wailing." (Ezekiel 2:9, 10) From what was written on the scroll Ezekiel learned the content of the message that he was to deliver to the rebellious house of Israel in the name of Jehovah.

³⁶ As no space was wasted on the scroll, but it was written upon on both sides, front and back, it was to be a full message that Ezekiel proclaimed, it was to contain a great deal of gloomy dirges, moaning and wailing. It was to be no pleasant message, and it would

³⁵ Christendom's condition today shows that she has responded in what way to Jehovah's word presented by every means of communication, and so in what way should Christendom not be imitated?

³⁶ What was Ezekiel given to eat, and what did it contain, for his information?

³⁷ How was the fullness of the message to be delivered portrayed, and why was the kind of message the proper one to be delivered, both by Ezekiel and by Jehovah's witnesses of today?

²³ Who is the mission of the modern-day Ezekiel class likewise a trying one, but, too, what must Christendom also come to know?

²⁴ Ezekiel was told to speak God's word fearlessly despite what about the rebellious house of Israel, and why has the anointed remnant of Jehovah's witnesses likewise had to speak fearlessly?

The Watchtower Bible and Tract Society
prophecies regarding 1873

Author's Foreword.

this Volume are not ashamed of its presentations, and are still handing it forth to all who have an interest in Bible study—as most interesting and most helpful in an understanding of the Lord's Word.

The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873. The events of these 43 years, which this volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth. During these 43 years, nearly all the inventions of our day have been accomplished. The sewing machine, one of the first, began to reach its perfection 43 years ago. Since then, we have all kinds of farming machinery and tools, and workshop, store, factory and home conveniences, in abundance and cheap—through human invention. These are shortening the hours of labor, and doing away with the "sweat of face," which the Bible declares to be identified with the curse.

It is entirely safe to say that in these 43 years the world has increased its riches one thousand fold. And when we remember that behind the 43 years lies a total of six thousand years of human endeavor, it seems almost a miracle that the world should accomplish one thousand times more in the past 43 years than in the six thousand years preceding. Surely this well attests the claim of this Volume that we have entered the great Seventh Day, and that what we are already experiencing as a race are only the foregleams of the much greater blessings still to come—when the Sun of Righteousness shall arise with healing in His beams, and scatter all the darkness, ignorance, and superstition of the world!

This Volume sets forth, what its author has been preaching for over forty years, that the "Times of the Gentiles" chronologically ended in the fall of A. D. 1914. The expression, "Times of the Gentiles," in Bible usage signifies the years, or period of time, in which the Gentile nations of the world were to be permitted to have control, following the taking away of the typical kingdom from natural Israel, and filling the hiatus between that event and the establish-

The Watchtower Bible and Tract Society
prophecies regarding 1874

VIEW FROM THE TOWER

It is astonishing with what rapidity matters are shaping themselves for the great time of trouble predicted in the Scriptures. When, some fourteen years ago, we presented the Scriptural declaration that the Millennium of peace and blessing would be introduced by forty years of trouble, beginning slightly in 1874 and increasing until social chaos should prevail in 1914—few believed, some scoffed; for the whole cry then was Peace! Arbitration! Harmony!—hoped for through increasing intelligence.

Gradually the storm-clouds have been gathering since 1874—so gradually that many have failed to notice the great changes of public sentiment already accomplished. Yet many are now waking up, and the inquiry is heard, "Where will matters end if present conditions continue?" Ah! the answer to this query can be given from no earthly source. The Word of God is the only revelation of what lies behind the veil of futurity. It declares trouble, more general and greater than the earth has ever yet known (Dan. 12:1); that troubles financial, political and religious will fill the earth with distress; that there will be no hire for man nor hire for beast, nor any peace to him that goeth out or to him that cometh in, because every man's hand shall be against his neighbor. (Zech. 8:10.) Yet this is not all; for in connection with these changes, necessary to prepare for the Millennial Kingdom, will come some physical changes to the earth, incidental to its preparation for increased fertility and for rest from storms and cyclones, that it may be more suitable for the race in the "times of restitution."

The irregularity of the seasons begins to show even to infidels that it is altogether within the power of the Creator, when he is ready, to make it warmer at the poles and cooler at the equator. And these irregularities in turn show, by their effect upon the crops of the world, how even a slight change may bring about a general scarcity of food. And when the increasingly general dissatisfaction of mankind under present plenty and prosperity is considered, it is not difficult to see what is likely to be the general sentiment should a real shortage of the necessities of life compel economy.

Discontent is the general malady of the world today. Selfishness is harassing the vitals of society, in its every class. The rich are generally grasping for more millions; the comfortably fixed are anxious to be wealthy; the poor and the mechanics are grasping for "rights" and for "hours" and for "more pay." All are having beginnings of trouble already in the strikes, lockouts, etc., and all are finally coming to see that the Peace! Peace! cry is a delusion, and that more trouble instead of less lies ahead of them. Every day seems to spring some new complication. Almost every day's dispatches in the daily press for the past year have brought fresh news of strikes or riots; sometimes near, sometimes far off. It is one time a strike of the London police or letter carriers, again a riot among German miners or Belgian workers, again it is a mutiny among English soldiers; and at home it is a never-ending record of railroad, mining, iron and other labor strikes.

The only safe place for God's children is as far as possible out of all the strife. Remember the statement of the Bible, "Godliness with contentment is great gain," and lay in a large stock of both. These two qualities will serve to separate you and your aims from the worldly and their aims, ambitions and greeds. Rather be willing to be classed as "old fogy" and "lacking ambition," and to earn a humbler living with godliness and contentment and the great gain of peace of heart, communion with the Lord and some more time to spend in his service, doing good unto all as you have opportunity—especially to the household of faith.

Look at the list below and choose which you will have as your experience. You cannot mix them: an attempt to do so will only discomfort yourself and others. Choose the second list and endeavor to shape your course accordingly.

Ambition for self:	Ambition for God:
Selfishness.	Godliness.
Discontent.	Contentment.
Impatience.	Patience.
Pride.	Meekness.
Rudeness.	Gentleness.
Anger.	Self-control.
Malice.	Brotherly kindness.
Hatred, Strife,	Love, joy, peace,
Bitterness of soul.	Fellowship with God.

The Lord says to all, even to those who are not saints: "Seek righteousness, seek meekness; it may be that ye shall

be hid in the day of the Lord's anger." Leave, in general, most of your grievances and wrongs for the Lord to make right. Trust in the Lord and do good, and verily thou shalt be fed and generally blessed.—Psa. 37:3.

As evidence that those who have long been prophesying Peace and Arbitration! and a gradual moulding over of public opinion in harmony with justice and love are coming to see that the masses have no real conception of justice and love, and cannot think coolly and candidly and unselfishly on both sides of any question where their interests are at stake, note the following from a recent article by Mr. Hugh O. Pentecost. After reviewing the situation as he sees it, he says:—

"What the outcome will be no man can prophesy. Economic education may be so rapid that needful modifications will be made, or stupid indifference may lull the mass of the people into a carelessness that will be punished by complete industrial servitude—a mighty plutocracy living in unparalleled splendor, with millions of human drudges providing them with whatever their vitiated tastes may demand; or an increase of the power and impudence of the capitalists may lash an awakened and outraged people into fury that will express itself in bloody and dreadful war.

"Will there be any considerable change in the situation by which the next generation will benefit? I believe there will. I think the industrial system will not last fifty years longer. It will be peacefully improved or violently overthrown to give place to a better. That our civilization, like some civilizations of the past, will be utterly destroyed is not probable. What changes come are likely to be improvements, and some great accomplishment for the social betterment of men will probably occur within the next fifty years. The only question is whether the improvement will come through evolution or revolution. Through evolution, I hope; through revolution, I fear."

One fault to be found with this statement of the situation is, that while it no doubt honestly expresses its author's convictions, it is only a one-sided statement of the case. True, the light of this nineteenth century has introduced the labor-saving machinery which is so greatly to bless the world in the Millennium, and which has a tendency to compete so with labor that, if permitted, it would crowd the artisan to the wall; and it therefore justifies the combination of labor to preserve itself and secure to itself some of the increased advantages and blessings. But it is not true that this state of things has in any sense come about by combinations of capital for the purpose of oppressing labor.

An unbiased view of the matter shows us (1), that the present situation has come about without intention or premeditation on the part of either capital or labor; (2), that the increase of skill and machinery among muscle-workers or mechanics has been under the lead and guidance of brain-workers, and that without these brain-workers there would, humanly speaking, be no such general increase of intelligence and improvement of condition in society as we see today. And since brains are the channel through which these blessings of God have been sent, and since in brains as in muscles selfishness predominates above love, it is not surprising that brain, while dispensing the increased blessings, took to itself the larger share. And in a general way men recognize this law. The coal-wheelers require less intelligence and ability than the coal-diggers, and in proportion as the latter class must have and use more intelligence, in that proportion they are considered as deserving better pay than muscle only, because unskilled labor is more plentiful. The fireman on a railroad has less responsibility and requires less skill and experience, or brain development, than the engineer, and hence, though he may perform more muscular exertion, he receives, justly, less pay. We say justly, because growth in skill and competency tend to the general good, and should, therefore, be encouraged by due reward. If a laborer received the same pay as a skilled brain-worker or a brain and muscle worker, many would be without ambition to improvement and excellence. And all men require some such stimulus. Without it the race as a whole would continually sink lower and lower into ignorance and sin and lack of self-control.

On this principle the railroad engineer receives more compensation than his assistant, the fireman; and the civil engineer capable of surveying the best route for the building of that railroad is and should be much better paid than the laborer who grades the road; and the one competent to oversee the construction, though he may not spike a single rail, is justly paid more than the man who does the spiking, because

Thirdly, the present government and emperor are very popular. The last ten years have witnessed for the masses a great social and financial elevation; laws have been enacted for the protection, and gradually for the betterment, of the poorer classes; and the present emperor has very wisely addressed himself to various liberal reforms for their amelioration.

Our judgment therefore is that, so long as these conditions prevail, Germany can control the anarchistic or lawless elements within her borders, and is not likely to experience a social revolution for some years to come.

Germany's military preparation is so well known to the leading statesmen of Europe that no nation is likely to seek a quarrel with her; and her strain to keep up her present standard is so great that she wants no increase of it such as war would bring. Hence, with Austria and Italy in league and largely in the same plight and under her influence, Germany is today, humanly speaking, the arbiter of the world's peace.

Furthermore, we found that throughout Europe the social conditions are much better than we had expected to find them. Indeed, the houses occupied by the poorest class, except in southern Russia, compare favorably with the dwellings of a similar class in this country; and we know of localities here in Pittsburgh which are as dilapidated in appearance as any tenements observed on our journey—not even excepting the slums of London, Liverpool, Edinburgh and Glasgow, which are the worst we saw in Europe, Russia alone excepted.

The people are generally intelligent, industrious, busy and comfortably clothed and fed—far beyond our previous suppositions. We could not help wondering whence come some of the worst specimens of all races to this country as emigrants. Evidently the people of the United States are performing a service of inestimable value to the whole world in receiving their scum of ignorance and their dregs of degradation—both due more to evils of the past than to those of the present, and chiefly chargeable to priestcraft, superstition and ignorance fostered for centuries by that old "Mother of Harlots," which falsely claims to be the church-system founded by our Lord and his apostles. The wonder often is that, with almost no assistance except the necessity and opportunity for industry, so many of these degraded members of the human family turn out as favorably as they do. What a field here at our door for mission workers, evangelists and philanthropists—better, if they but realized it, than any foreign mission field we saw. And these emigrants, let us remember, although generally poor, are not always either ignorant or vicious. Some of them are God's consecrated saints whom he is sending here to be blessed and sealed with present truth, which he gives us the privilege of ministering to them.

True, the food of the lower classes of Europe would not be satisfactory to the average mechanic and laborer in the United States, who, accustomed to larger pay and unaccustomed to frugality, spends probably six times as much on his stomach, eating not only finer and more nutritious foods, but also much more of them, and wasting often through improvidence as much as or more than he eats. However, the European laborer seems to enjoy himself as much as or more than his artisan brother here, and on the whole there is more of an appearance of contentment on the faces of all the people there—the poor, the middle class and the rich—than on faces met in the streets here.

Intelligence without the grace of God to back it up brings discontent: only when it is backed by godliness, does it bring contentment, peace and joy. For this reason it is that the greater general intelligence and greater liberty of the people of the United States bring them, not more contentment, but less than their less favorably circumstances European brothers. And this leads us to expect as stirring times in the United States as elsewhere when the "time of trouble" shall reach its height.

While the growing intelligence of Europeans is fast preparing them for the trouble and anarchy which God's Word predicts, it cannot reasonably be expected for some years yet. This is further in harmony with prophecy, though out of harmony with the expectations of many who look every day for a declaration of war in Europe, which they suppose will be the battle of the great day of God Almighty. Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere "skirmish" as compared with what is to come. Indeed, in our judgment, based upon our observations, nothing could precipitate the great anarchistic trouble upon Europe, which the Scriptures predict, sooner than the date named, except a famine or some such unusual occurrence which would bring

the people to feel that they have nothing to lose, but all to gain, by a general uprising.

While it was an agreeable surprise to us (in view of the contrary sensational accounts so often published) to find the situation in Europe as we here describe it—in harmony with what the Scriptures had led us to expect—yet so great is our confidence in the Word of God and in the light of present truth shining upon it, that we could not have doubted its testimony whatever had been the appearances. The date of the close of that "battle" is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces—capital, labor, armies and secret societies.

Never was there such a general time of banding together as at present. Not only are nations allying with each other for protection against other nations, but the various factions in every nation are organizing to protect their several interests. But as yet the various factions are merely studying the situation, testing the strength of their opponents, and seeking to perfect their plans and power for the future struggle, which many, without the Bible's testimony, seem to realize is the inevitable. Others still delude themselves, saying, Peace! Peace! when there is no possibility of peace until God's kingdom comes into control, compelling the doing of his will on earth as it is now done in heaven.

This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive—resulting in general anarchy. In many respects the convictions of the world's great generals coincide with the predictions of God's Word. Then "Woe to the man or nation who starts the next war in Europe; for it will be a war of extermination." It will be abetted not only by national animosities, but also by social grievances, ambitions and animosities, and if not brought to an end by the establishment of God's kingdom in the hands of his elect and then glorified Church, it would exterminate the race.—Matt. 24:22.

THE CHURCH'S SHARE IN THE BATTLE

The Scriptures show also that the battle of the great day will begin with the church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organization of society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great "Babylon," falsely called Christendom—Christ's kingdom—may be completely destroyed. The great counterfeit kingdom of Christ, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true kingdom of Christ. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been revered and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence, the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctrine to which objection might be made by some.

This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of "Protestantism" will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ecclesiastical heaven will roll together as a scroll (Isa. 34:4), the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases.

This work is already progressing very rapidly: church congresses for the consideration of various schemes of union are the order of the day. All the various branches of Presbyterianism are considering the feasibility of union; so also of Methodism, Congregationalism, and others. When each of these is consolidated, their respective denominations will have a greater prestige in the world; and when all Protestant sects are more firmly united under some one name, such as "The Evangelical Alliance," the prestige of Protestantism as a whole will be greatly augmented, though we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome, to secure its favor. Such an organiza-

INTIMATE COMMUNICATION BETWEEN THE KINGDOM AND ITS REPRESENTATIVES.

That the earthly phase of the Kingdom will be on terms of intimate communion, fellowship and coöperation with the Kingdom proper, the spiritual rulers, is evident. They will be related to each other as father and children, and as coöperative departments of the same heavenly government: the heavenly being the legislative or law-giving department, and the earthly the executive or law-enforcing department. As it is written: "Out of Zion [the spiritual Kingdom] shall go forth the Law, and the Word of the Lord [the divine messages, through the "princes"] from Jerusalem."—Isa. 2:3.

SETTING UP THE KINGDOM.

"The Kingdom of God is preached, and every man [accepting the testimony as a message from God] presseth into it." (Luke 16:16.) For over eighteen centuries this message, this offer of the Kingdom, has been doing its intended work of selecting the "elect" "overcomers" from the world. During all this age these have waited the Father's time for their *setting up* or exaltation to power, as his Kings and priests, to rule and to teach the redeemed people of the earth, and thus bring to them the opportunity of everlasting life through faith and obedience. Yet during all this time this Kingdom class has suffered violence at the hands of the Ishmael and Esau class, and at the hands of Satan, the prince of this world, and his blinded servants. As our Lord expressed it,—*"The Kingdom of Heaven suffereth violence, and the violent take it by force."* (Matt. 11:12.) Our Lord, the head of the Kingdom, suffered to the extent of death; and all of his followers have suffered something of earthly loss as a consequence of being trans-

lated out of the power of darkness into the Kingdom of God's dear Son.—Col. 1:13.

This *submission* for over eighteen centuries to the violence of dominant evil has not been because of lack of power on the part of our risen, ascended and glorified Lord to protect his people; for after his resurrection he declared,—*"All power is given unto me in heaven and in earth."* (Matt. 28:18.) The exercise of the power is delayed for a purpose. In the Father's plan there was a "due time" for the great sacrifice for sins to be given, and another due time for the Kingdom to be set up in power and great glory to rule and bless the world: and these were far enough apart to permit the calling and preparing of the "elect" Church to be joint-heirs of the Kingdom with Christ. The evil influences and opposition of sinners have been *permitted* for the purifying, testing and polishing of those "called" to be members of the Kingdom class. As with the Head, so with the body, it is God's design that each member shall as a new creature be "made perfect through suffering."—Heb. 5:9.

But now we are in the end of this Gospel age, and the Kingdom is being established or set up. Our Lord, the appointed King, is now present, since October 1874, A. D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878, A. D.: and the first work of the Kingdom, as shown by our Lord, in his parables and prophecy (the gathering of "his elect"), is now in progress. "The dead in Christ shall rise first," explained the Lord through the Apostle; and the resurrection of the Church shall be in a moment.* Consequently the Kingdom, as represented in our Lord, and the sleeping saints already fitted and prepared and found worthy to be members of

* Vol. III, Chap. 6.

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LOYALTY THE TEST

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."—Matthew 25:14.

THE desire of THE WATCH TOWER is not to offend anyone; but some who read this article will be offended. Others will read it and rejoice. When the saints can see that the Lord is using them to fulfil prophecy they have reason to rejoice. The truth often causes a cleavage between those who claim to be Christians, even separating the creature from the spirit of the Lord. (Hebrews 4:12) But he who really loves the Lord will rejoice when he finds that the Word corrects him and enables him to improve his course. (Proverbs 1:23) He is not offended because he sees or is shown the Lord's purposes. "Great peace have they which love thy law: and nothing shall offend them." (Psalm 119:165) The law of God is his will expressed in the nature of a commandment or rule of action, directed to his people. The manner in which we receive and do his commandments determines the degree of our love for him. This proves our love of God, that we keep his commandments with a joyful heart. (1 John 5:3) A commandment given specifically to the church is, that the brethren love one another even as the Lord loved them. (John 13:34) Keeping this commandment in mind and doing it, there will be no occasion for one to become offended.—1 John 2:10.

"The real test that comes to every Christian is loyalty to the Lord. To be loyal to him means that we must be in heart harmony with his arrangement, which will also mean that we must be loyal to his body members, the brethren, who possess his spirit and whom he is using.

HIS ARRANGEMENT

"The question arises, What, if any, is the Lord's arrangement to carry on his work? It must be admitted by all Christians that God has an orderly plan; that he is working out this plan in every detail according to his sovereign will; that he makes no changes in that plan to suit the whims of any creature. His plan will be accomplished as he desires it. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:11) The outworking of his plan does not at all depend upon individuals. The Scriptures show that the Lord has an organization; that is to say, an

organized method of carrying out all his work. Should some in his organization become disloyal, he would quickly find others to fill their places. Let us lay it down as a rule without an exception, that God cannot be inconsistent; that everything of his plan is in exact harmony with every other feature of his plan, and that every part is working in exact harmony. If, then, we are certain as to the proper understanding of one part of his plan, certainty on that point will furnish a guide to aid us in the examination and proper determination of some other part about which there might be some doubt in our minds.

"To illustrate this: Every part of the divine plan is in exact harmony, and squares with the ransom sacrifice. We know that we have the correct understanding of the ransom; therefore we have a correct guide or measure by which we can square other doctrines. The same principle will apply to every part of his plan when understood.

HIS SECOND COMING

"The fact of our Lord's second coming is definitely settled by the Scriptures. (John 14:2,3; Acts 1:11; 2 Timothy 4:8) The Scriptures show that his second presence was due in 1874. (See C83-127.) Also it is definitely settled by his own words, that at the time of his second presence he would gird himself, cause his servants to sit down to meat, and would come forth and serve them. (Luke 12:37) He also firmly establishes the fact that during his presence he would conduct a harvest work (Matthew 13:18-40; 24:31); and with equal force he states that at that time he would appoint some one to the office of that "faithful and wise servant" and make him ruler over all his goods. (Matthew 24:45-47) These points are incontrovertible; therefore must be considered by all reasonable and fair-minded Christians as conclusively settled.

"By proof is meant the physical facts in fulfilment of prophetic utterances by the Lord or some of his inspired witnesses. This proof shows that the Lord has been present since 1874, and that he has been conducting and is still conducting a harvest work; and that this harvest work has gathered together from every creed and denom-

¹⁴"Pentecost, that is, the fiftieth day, or Harvest Feast, or Feast of Weeks, may be regarded as a supplement to the Passover. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of May) (Exodus 23:16, 34:22; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12; 2 Maccabees 12:32; Acts 2:1, 20:16; 1 Corinthians 16:8). The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when 'thou beginnest to put the sickle to the corn.' The Pentecost was the Jewish harvest-home; and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a freewill-offering of their hand to Jehovah their God.—Deuteronomy 16:10, 11."

¹⁵"If we assume that the harvest of the wheat class, namely, the saints, began with the beginning of the second presence of our Lord in 1874, then would it be unreasonable to conclude that the harvest must continue for fifty symbolic days, or fifty literal years? If so, then we might expect the harvest to end fifty years after 1874, or with the year 1924. If this be true, what a wonderful incentive for the saints to be watchful, prayerful, active, and rejoicing in their privileges to have a part in the Lord's work in these concluding days of the harvest. That would mean that the selection of the royal family would be completed with the end of 1924. If this be true, then surely with confidence the saints now on earth can announce with the opening of this year, "The kingdom of heaven is at hand," because all the members of the royal line are about completed for the kingdom.

ITS MEANING TO THE CHURCH

¹⁶"Surely there is not the slightest room for doubt in the mind of a truly consecrated child of God that the Lord Jesus is present and has been since 1874; that the harvest has been in progress during that time; that most of the saints have now been gathered. Therefore, can there be a reasonable doubt about the early completion of the church and its glorification in view of the fulfilment of prophecy? Do not all the physical facts about us indicate just exactly what we expected during the concluding hours of the church's earthly pilgrimage?"

¹⁷"Then should we expect the closing days of the harvest work and witnessing for the Lord to be all joy and no trials? To answer this question we must take into consideration the words of Jesus relative to the last work of the church. It seems quite clear that the last work of the church while in the flesh is to be that of proclaiming the good news that Satan's empire is falling; that the kingdom of heaven is here, and the blessing that the people will reap from that kingdom. Concerning this Jesus said: "And this gospel of the king-

dom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) The root word from which the word "end" is taken in this text is *"telos"*; and the meaning given to it by Doctor Strong is: "The point aimed at, as a limit, final or uttermost."

¹⁸The Lord's words here then, we would understand, mean to say: The point aimed at, as a limit of the work of the church while in the flesh, the final and uttermost part of that work, is and will be that of proclaiming the good tidings of the end of the old order and that the kingdom of heaven is here and of the blessings it will bring; and this should be done as a witness to the nations; that when this work of witnessing is done, that is, the end or final point aimed at, then will follow the great tribulation that will completely wreck all the nations.

¹⁹Necessarily there must be much joy in the heart of the Christian while proclaiming this blessed message, because it means the bringing to the people that which will comfort and console them in the hour of distress. It means to tell the groaning creation that the time for their deliverance is at hand. At the same time the words of Jesus in the context show that this final work to be done will be accompanied by many severe tests and trials. In verse thirteen he says: "He that endures unto the end, the same shall be saved." Here the word "end" is translated from the same Greek word *"telos."* Therefore we conclude that the endurance must relate to the same time that this message is to be delivered. If those who endure to the end are to be saved, the converse of the statement is true: That those who do not endure to the end will not be of the royal family. Since the endurance to the end and the preaching of the gospel of the kingdom referred to the same time, then it follows that there will be much to endure. The word "endure" means to bear trials, have fortitude, patiently suffer and persevere. Persevere means to persist in any business or enterprise undertaken, to maintain a purpose in spite of counter influences, opposition or discouragement; not to give over or abandon what is undertaken. The inference is, therefore, that there will be a great temptation to relax, to become discouraged, to yield to opposing influences and to give over or abandon the final work.

²⁰The only conclusion to be drawn from these texts is that having put our hand to the plow we must keep on; that since the Lord has committed to his people the interests of his kingdom and commanded that these interests can be properly cared for by proclaiming the message of his kingdom, then a failure or refusal to do so would preclude one from being of the royal line. Strange as it may seem, many of these fiery trials, which will tend to discourage, will come from amongst the consecrated. St. Peter concerning this said: "Beloved, think it not strange concerning the fire that is among you to try you, as though some strange thing had happened unto you." Many of these trials will be due to

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Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word—including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish, than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer them to stay as long as we can where we are than to change to any other arrangement that men can originate, or assist in any way to precipitate the trouble, which sooner or later must inevitably involve all nations and all individuals.

Better, far better, *wait on the Lord*,—wait until his time for establishing his kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let us, "brethren" of Christ, do nothing to promote or hasten it. Let our advice

be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress—Christ's kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as *now* our Saviour, *your* Saviour. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "We will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God,—and if they be converted to God, *seal* them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.—Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that the night [the darker period—cometh when no man can work.] We must labor while it is called day, and cannot hope for a more favorable opportunity than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the WATCH TOWER of January 15, '92. We advise that it be read again.

TRACT No. 21—DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our TOWER readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you—on street cars, steam cars, at hotels and depots, and Sundays on the street corners—until every one within your reach has been supplied. Order all that you will agree to use. Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money

to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted, but we have another addition of over two hundred thousand under way, which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million of these tracts distributed this year.

"ANGELS WHICH KEPT NOT THEIR FIRST ESTATE"

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose. . . . And they bear children to them, the same became mighty men, which were of old, men of renown."—Gen. 6:2, 4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth," but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6, 7, 13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" ("heavens and earth," or that order of things,) passed away at the time of the flood, it follows that it must have been a *different* order from the present, and hence the prince of this present evil world was

not the prince of that which preceded this—of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.—See Heb. 2:2, 5.

In their original estate all the angels seemed to possess

become corrupt, vain and idolatrous, in proportion as they had attained national distinction. This was in the days of King Zedekiah; and the divine decree was expressed in the words of the prophet: "Thus saith the Lord God, remove the diadem and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21: 24-27.

This overturning of the crown, or dominion, has been accomplished. It was first turned over to Babylon, then to Medo-Persia, then to Grecia, and then to Rome. The character of these empires, as recorded on the pages of history, we have found to agree perfectly with the prophetic descriptions, as portrayed in Nebuchadnezzar's vision of the great image and in Daniel's vision of the four beasts. This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the Kingdom of God under the whole heavens. But unlike the preceding four dominions which were permitted for an appointed time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion.

In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D.

1914; and that that date will be the farthest limit of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:—

Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, "Thy Kingdom come," will obtain full, universal control, and that it will then be "set up," or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by his dashing them to pieces as a potter's vessel (Psa. 2: 9; Rev. 2: 27), and establishing in their stead his own righteous government.

Thirdly, It will prove that some time before the end of A. D. 1914 the last member of the divinely recognized Church of Christ, the "royal priesthood," "the body of Christ," will be glorified with the Head; because every member is to reign with Christ, being a joint-heir with him of the Kingdom, and it cannot be fully "set up" without every member.

Fourthly, It will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the "Times of the Gentiles" will be fulfilled or completed.

Fifthly, It will prove that by that date, or sooner, Israel's blindness will begin to be turned away; because their "blindness in part" was to continue only "until the fulness of the Gentiles be come in" (Rom. 11: 25), or, in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, It will prove that the great "time of trouble such

as never was since there was a nation," will reach its culmination in a world-wide reign of anarchy; and then men will learn to be still, and to know that Jehovah is God and that he will be exalted in the earth. (Psa. 46:10) The condition of things spoken of in symbolic language as raging waves of the sea, melting earth, falling mountains and burning heavens will then pass away, and the "new heavens and new earth" with their peaceful blessings will begin to be recognized by trouble-tossed humanity. But the Lord's Anointed and his rightful and righteous authority will first be recognized by a company of God's children while passing through the great tribulation—the class represented by *m* and *i* on the Chart of the Ages (see also pages 235 to 239, Vol. 1.); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general.

Seventhly, It will prove that before that date God's Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2:34)—and fully consume the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the "powers that be"—civil and ecclesiastical—iron and clay.

THE BEGINNING OF GENTILE TIMES, 606 B. C.

Our Lord's words, "until the *times** of the Gentiles be fulfilled," imply that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. So, then, Gentile rule had a beginning, will last for a *fixed time*, and will end at the time appointed.

* The Greek word here rendered "times" is *kairos*, which signifies a *fixed time*. It is the same word translated "times" in the following passages: Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26. The word "seasons" in Acts 1:7 is from the same Greek word.

The beginning of these Gentile Times is clearly located by the Scriptures. Hence, if they furnish us the length *also* of the fixed period, or lease of Gentile dominion, we can know positively just when it will terminate. The Bible does furnish this fixed period, which must be fulfilled; but it was furnished in such a way that it could not be understood when written, nor until the lapse of time and the events of history had shed their light upon it; and even then, only by those who were watching and who were not overcharged by the cares of the world.

The Bible evidence is clear and strong that the "Times of the Gentiles" is a period of 2520 years, from the year B. C. 606 to and including A. D. 1914. This lease of universal dominion to Gentile governments, as we have already seen, began with Nebuchadnezzar—not when his reign began, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the Gentiles. The date for the beginning of the Gentile Times is, therefore, definitely marked as at the time of the removal of the crown of God's typical kingdom, from Zedekiah, their last king.

According to the words of the prophet (Ezek. 21:25-27), the crown was taken from Zedekiah; and Jerusalem was besieged by Nebuchadnezzar's army and laid in ruins, and so remained for seventy years—until the restoration in the first year of Cyrus. (2 Chron. 36:21-23.) Though Jerusalem was then rebuilt, and the captives returned, Israel has never had another king from that to the present day. Though restored to their land and to personal liberty by Cyrus, they, as a nation, were subject successively to the Persians, Grecians and Romans. Under the yoke of the latter they were living when our Lord's first advent occurred, Pilate and Herod being deputies of Caesar.

With these facts before us, we readily find the date for

obtained the dominion (Dan. 2: 37, 38); Media-Persia existed before it conquered Babylon; and so with all kingdoms: they must first have existed and have received superior power before they could conquer others. So, too, with God's Kingdom: it has existed in an embryo form for eighteen centuries; but it, with the world at large, was made subject to "the powers that be," "ordained of God." Until their "seven times" shall end, the Kingdom of God cannot come into universal dominion. However, like the others, it must obtain power adequate to the overthrow of these kingdoms before it shall break them in pieces.

So, in this "Day of Jehovah," the "Day of Trouble," our Lord takes his great power (hitherto dormant) and reigns, and this it is that will cause the trouble, though the world will not so recognize it for some time. That the saints shall share in this work of breaking to pieces present kingdoms, there can be no doubt. It is written, "This honor have all his saints—to execute the judgments written, to bind their kings with chains, and their nobles with fetters of iron"—of strength. (Psa. 149: 8, 9.) "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they [the *empires*] be broken to shivers."—Rev. 2: 26, 27; Psa. 2: 8, 9.

But our examination, in the preceding volume, of the great difference in character between the Kingdom of God and the beastly kingdoms of earth, prepares us to see also a difference in modes of warfare. The methods of conquest and breaking will be widely different from any which have ever before overthrown nations. He who now takes his great power to reign is shown in symbol (Rev. 19: 15) as the one whose sword went forth *out of his mouth*, "that with it he should smite the nations; and he shall rule them with a rod of iron." That sword is the truth (Eph. 6: 17);

and the living saints, as well as many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. But let no one hastily infer a *peaceable conversion* of the nations to be here symbolized; for many scriptures, such as Rev. 11: 17, 18; Dan. 12: 1; 2 Thes. 2: 8; Psalms 149 and 47, teach the very opposite.

Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the "battle of the great day of God Almighty" (Rev. 16: 14), which will end in A. D. 1914 with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word.

If our vision be unobstructed by prejudice, when we get the telescope of God's Word rightly adjusted we may see with clearness the character of many of the events due to take place in the "Day of the Lord"—that we are in the very midst of those events, and that "the Great Day of His Wrath is come."

The sword of truth, already sharpened, is to smite every evil system and custom—civil, social and ecclesiastical. Nay, more, we can see that the smiting is commenced: freedom of thought, and human rights, civil and religious, long lost sight of under kings and emperors, popes, synods, councils, traditions and creeds, are being appreciated and asserted as never before. The internal conflict is already fomenting: it will ere long break forth as a consuming fire, and human systems, and errors, which for centuries have fettered truth and oppressed the groaning creation, must melt before it. Yes, truth—and widespread and increasing knowledge of it—is the sword which is perplexing and wounding the heads over many countries. (Psa. 110: 6.)

only in its incipient stage, in its humiliation, without power or privilege of reigning—without the crown, possessing only the scepter of promise: unrecognized by the world, and subject to the “powers that be”—the Gentile kingdoms. And the heirs of the heavenly kingdom must so continue, until the time appointed for them to reign together with Christ. During the time of trouble, closing this age, they will be exalted to power, but their “*reign*” of righteousness over the world can date only from A. D. 1914—when the Times of the Gentiles have expired. Therefore it is the duty of the Church to await patiently the appointed time for its triumph and glorious reign; to keep separate from the kingdoms of this world as strangers, pilgrims and foreigners; and, as heirs of the Kingdom to come, to let their hopes and ambitions center in it. Christians should recognize the true character of these kingdoms, and, while they keep separate from them, should render to them due respect and obedience, because God has permitted them to rule. As Paul teaches, “Let every soul be subject unto the higher powers; for there is no power but of God.”—Rom. 13: 1.

Nor can fleshly Israel come into their long promised inheritance until that time, though preparatory steps will previously be taken; for God will not fully establish either the earthly or the spiritual phase of his Kingdom until this lease to the Gentiles expires.

The crown (dominion) was removed from God's people (both the spiritual and the fleshly seed) until the Times of the Gentiles shall end—at the glorious presence of Messiah, who will be not only “King of the Jews,” but “King over all the earth, in that day.” Some may think that this removal of the crown from Israel was a violation of the promise, “The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come.” (Gen. 49: 10.) Note, however, a distinction between the *crown*

6 B

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The Watchtower Bible and Tract Society
prophecies regarding 1918

Mark 1:5; Luke 1:5, 65; 3:1; 7:17; Acts 11:29; Rom. 15:31, and especially John 7:13 and 1 Thes. 2:14-16.

The data presented in comments on Rev. 2:1 prove that the conquest of Judea was not completed until the day of the Passover, A. D. 73, and in the light of the foregoing Scriptures, prove that the Spring of 1918 will bring upon Christendom a spasm of anguish greater even than that experienced in the Fall of 1914. Reexamining the table of the Parallel Dispensations in STUDIES IN THE SCRIPTURES, Vol. 2, pages 246 and 247; change the 37 to 40, 70 to 73 and 1914 to 1918, and we believe it is correct and will be fulfilled "with great power and glory." (Mark 13:26.) It was entirely impossible to foresee whether our Lord meant that A. D. 70 or A. D. 73 should serve as our guide to the time when the Jewish polity came to an end, until after October, 1915, had passed. Moreover, we have seen the promised signs, "upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth," and we have the Lord's words for it that having seen those things "the Kingdom of God is nigh at hand," "even at the doors," and our "redemption draweth nigh." (Luke 21:25-36; Mark 13:27-30.) It is possible that A. D. 1980 marks the regathering of all of fleshly Israel from their captivity in death. It is just 70 years beyond 1910, the date when Pastor Russell gave his great witness to the Jewish people in the New York Hippodrome. See page 561 (1).

But if the time of nominal Zion's travail (Isa. 66:8) is due to occur in the Spring of 1918, and if we are now but the "one day" (one year) distant from that event which the Prophet mentions, what should be our expectation regarding the experience of the "little flock" meantime? "The symbolic travail, in the above prophecy, is a reference to the great Time of Trouble—the travail that is to come upon the nominal Gospel church, Great 'Babylon,' from which some are to be counted worthy to escape. (Luke 21:36.) This is indicated by the preceding verse, which locates the time of this prophecy as synchronous with that wherein is heard 'a voice of noise [confusion] from the city' [Babylon], and 'a voice [of truth and warning] from the Temple' [the elect Little Flock of consecrated and faithful ones], and 'a voice of Jehovah that rendereth recompense to His enemies—in the great Time of Trouble. The travail that is coming is to be upon nominal Zion—'Christendom,' 'Babylon'; and it will be a great and sore affliction—a 'Time of Trouble such as was not since there was a nation.'

"But the marvelous thing the Prophet here has to record is that a Man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, shall come upon the latter. This Man-child is, therefore, the Little Flock—the true Zion in God's estimation, the Body of Christ; as it is written, 'There shall come out of Zion [the nominal Gospel Church] the Deliverer [The Christ, Head and Body], and shall turn away ungodliness from Jacob [the fleshly Israel, or Zion].' (Rom. 11:26.) This is the Man-child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:15, 29.) The birth of the Man-child is the First Resurrection. Blessed and holy are all they that have part in the First Resurrection. Such are now begotten of God by the Word of Truth, and quickened by the Holy Spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time—before the travail—they will be born in the glorious likeness of Christ. The birth of this Man-child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the Head of this Body of Christ came forth; and as surely as the Head has been born, so surely shall the Body come forth. 'Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God.' (Isa. 66:9.) Ah, no! 'the Man-child, The Christ come,' saith one, 'where is the fiery chariot that is to accomplish a cleavage between the Elijah and Elisha classes?' We offer the suggestion that the fiery horses are lurid prophecies; the horsemen are Ezekiel and John, and the chariot is the vehicle in which their Message is brought to the Elijah class. And do the Elijah class take to that vehicle? They do. And why? Because "the sheep follow Him; for they know His voice." (John 10:4.) The separation between the Elijah and Elisha classes will be brought about in a perfectly natural way, by some using the chariot which the Lord provides, and others recognizing it, but not attempting to use it to mount to the skies. And what should we expect such a fiery chariot would do when caught up into the heavens? The answer is prophetic, "The heavens being on fire shall be dissolved." "The heavens shall pass away with a great noise." "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf

Have sealed the servants of our God.—See Rev. 19:20; 14:1. Satan is a diligent student of time prophecy (Luke 12:39); but not having the Holy Spirit he is unable to reach accurate conclusions. Seeing a definite Plan, and a definite time for every important feature of that Plan, his aim has ever been to thwart the purposes of the Almighty. This attempt to destroy the Seed began with the death of Abel and still continues. No doubt Satan believed the Millennial Kingdom was due to be set up in 1915; and no doubt, also, he knew that seven years prior to the time of the setting up of that kingdom the restraints upon the evil spirits would be lifted. Be that as it may, there is evidence that the establishment of the Kingdom in Palestine will probably be in 1925, ten years later than we once calculated. The 70 jubilees, reckoned as 50 years each, expire October, 1925. (B186.) Gen. 15:1-16:3, read connectedly, indicates that Abraham's vision as to when he would receive the Kingdom was not granted until ten years after the Covenant was made, or 2035 B. C. The ages of the animals offered aggregated eleven years, which, applied prophetically, on the scale of a year for a day, equal 3960 years, the length of time from the date of the visions to A. D. 1925 (Z. 07-79). It seems conclusive that the hour of Nominal Zion's travail is fixed for the Passover of 1918. (See Rev. 3:14.) That will be 7 years prior to 1925. At that time there is every reason to believe the fallen angels will invade the minds of many of the Nominal Church people, driving them to exceedingly unwise conduct and leading to their destruction at the hands of the enraptured masses, who will later be dragged to the same fate. The great war now raging is most certainly the work of evil spirits, and the Kaiser is not the only clever ruler who has been deceived by evil spirits, as history will sometime show.—*Rev. 12:56.*

If our reasoning is correct, we inquire whether there was any indication of a move on Satan's part 7 years prior to 1915, showing that he expected the restraints to be removed from the evil spirits at that time; and we answer that there was something very definite indicated at that time. In the Vow, advised by Pastor Russell in that year, and in the experiences of many, for and against it, it is plain that the Enemy then attempted to come in like a flood, but was held back—restrained until the sealing work is done. (Matt. 10:25; Luke 22:42-44; Heb. 12:4; Isa. 63:3.) After the demons have been turned loose on the *synne* class, we shall see what happens. (Matt. 7:6; 8:31-34.) Those now fearful that they might learn something will be terror-stricken then for a different reason.

In their forehead.—"The storm is held in check until the faithful servants of God are sealed in their foreheads" (Exod. 13:9; 28:36, 38; Deut. 6:8; Ezek. 9:4-6; Rev. 14:1). I.e., until such are given an intellectual appreciation which will not only comfort them, and shield them, but also be a mark, seal or evidence of their sonship, as indicated by our Lord when He promised that the Holy Spirit should show to the faithful "things to come." (John 16:13.) (B169.) When the demon test comes, those who have the mark of sonship (Ezek. 9:2-4) will know it and will stand the test, while all others will surely fall. A letter from one of the Bethel workers, written shortly after Pastor Russell's death, says: "About three months ago I asked several questions at the table, the last one being as follows, 'Since I now see that the Jewish Time of Trouble did not end until the year 73 A. D., as I fully proved to myself by consulting the historians, what then are we to expect in the parallel year 1918?' Brother Russell put the question to three prominent brethren, all of whom replied that they did not know, but were willing to wait and see. When he called upon me I said, 'Since the year 73 A. D. saw the complete overthrow of nominal Natural Israel in Palestine, so in the parallel year 1918, I infer we should look for the complete overthrow of nominal Spiritual Israel; i.e., the fall of Babylon.' (Rev. 18.) Brother Russell replied, 'Exactly. That is exactly the inference to draw.'" The conclusion of the Church's career comes first. (Rev. 3:14.)

If you see the "door" of opportunity for sacrifice and service open before you, enter in. But enter quickly; for the night of darkness and of intense opposition to the truth will ere long be upon us and will hinder you from engaging in the service. "The morning cometh, and also the night." The night cometh in which no man can work. When that is true, you may know that the door is shut. That all the wise virgins have entered in, that all have been proved, and that all vacancies have been acceptably filled. All the special "servants of God" having by that time been sealed in their foreheads (given an intellectual appreciation of God's Plan), the four winds will be loosed and will produce the great "whirlwind" of trouble in the midst of which the remnant of the Elijah class will be "changed," and exalted to Kingdom glory.—C225.

7:4. And I heard the number of them which were sealed.—"We have every reason to believe that the definite, fixed number of the Elect is that several times stated in Revelation, namely, 144,000 'redeemed from amongst men.'" (F179; Rev. 14:1.) This is the equivalent of one saint fully developed for each five days of the Age.

away and without outward expression sink together into the fellowship of helpless grief.

24:24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.—Thus the silent sorrow at Pastor Russell's heart was to be a sign to Christendom. The sorrowful experiences of Pastor Russell in this connection shall later on be those of all Christendom; "and when this cometh" they shall know that Jehovah God is supreme, and back of all the judgments of the trouble time.

PASTOR RUSSELL, DEAD, BUT SPEAKING AGAIN

24:25, 26. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters. That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?—Also, in the year 1918, when God destroys the churches wholesale and the church members by millions, it shall be that any that escape shall come to the works of Pastor Russell to learn the meaning of the downfall of "Christianity."

24:27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.—Pastor Russell's voice has been stilled in death; and his voice is, comparatively speaking, dumb to what it will be. In the time of revolution and anarchy he shall speak, and be no more dumb to those that escape the destruction of that day. Pastor Russell shall "be a sign unto them," shall tell them the truth about the Divine appointment of the trouble, as they consult his books, scattered to the number of ten million throughout Christendom. His words shall be a sign of hope unto them, enabling them to see the bright side of the cloud and to look forward with anticipation to the glorious Kingdom of God to be established. Then "they shall know the Lord."

"Build thee more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea."

EZEKIEL 7

DAWN OF THE EVIL DAY

7:1-6. Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon thee, four corners of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord. Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come; it watcheth for thee; behold, it is come.—Chapter 7 includes what Ezekiel saw in type and what the Ezekiel class now sees in antitype—the destruction of the symbolic earth (the social order), and the causes thereof; the escape of the remnant who will pass alive through the trouble into the better order of things; the defilement and destruction of God's "ornament," Christendom; and the binding and destruction of the rule of wicked might. Pastor Russell's mission, in large part, was to advise Christendom of its impending end, in the time of world-wide trouble. It is the Divine judgment upon the nations. They reap as they have sown. In times past God winked at the iniquity of men (Acts 17:30); but now evil shall receive its just recompense in the wrath of long-insulted justice. It will be a period of unmitigated evil upon Christendom, the purpose of which will be to demonstrate to men's certain knowledge that "thy God reigneth." (Isa. 52:7.) There will be no chance of escaping from destruction, though the nations—as in cases of Germany, the Allies and the United States—earnestly seek in vain for some way of securing peace. The trouble is due to the dawning of the Day of Christ, the Millennium. It is the Day of Vengeance, which began in the world war of 1914 and which will break like a furious morning storm in 1918.—Lam. 4:18.

7:7-9. The morning is come unto thee, O thou that dwellest in the land; the time is come, the day of trouble is near, and not the sounding again of the mountains.

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Dawn of the Evil Day

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Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways, and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.—The chiefest sufferers will be those setting affections on earthly things, earth dwellers and earth lovers. Steep mountain valleys are full of echoing sounds, falling trees, dislodged rocks, avalanches, landslides, waterfalls, or the thunder of local storms. Earth's nations have been re-bounding for centuries with local wars, seditions, revolutions, famine and pestilence. (A318.) These passed away; but the present commotion and impending revolution and anarchy will not cease, but will spread and increase until this order of things is destroyed.

7:10. Behold the Day, behold it is come: the Morning is gone forth; the rod hath blossomed, pride hath budded.—"Pride goeth before destruction." (Prov. 16:18.) Human pride [among kaisers, clergy, labor leaders, and capitalists], has budded, blossomed forth into acts that will bring destruction. The rod is a symbol of authority. Organized authority is perverted from its Divinely appointed function of restraint and punishment of crime into a ruthless rule of might and bloodshed.

7:11. Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be waiting for them.—Those who rule by violence shall be utterly rooted out of the earth in the Time of Trouble, unhonored and unwept. (Jer. 16:4-6), accursed for the evil they have wrought. The clergy, for whom many would even have died in the past, but who have preached the people into this war and into the world's ruin, will become objects of popular hatred.

7:12. The time is come, the Day draweth near; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof.—The year 1918, with its fearful revolutions and succeeding anarchy, is at the door.

7:13. For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.—This indicates the languishing and eventual decline and cessation of business. (Isa. 33:8.) Symbolically, it represents the ceasing of the clergy from "selling" religion and the people from buying. "Success consists in knowing how to be discreetly dishonest," is now a common

things and I have rest about the matter when I realize after careful thought and prayer that by subscribing to the Vow I am doing his holy will. I have always appreciated the Morning Resolve. If the V. D. M. questions were being answered by me now I believe I would give more care to the work, yet I think on the whole the answers were very close to the truth. I shall sign and date separate slip for attachment to Vow form, or you can return me the slip itself and I will sign it.

I have deeply appreciated the article, "The Price of Exaltation" in Nov. 15th Watch Tower. It is clear evidence to me the Lord is still at the helm.

Your brother in hope of eternal life,

J. R. DOUGLAS.—Aus.

APPRECIATES FREE PRESS AND SPEECH

DEAR SIR:—

My attention has been called through a news item to a book published by you called "The Finished Mystery," which the Canadian press censor proscribed as pro-German.

If there is no law in this country against your supplying the book, please let me know its price. Catalogue of other publications of yours would be appreciated.

As I understand it, a free press is one of the fundamentals upon which this government is based. I like to see for myself why certain books and publications are so greatly feared by the ruling class. Thus far I have usually found that there is some unpleasant truth which they hope by these tyrannical and undemocratic methods to suppress. All autocrats hate to let the people do their thinking. I believe that nothing that could be done would do more to create dissatisfaction and unrest in a country supposedly free than to attempt autocratically to say what the people shall be allowed to read or not read.

I am far from being a pro-German, but I pride myself on being a free and independent American, and nothing tires me more than to see efforts made to suppress free speech, free press and free assembly.

Sincerely,

F. H. S.—N. Y.

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No. 9

ZION'S TRIUMPH NEAR

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:35, 36.

With bated breath and joyful heart the watchers in Zion behold the closing of the harvest. Next the dark night, followed shortly by the glorious sunburst of everlasting happiness. Wonderful is the present privilege of the faithful watchers. The graduating test is now upon the church.

By the words of our text St. Paul clearly proves that patience (cheerful endurance) is the final test, and that this test must come after we have done the will of God. What, then, has been and is the will of God for the members of Zion in the closing days of the age? During the past forty years the harvest of the age has been in progress. That the harvest began in 1878, there is ample and convincing proof. The end of the harvest is due in the spring of 1918. During the period of the harvest the will of God concerning his people finds expression in the words of the Master: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matthew 13:30) In that time, according to his word, he has sent forth his messengers with a great sound of a trumpet, to gather his elect from one end of heaven to the other. (Matthew 24:31) Again God expressed his will concerning his people, saying, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) Again Jesus expressed the will of our Father: "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth [order-loving people] is ripe."—Revelation 14:15.

The sickle here mentioned is the message of truth; thrusting it in means to send out the truth to those who hunger for it. Again God expressed his will concerning the called ones when he commissioned them to preach the good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord and the day of vengeance of our God (Isaiah 61:1-3); and that this vengeance should be declared against Babylon. (Jeremiah 51:6) Jesus makes it clear that the latter part of the work of the harvest is the gathering of the vine of the earth. (Revelation 14:18) If, then, we see these things fulfilled and we have joyfully participated in the work of their fulfillment, we have been doing the will of God; and it is after thus doing his will that we must cheerfully endure before receiving the promise.

HOW FULFILLED

It is doubtless true that every saint this side the veil who has a knowledge of present truth came to such knowledge of God's plan since 1878—the opening of the harvest work. At that time the church nominal was composed of both wheat and tares, true and false Christians. During the time of the harvest these classes must be separated. In outward appearance the two are much alike. The great Master had personally instructed that there should be no attempt at separation until the harvest time.

He himself has been present, directing the work of separating the two classes; and he has used various consecrated instruments as his messengers to do this work. The separating and gathering work has been accomplished with a sickle, which is the message of truth, and which necessarily must be understood by the consecrated. The thrusting in of that

sickle of truth has had the effect of causing all denominations or religious systems to bind themselves together in bundles; thus uniting to oppose the message of truth. This binding together in bundles, according to the parable, must take place before the destruction of the tares. That these bundles have for some time been bound together cannot be gainsaid. The tacit union of the systems is complete, all together composing Babylon, mother and daughters. The doom of Babylon is sealed and has been announced. God has smitten her with plagues (Revelation 16:20, 21); and her destruction will follow shortly.

SEALING OF THE SAINTS

During the entire forty years of the harvest the sealing of the saints progressed. A knowledge and appreciation of God's plan has served as both a sealing and a separating agency. To those who hungered and thirsted for the truth, God gave the satisfying portion; and those who appreciated it have been prompt in doing his will concerning them by gladly engaging in the harvest work. These heard the call, "Come out of Babylon," and joyfully obeyed, took up the trumpet and engaged in sounding forth the message of the kingdom.

The great Master of the harvest, through St. John, shows that this sealing is in the forehead and must be accomplished before the storm of destruction breaks upon Babylon. This seems clearly to indicate that every one who will be of the kingdom class must have a knowledge and appreciation of God's plan by the end of the harvest. If the harvest has ended, then the sealing is complete. The evidence strongly indicates that all the saints are sealed. This would mean that all the saints have been gathered into the "barn"—into the condition of separateness from the world.

Concerning this point, the Laodicean messenger wrote:

"When this night cometh, when the reapers must cease their labors, it will prove that this final work of the Gospel age is accomplished; that the elect number of the bride of Christ have all been 'sealed,' and 'gathered' into a condition of separateness from the worldly—into the barn condition; for God will not permit anything to put an end to his work until it is finished. Then all the true and faithful servants of God will have been sealed in their foreheads; and, the work of the Gospel age being finished, no more can enter into that work or reap its rich reward."—C 211, 212.

"The forehead sealing indicates that a mental comprehension of the truth will be the mark of seal which will separate and distinguish the servants of God from the servants and votaries of Babylon. And this agrees with Daniel's testimony: 'The wise [of thy people] shall understand; but none of the wicked [unfaithful to their covenant] shall understand.' (Daniel 12:10) Thus the classes are to be marked and separated before the plagues come upon rejected, cast-off Babylon."—C 165, 166.

PLAGUE OF HAIL

It has heretofore been shown (Z. 1918-119) that the first-born of Egypt pictured or represented the clergy of Christendom, claiming to be the first ones of importance in the systems. The exposition of the prophecies of Ezekiel and Revelation in "The Finished Mystery" shows to the world that the

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upon ecclesiasticism and Christianity in anger and fury and with hateful envy, so God will do to the Socialistic, laborite order of things. As they aid in smiting down Christianity, so will the anarchists smite them down.

35:12. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies, which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.—The laborites, etc., will learn that God rules in the affairs of men, and that the Almighty will pay attention to their utterances against the nations (mountains) of Christendom (Israel), when, after ecclesiasticism's fall, the laborites shall say, "The nations have been desolated, and are given to us working people to divide up for ourselves."

35:13. Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: I have heard them.—The Socialistic and kindred movements, while speaking savagely against capitalism, and covertly against Christianity, have in reality been speaking against an order permitted by God, and in which God was—in the indwelling of His Holy Spirit, in such true Christians as were in the systems. In expressing the determination to lead the world out of the darkness of evil economic, social and political conditions, they unwittingly boast against God by presuming to perform what God previously planned to be done by His faithful Church, and which by any lesser agency is absolutely impossible of accomplishment, God will not pass by unnoticed the words of Socialists, syndicalists, laborites, etc. He will hear them, and remember them for just recompense.

35:14. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.—When the Times of Restitution of all things come, one of the things not to be restored is the Socialist, laborite movement. When all society rejoices in the new order of things ordained of God, the Socialistic state will have been utterly and forever desolated.

35:15. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.—As the fleshly-minded apostates from Christianity, siding with the radicals and revolutionaries, will rejoice at the inheritance of desolation that will be Christendom's after 1918, so will God do to the successful revolutionary movement; it shall be utterly desolated, "even all of it." Not one vestige of it shall survive the ravages of world-wide all-embracing anarchy, in the fall of 1920. (Rev. 11:7-13.)

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prophecies regarding 1925

the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

—Micah 4:1-4.

EARTHLY RULERS

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The Apostle Paul in the eleventh chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they had no heavenly hopes; but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise. (Psalm 45:16; Isaiah 32:1; Matthew 8:11) Therefore we may confidently expect that 1925 will mark the return of Abraham,

Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection.

RECONSTRUCTION

All the statesmen of the world, all the political economists, all the thoughtful men and women, recognize the fact that the conditions existing prior to the war have passed away and that a new order of things must be put in vogue. All such recognize that this is a period now marking the beginning of reconstruction. The great difficulty is that these men are exercising only human wisdom and have ignored the divine arrangement. We are indeed at the time of reconstruction, the reconstruction not only of a few things, but of all things. The reconstruction will not consist of patching up old and broken down systems and forms and arrangements, but the establishment of a new and righteous one under the great ruler Christ Jesus, the Prince of Peace. The Apostle Peter at Pentecost, speaking under divine inspiration, and referring to that time, said: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began". — Acts 3:19-21.

in due time after the establishment of the kingdom. Then it shall come to pass that every one who will keep the saying of the Lord shall never see death. This promise would not have been made by Jesus if he did not intend to carry it into full force and effect in due time.

Again he said: "Whosoever liveth and believeth in me shall never die". (John 11:26) Do we believe the Master's statement? If so, when the time comes for the world to know, then they who believe and, of course, render themselves in obedience to the terms have the absolute and positive statement of Jesus that they shall never die.

Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die.

Of course, it does not mean that every one will live; for some will refuse to obey the divine law; but those who have been evil and turn again to righteousness and obey righteousness shall live and not die. Of this we have the positive statement of the Lord's prophet, as follows:

David foresaw a time when all the ends of the world should remember and turn unto the Lord, and all the kindreds of the nations worship Him (Psalm 22:27); and further, that all the nations should praise Him, and that He would judge and govern them righteously at the time when the earth should yield her increase.—Psalm 67:1-7.

It was Solomon who declared that the upright shall dwell in the land and the perfect shall remain in it; and that the righteous shall be recompensed in the earth, and that the earth abideth forever.—Proverbs 2:21; 11:31; Ecclesiastes 1:4.

We might cite all the prophets, but we commend to you a careful reading and study of them all at this time of great importance.

Zionism must succeed; its success is certain. Yet more than that, the people of Israel, rising from the dust of the earth, shall become the greatest people of the earth; for the Lord will make them so. Abraham, Isaac, Jacob, and the faithful men of old shall be awakened from death and fully restored to perfect life as men. Abraham and his children will yet come into full possession of the land of Palestine and hold it for an everlasting possession, according to God's immutable promise. Moreover, Abraham and other faithful ones of Israel will constitute the visible earthly representatives of the kingdom of God, as the Lord has plainly declared through His prophet: "Instead of thy fathers shall be thy children: thou wilt appoint them as princes in all the land".—Psalm 45:17, *Leeser*.

The Jubilee

An understanding of the jubilee system which Jehovah inaugurated with Israel throws a great light upon the immediate future events. The Scriptures clearly show that Israel, while God dealt with them for more than eighteen centuries, was a typical people. Their law was typical, foreshadowing greater and better things to come. The Lord commanded Moses to institute the Sabbath system the year that Israel entered the land of Canaan, which was 1575 years before A. D. 1 (Leviticus 23:1-12), and that every fiftieth year should be unto them a year of jubilee. This was done on the tenth day of the seventh month, the day of atonement. "And ye shall hallow the fiftieth year and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee unto

you and ye shall return every man unto his family."

Other Scriptures show that there were to be seventy jubilees kept. (Jeremiah 25:11; 2 Chronicles 36:17-21) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3,500 years. That period of time, beginning in 1575 before A. D. 1, of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things.

The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth, right here in Jerusalem.

Then Jerusalem will become the capital of the world, and out from this nation will flow blessings to all the nations of the earth. Because that time is at hand we can confidently say: Millions now living will never die.

Messiah the King Invisible

The divine arrangement for the establishment of lasting peace and prosperity, life, liberty and happiness, will all be under the direct control and supervision of the Messiah, the mediator of the new covenant, of whom Moses was the type. The successful and peaceful reign of Solomon pictures the glorious reign of the Messiah for the blessing of mankind.

Today we witness the world in distress, Jew and Gentile alike. If the voice of the multitude could now be heard to give expression to its real desire, there would come up from every quarter of the globe the cry: Give us a government of righteousness, the foundations of which are laid in justice and truth; give us peace and not war; give us abundance of bread and not poverty; give us plenty and not profiteers; give us liberty and not oppression. Such a cry Jehovah has already anticipated and caused His

THE STRONG CABLE OF CHRONOLOGY

THE world has had many systems of chronology. Among these were the systems of Nabonassar, Macedon, Alexander, Tyre, Rome, the Jews, Creation, Diocletian, Christ, Armenia, Persia, the Hindu, and the Chinese, each counting from some national event and covering certain eras. These systems may be likened to chains or to strings of beads, each date being a link or unit in the whole. The relations existing between the dates have been that each date has been so many years after the preceding and so many years before the succeeding dates. An error in any one of these units upsets either all previous dates or all or some of the later ones.

Much reliance is still placed by historical writers upon some of these systems. The chronology of the Assyrian nations has been founded upon comparisons of events with the so-called Canon of Ptolemy, which was a string of dates which the Greek historian arranged centuries after the events, and which has been found full of inaccuracies. The Greeks every four years celebrated athletic games called Olympiads, the succession and number of which were quite faithfully preserved; and events in Greek history were recorded as taking place in such and such an Olympiad, often with the year in the Olympiad—first, second, third, or fourth—in which instances the date of an event, if correctly recorded in the ancient histories, can be relied upon to a considerable extent.

OTHER SYSTEMS ARE CHAINS, NOT CABLES

Every chronology which consists of a mere string of dates is to be relied upon only as each successive date is correct. No known secular chronology has the entire system firmly knit together by connecting-links between dates which are not successive. Every chronology would be immensely strengthened if it were possible to say concerning each of the chief dates that it was, for example, 1,000 years after another event, 500 years after another, 200 years before another, and so on. Each such line of evidence would tend to establish the more firmly the correctness of the chief dates, and through them the intermediate ones. But such proofs of truth are lacking in the secular chronologies, and especially in periods of antiquity. All secular chronologies are mere guesses when they attempt to set dates for much more than a few hundred years before Christ.

The chronology of present truth is, to begin with, a string of dates, like other chronologies. That is to say, the dates are each known to be so many years before and after the succeeding and preceding dates, each step being proved by the most reliable evidence in existence. But if this were all the proof of the trustworthiness of the chronology, it could not truthfully be claimed to be more reliable than are the secular chronologies. Thus far, it is a chain, and no stronger than its weakest link.

There exist, however, well established relationships among the dates of present-truth chronology. These

internal connections of the dates impart a much greater strength than can be found in other chronologies. Some of them are of so remarkable a character as clearly to indicate that this chronology is not of man, but of God. Being of divine origin and divinely corroborated, present-truth chronology stands in a class by itself, absolutely and unqualifiedly correct.

INCONTESTABLY ESTABLISHED

When a date is indicated by several lines of evidence it is strongly established. The scientific law of probabilities imparts a united strength to the strands of the cable of chronology far greater than the sum of the individual lines of evidence. This is a law which is implicitly relied upon in important affairs: viz., that when a thing is indicated in only one way it may be by chance; if it is indicated in two ways, it is almost certain to be true; and if in more than two ways, it is usually impossible that it is by chance, or that it is not true; and the addition of more proofs removes it entirely from the realm of chance into that of proven certainty.

This principle is applied daily in the weightiest matters in courts of law. The testimony of a single witness may be considered doubtful, but that of only two or three witnesses incontestably establishes the truth. "In the mouth of two or three witnesses shall every word be established."—2 Corinthians 13:1.

In the chronology of present truth there are so many inter-relationships among the dates that it is not a mere string of dates, not a chain, but a cable of strands firmly knit together—a divinely unified system, with most of the dates having such remarkable relations with others as to stamp the system as not of human origin.

The automobile and the law of gravitation are two remarkable things. The one was invented by man; the other was discovered by man. Man invents man-made things, but discovers divinely-created principles. Present-truth chronology is not an invention; it is a discovery. The various discoveries unite into a scientific system of chronology akin to the systems of science in physics, chemistry, radiology, and astronomy.

The matter of chronology becomes worthy of the close attention of able minds, because it supplies the data for a genuine philosophy of history. There is a science of history taught by able and highly educated professors in great universities, but in a vague and confused manner; for it is the attempt to reduce to order the utter confusion which demon control has made of human affairs in this present evil world. If such men find the extremely obscure philosophy which they teach, and concerning which they write in textbooks, worthy of a lifetime of study, how much more worthy of attention is the definite, clear-cut and truly scientific philosophy of history discernible in the chronological system of divine truth.

desperation they will seek vengeance against the French. It is a deplorable state of affairs.

EUROPE A BOILING CAULDRON

Austria is panic-stricken, and another revolution is expected any day. In Italy the revolutionists threaten to overturn the government, and fear has taken hold upon every one who is in power. In fact, all Europe is like a boiling pot, with the intensity of the heat ever increasing. If any one who has studied the Bible can travel through Europe and not be convinced that the world has ended, that the day of God's vengeance is here, that the Messianic kingdom is at the door, then he has read the Bible in vain. The physical facts show beyond question of a doubt that 1914 ended the Gentile times; and as the Lord foretold, the old order is being destroyed by war, famine, pestilence, and revolution.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed. The present conditions are strengthening to the faith of the Christian. His heart groans with others of the groaning creation, anxious to see the Prince of Peace bring order out of chaos and blessings to the people.

What a privilege is now accorded the followers of Christ! What a blessed opportunity of holding aloof from the strife and turmoil of earth and bringing to the people the message of peace and salvation and saying unto those of nominal Zion who have been looking for the Lord: 'Behold, the Lord is here; behold thy God reigneth!'

(To be continued.)

A REFRESHING SEASON

"And Jesus said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6:31.

THE words of this text were spoken by Jesus to his disciples shortly after the beheading of John the Baptist. The disciples had taken the body and buried it in a tomb. It was a trying and strenuous time for these dear men. The forerunner of Jesus, who had honored him by announcing his coming, had been imprisoned and then beheaded. Doubtless there was much excitement in Jerusalem. Many people were coming and asking the disciples the meaning of these things, and the disciples had been busy explaining and teaching the doctrines which they had learned. They were so busy and so wrought up by the conditions that they had no time for leisure, not so much as to eat. They came to Jesus with their burden, repeating to him what they had done and taught. He saw that they had need of some quiet rest and fellowship together, away from the strife and turmoil of the disordered condition. Lovingly he said to them: "Come ye yourselves apart into a desert place, and rest a while."

REFRESHING FELLOWSHIP

The quiet fellowship together of those of like precious faith is always refreshing, particularly after a strenuous season of effort put forth to accomplish a purpose. The people of God for some time have been passing through trying experiences—just such as Jesus had foretold would come to his followers at the end of the world. During the great sorrows resulting from the war, famine, pestilence, revolutions, distressed conditions of the people, the wicked persecution of Christians, and other trying experiences, the truly consecrated have been answering questions and teaching those who have been disturbed in mind and sad of heart. They have been cheering many by words of comfort. The excitement and turmoil of the world increases.

How like the Lord to provide a little season of rest and refreshing before engaging in a more active campaign! How appropriate that we come aside for a while in a quiet and isolated spot, such as Cedar Point is, and there have some rest of body and mind and sweet fellowship in the Lord! The peninsula and its appointments will all be ours for eight days. Beside the waters of beautiful Lake Erie we may sit down and rest a while and sing together songs of praise to God and to our Lord and offer our thanks and cheer each other by recounting the blessings of the past and pointing each other to the precious promises contained in his Word. May it be a real season of rest to the soul and joy to the heart of each one who comes.

Let us, therefore, dear brethren, for a time leave behind us the rush and turmoil, the confusion of tongues and the disturbance resulting from a disordered world, and in quietness and confidence come aside for a season of refreshment and blessing such as the Lord has in store for all who love him supremely and come with a sincere desire to glorify his name and to build each other up in our most holy faith. The Lord has promised that where two or three agree upon a thing and ask it in his name he will grant it. Let many of us agree, then, that we will constantly present the matter of this convention before the divine throne, that the Lord may open the windows of heaven and pour out his blessings upon the coming assembly of his people.

The convention will open Tuesday afternoon, September 5. It will close at noon Wednesday, September 13. For full information as to how to procure transportation, reserve accommodations, etc., see THE WATCH TOWER of August 1.

The Apostle's argument in this text is, that as new creatures we must not be carnally minded, because in the new creature the holy spirit dwells; hence that we should cleanse ourselves from all filthiness of the flesh and of the mind, that we might be more and more made into the likeness of our Lord and Head. Following this instruction, it is to be seen that we should keep the body clean and in as healthy condition as possible, and that the clothing wherewith it is clothed should be always neat and clean, be it ever so common. Such things influence the mind toward cleanliness. An untidy, unclean thing has a tendency to lead the mind in the wrong direction.

Unselfish things, high and pure things, lead the mind in the right direction. Malice, hatred, ill-will, fault-finding, sensuality, selfishness, corrupt the mind; and if the mind is permitted to meditate and study upon such things, the tendency is to overthrow the will power to do right. On the contrary, when the mind is filled with good things the will of God is more clearly seen, thus enabling us to follow God's holy will.

The importance of proper thoughts was emphasized by St. Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) The new creature, therefore, grows by concentrating his mind upon spiritual things, that is to say, by studying and meditating upon that which relates to God's character and to his plans and purposes for the deliverance of humanity into the realm of life and happiness. Thus using the mind, we ascertain what is the good and acceptable and perfect will of God concerning us and our course as Christians; and as we follow his will, the transformation progresses from one degree of glory to another, by the spirit of the Lord.

TEXT FOR MAY 2

"By one spirit are we all baptized into one body."—1 Corinthians 12:13.

THE body of Christ is made up of many members. As soon as one is begotten of the holy spirit he is set or placed in the body of Christ by Jehovah, according to God's own pleasure. (1 Corinthians 12:18) Each member of the body, then, has his separate functions to perform. This does not mean, however, that one member of the body is more important in its structure than others, and that some members may be ignored, as though there were no need for such in the body.

By one spirit, the holy spirit of God, each member is immersed into the body of Christ; and from that moment forward it becomes his privilege, yea his duty, to look well to his own spiritual interests and also to look out for the interests of other members of the body. There must be a real family or reciprocal love between the members of the body; and such love will, and does, exist in the heart of each one who appreciates the fact that he is a member of the body of Christ. This love draws them together and holds them together.

Furthermore, there must be an unselfish love of each member for every other member, which leads each to do good to his brother as opportunity offers. Thereby is the spirit of the Lord made manifest. Whenever the spirit of oneness exists amongst Christians and each one manifests the proper spirit toward the other, a division in the class is an impossibility. As there is no division in the body of Christ, even so all who are diligently putting aside selfishness and being transformed into the likeness of our Lord will desire to hold together and will hold together. Appreciating the proper relationship existing between the members of the body leads each one thus appreciating it to be loyal to every other member of the body. By one spirit, the spirit of love, each one is placed in the body; and all are held together, growing into the likeness of the Head.

QUESTION AND ANSWER

Question: Did the order go forth eight months ago to the Pilgrims to cease talking about 1925? Have we more reason, or as much, to believe the kingdom will be established in 1925 than Noah had to believe that there would be a flood?

Answer: It is surprising how reports get abroad. There was never at any time any intimation to the Pilgrim brethren that they should cease talking about 1925. Anyone who has made the statement that such an instruction was sent out has made it without any authority or excuse or cause.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilee.

Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

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No. 14

OUR PRESENT DUTIES

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51: 16.

THE Lord lays certain duties and obligations upon his followers. Performance of these duties is not compulsory; but failure or refusal to perform them may cause one who has for some time been following him to fail and fall out. Faithful performance of our duties will surely result in attaining the promised blessings. This faithful performance must continue until the last. The Lord himself has said to his followers: "Be thou faithful unto death, and I will give thee a crown of life." And mere mental loyalty will not suffice; for "faith without works is dead." There must be an active demonstration of loyalty as opportunity is afforded.

It will not do to say that 1925 is approaching and the work will not be finished during that year, and that therefore one can slack up for awhile and take on the work again some time later. Who knows that the work of the Church this side the veil may not be completed in 1925? It is unlike the Lord to tell his people just what day their work in any line will be completed and when they will enter another condition. He expects us to walk by faith, trusting him as to the result. But for the sake of argument, suppose that we assume the Church will not finish its work here in 1925. Would that be a just cause or excuse to slack the hand now? Could faithfulness be shown by ceasing for a time to advertise the King and his kingdom, and thus neglecting the interests committed unto us?

Suppose the Lord should say to his people in 1925 words to the effect that several years more will be required to give the witness to the nations before all the body members shall be changed into glorious spirit beings. Would not the truly loyal ones respond in effect thus? "Gracious Lord, thy will be done. The place thou hast given me in thy cause to advertise thy kingdom is the most blessed one I have ever had or ever hope here to have. I love thee; and I am determined to be loyal to thee. Therefore gladly will I stay where thou requestest me to stay, and I will go when and where thou directest me to go. Whatsoever is thy will, that I shall do."

How could any one be loyal to the Lord even unto death and take any other course? Let no one now be

deceived by calculations as to just when the Lord will cease his work with the Church on earth. The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914; but it would be presumptuous on the part of any faithful follower of the Lord to assume just what the Lord is going to do during that year. Each day the faithful will do with his might what his hands find to do as though it is the last day; and he will look forward to being loyal to the Lord in continuing to do his holy will whether he be in the flesh many months or many years.

The reports from the field show that there are not quite so many active workers in the field now as there were a year ago. The reports also show that those who are in the field are placing more books in the hands of the people, and are giving a more effectual witness and showing better results than they did a year ago. This proves conclusively that the withdrawal of some from the field is not due to slowing up of the work or that there is less to do; but it proves exactly the contrary. If some fail to do the work, the Lord will take away that which they have and commit it into the hands of others. The reports conclusively show that the Lord is blessing those who persist in advertising his kingdom.

Of course, there may be some who are so handicapped by conditions over which they have no control that they cannot continue to engage actively in the field service. If one is doing what is within the reasonable scope of his power, and what he has opportunities to do, then surely that is pleasing to the Lord; and he would require no more. But the question is, Have some turned aside from advertising the King and his kingdom in order to gratify some earthly desire? Have some turned their minds to money-making, contrary to the admonition of St. Paul? (Hebrews 13: 5, *Diaglott*) Examine the context of the Apostle's words in the text last cited; and it will be found to relate specifically to the time in which we are now living; hence indicating that some would yield to the temptations of this world and neglect faithfully to perform the duties devolving upon them as representatives of the Lord.

sage (Ps. 91:1-9; Isa. 51:16) The fact that Ezekiel survived the destruction of Jerusalem indicates that some of the remnant at least will be on the earth after the destruction of Christendom.

"Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that wherewith they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?" (24:25, 26; 33:21) Ezekiel, by commandment, spoke the word of prophecy, and Jehovah would have that word verified by eye witnesses who survived the disaster upon Jerusalem and who would testify that Ezekiel had spoken truthfully. Thus is indicated what shall come to pass after the fall of Christendom, and thus God "confirmeth the word of his servant, and performeth the counsel of his messengers". (Isa. 44:26) In such manner God will prove to the survivors that there has been a class of people in the land who have been and are faithful to him and who have truthfully proclaimed his word.—Ezek. 33:38.

These scriptures support the conclusion that the "servant", that is, Jehovah's faithful witnesses, whom Ezekiel foreshadowed, will be on earth for some time after the destruction of Christendom, and that the survivors will be eye-witnesses of that destruction and will seek out the remnant and will confess that God has used the remnant to declare his truth.

There was a measure of disappointment on the part of Jehovah's faithful ones on earth concerning the years 1914, 1918 and 1925, which disappointment lasted for a time. Later the faithful learned that these

dates were definitely fixed in the Scriptures; and they also learned to quit fixing dates for the future and predicting what would come to pass on a certain date, but to rely (and they do rely) upon the Word of God as to the events that must come to pass. Jehovah has spoken his word and will perform it, and the Scriptures seem clearly to indicate that Jehovah will grant to his faithful witnesses the privilege of seeing his great "act", thereby proving that his witnesses have spoken his word of truth according to his will; and that this he will do before his witnesses are "changed" into the glorious organism like unto Christ Jesus'. This is not predicting dates, but is merely calling attention to events that must come to pass because clearly set forth in God's Word.

Now the witnesses of Jehovah are not in good repute with men. There are many who believe the truth but who shun the witnesses of Jehovah because of fear of losing their reputation or their property. By so doing they are moved by selfishness, of course; but as surely as the witnesses of Jehovah speak his truth, just so surely God will make the people come to know that such witnesses have spoken truthfully. This will not be that the witnesses may have an exaltation amongst men, but that the people may know that God has had witnesses amongst them.

Great is the privilege to now be a witness for Jehovah. Only those who have full faith and confidence in and love for God and his kingdom will now declare the truth with boldness. This is the day of judgment, and those who really love God will speak with boldness. (1 John 4:17, 18) Others who have received the truth but not the love of it will go to the rulers in

The Watchtower Bible and Tract Society was so sure that Abraham, Isaac, Jacob, and other patriarchs would be resurrected in 1925, that a mansion was built for them by the organization in San Diego, California.

in serving and progressing in peace and working together to the best interests of the kingdom. Let all persons who profess to love and serve God and Christ Jesus see to it that they take heed to the admonition of the Lord, and that they dwell together in peace and present a solid front against the common enemy. There is no excuse for any strife of any kind in a company or assembly of the Lord's people. All who will receive the full approval of the Lord must and will show their love for God and likewise their love for all who love and serve Jehovah and his kingdom. Where strife arises in a company assembled to serve God, let it be known now that someone there is in the wrong and what should be done is for everyone to search his own heart and mind carefully, see to it that he puts aside selfishness, and all see to it that their energy and effort is devoted to the interests of the kingdom.

¹² Joseph sent a message to his father that he should come down to Egypt, and also sent "good things" for his father's use. In this is pictured that Christ Jesus above all things acknowledges and considers his Father and ascribes to Jehovah the greatest honor and praise, and does all things to vindicate the living God, whose name alone is Jehovah and who is the Life-giver to all who shall ever live. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3:14, 15.

¹³ All who love God will do as the apostle here states: give all glory to Jehovah God as the Giver of every good and perfect gift. At all times Christ Jesus gives honor and glory to his Father, and those who are of his household will likewise give honor and praise to the Most High. Doing this there is never any occasion to exalt self or to laud other human creatures. Having the right view, we can well understand how Jesus said that those highly esteemed amongst men are an abomination unto Jehovah. No creature possesses anything by reason of his own merit, but all he has or ever hopes to have is by the grace of God.

¹⁴ In *The Watchtower* of December 15, 1928, the Lord brought to the attention of his people that which awakened the expectation of the remnant that they might see and meet on the earth the faithful prophets of old, who had foretold the coming of the King. Since then God's people have gladly made known to the world that the Scriptures plainly teach that Jehovah will bring back to earth those faithful prophets of old and use them to the praise of the kingdom. The public press of Satan's organization has ridiculed this declaration of truth in no uncertain terms, but at the same time they have been informed of this great fact, and many people no doubt believe that the faithful prophets will be back on earth ere long and will assume the positions of visible agents of God and his King in the world. They well know that the rulers of the present time are not only imperfect, but wicked, and the righteous-minded look forward with expecta-

tion to the coming of men who, under the direction of the Lord, shall rule in righteousness.

¹⁵ Joseph's action in sending for his father would therefore seem in a secondary way to point to the present-day preparation for the bringing forth and making known 'that cloud of martyrs' of old, who went before the Lord, bearing testimony to the name of Jehovah, and these martyrs or "witnesses" include Israel, that is, Jacob himself. (Heb. 12:1) Jacob had not expected to see his son Joseph again, having for a long while believed that he had been torn by wild beasts. Those ancient witnesses, specially mentioned by the apostle in Hebrews the eleventh chapter, have not expected to see the feet members of Christ, the Greater-than-Joseph, while in the flesh, but the evidence strongly points to the fact that they will see at least some of them on the earth. The Lord in his loving-kindness makes provision, and we may confidently expect that those faithful men of old will be back on the earth before Armageddon ends and while some of the remnant are still on the earth, and that they will unite together in the praise and service of Jehovah God. There is at least one house on earth the title to which is held in trust for the use and benefit of those faithful men. Whether they occupy it or not, this house has been a means of advertising the kingdom throughout the earth and calling to the attention of the people that those faithful men will be back on the earth, and that the Lord will use them as governors or local rulers. It will not be at all difficult to recognize such men, because they will be upstanding and righteous and do righteousness in every way, and will be a joy to those who come in contact and serve with them. The public press has ridiculed and scoffed at BETU-SARIM, but those who love the Lord rejoice that this has been used as a means to publicly call attention to the faithful men whom God will bring forth.

SOJOURNERS IN EGYPT

¹⁶ The drama proceeded in Egypt, being transferred now entirely to that country. Jacob and all of his household journeyed down to Egypt, and in doing this they had the approval of Jehovah. (Gen. 46:1-7) That does not mean at all that they had ceased to look for a "city . . . whose builder and maker is God". (Heb. 11:10, 16) Jacob and those of his household merely became sojourners in another part of the world, being transferred from one Hamitic land, which is Canaan (son of Ham), to another Hamitic land, Egypt, or Mizraim (son of Ham). (Gen. 10:6) They were in both places merely sojourners. Jehovah brought all the descendants of Israel out of the land of Egypt as he had promised; concerning which it is written: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." (Ex. 12:40) "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that

BETH-SARIM

At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim. The Hebrew words *Beth Sarim* mean "House of the Princes"; and the purpose of acquiring that property and building the house was that there might be some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in His kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, be back on earth, and take charge of the visible affairs of earth. The title to Beth-Sarim is vested in the WATCH TOWER BIBLE & TRACT SOCIETY in trust, to be used by the president of the Society and his assistants for the present, and thereafter to be for ever at the disposal of the aforementioned princes on the earth. To be sure, everything then on the earth will belong to the Lord, and neither the Lord nor the princes need others to build houses for them; but it was thought well and pleasing to God that the aforementioned house be built as a testimony to the name of Jehovah and showing faith in his announced purposes. The house has served as a testimony to many persons throughout the earth, and while the unbelievers have mocked concerning it and spoken contemptuously of it, yet it stands there as a testimony to Jehovah's name; and if and when the princes do return and some of them occupy the property, such will be a confirmation of the faith and hope that induced the building of Beth-Sarim.



GREAT MULTITUDE

The theocratic government, that is to say, the heavenly kingdom, the royal house, is composed exclusively of Christ Jesus and 144,000 members with him; and over all is Jehovah God. Jehovah predetermined the number of the royal house, but he did not fix the number that shall constitute the Lord's "other sheep". Hence the number collectively is called the "great multitude, which no man could number" (Revelation 7:9); or, otherwise stated, the great multitude without specific number. The great multitude will not be a part of the theocratic government or kingdom of heaven, but will live forever on the earth and operate under the immediate direction of the Lord. The members of the great multitude must and will maintain their integrity toward Jehovah God and will thus have a part in the vindication of his name. The Lord has graciously re-

were promptly thereafter defeated in battle and cast out of heaven and down to the earth. That wicked one and his demons now bring great woes upon the earth and sea to drive all nations into a totalitarian system and to turn all people in bitterness against God. The Lord Jesus has now come to the temple for judgment, and the remnant of the members of "his body" yet on earth he has gathered into the temple condition of perfect unity with himself (Malachi 3:1-3), and hence those faithful men of old may be expected back from the dead any day now. The Scriptures give good reason to believe that it shall be shortly before Armageddon breaks.

In this expectation the house at San Diego, California, which house has been much publicized with malicious intent by the religious enemy, was built, in 1930, and named "Beth-Sarim", meaning "House of the Princes". It is now held in trust for the occupancy of those princes on their return. The most recent facts show that the religionists of this doomed world are gnashing their teeth because of the testimony which that "House of the Princes" bears to the new world. To those religionists and their allies the return of those faithful men of old to rule with judgment over the people shall not bring any pleasure. But to the people whom the angels sang about, "men of good-will," it shall be an occasion for unbounded jubilation, and they shall rally to the side of those

The following is a reproduction of the deed, dated 1929,
proving that the mansion Beth Sarim was built for the purpose
of housing the resurrected patriarchs.

This deed is recorded in Book 1741, p. 69 at the County Records Office,
San Diego County, California.

D E E D

Robert J. Martin, a single and unmarried person of 117 Adams St, Brooklyn, New York, for and in consideration of the sum of Ten Dollars \$10.00) does hereby grant, bargain and sell unto Joseph F. Rutherford of 124 Columbia Heights, Brooklyn, New York for and during his life on earth and thereafter to the Watch Tower Bible and Tract Society, a corporation created and organized under the laws of the State of Pennsylvania and maintaining its chief operating offices at 124 Columbia Heights, Brooklyn, New York, and for the purpose hereinafter set forth.

All the real property situated in Kensington Heights, County of San Diego, State of California, bounded and described as follows, to-wit:

Lot One Hundred Ten (110) and Lot One Hundred Eleven (111) Of Kensington Heights, Unit No. 2 in the County of San Diego, State of California, according to Map thereof No. 1912, filed in the office of the County Recorder fo said San Diego County, May 24, 1926.

TO HAVE ANT TO HOLD THE ABOVE GRANTED AND DESCRIBED PREMISES unto him, the said Joseph F. Rutherford for his exclusive possession, use and benefit for and during his life on earth and at the end of said limited estate then to the WATCH TOWER BIBLE AND TRACT SOCIETY in trust to be used for the purposes herein set forth, to-wit:

The grantor at the request of the said Joseph F. Rutherford who is President of the WATCH TOWER BIBLE AND TRACT SOCIETY and General Manger thereof makes this provision and condition as set forth in this deed.

Both the grantor and grantee, the said Joseph F. Rutherford are fully persuaded from the Bible Testimony, which is the word Jehovah God, and from extraneous evidence that God's Kingdom is now in

course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that Kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nation under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once King over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's Kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged.

The property has been acquired and the improvement built thereon at the instance and under the direction of the said Joseph F. Rutherford and dedicated to Jehovah God and to his King Christ who is the rightful ruler of the earth and for the express purpose of being used by those who are servants of Jehovah God. For this reason the provision is made in this deed that the property shall be forever used for the purpose subject to any encumbrances that may have been placed thereupon.

IT IS FURTHER PROVIDED that if the said JOSEPH F. RUTHERFORD while alive on the earth shall by lease, deed or contract provide that any other person or persons connected with the said WATCH TOWER BIBLE AND TRACT SOCIETY shall have the right to reside on said premises until the appearing of David or some of the other men mentioned in the Eleventh

(ii)

Chapter of Hebrews as above set forth every such person or persons so designated by the said Joseph F. Rutherford in such lease or other paper writing shall have the right and privelege of residing on said premise until the same be taken possession of by David or some of the other men herein named and this property and premises being dedicated to Jehovah and the use of his kingdom it shall be used as such for ever. Any person appearing to take possession of said premise, shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews Chapter eleven and in this deed.

IN WITNESS WHEREOF I the said Robert J. Martin and the said JOSEPH F. RUTHERFORD have hereunto signed our names this 24th. day of December A. D. 1929.

WITNESSES:

Donald Haslett

Robert J. Martin

Bonnie Boyd

Joseph F. Rutherford

State of New York)
) ss.
County of Kings)

On this 24th. day of December A. D. 1929 before me, Donald Haslett a Notary Public in and for said County and State of New York, having authority to take acknowledgments of legal instruments, personally appeared Robert J. Martin and Joseph F. Rutherford known to me to be the persons whose names are subscribed to the foregoing instrument and each acknowledged to me that he executed the same, as his free act and deed.

WITNESS my hand and official seal the day and year in this certificate first above written.

(iii)



Donald Haslett

Notary Public #632

Kings County Register #1276
Commission expires March 31/1931

State of New York,)
) ss.
County of Kings)

I, FRED G. LEMMERMAN, Clerk of the County of Kings, and also Clerk of the Supreme Court for said County (said Court being a Court for Record), DO HEREBY CERTIFY that Donald Haslett, and Notary Public before whom the within acknowledgment of deposition was made, was at the time of taking the same authorized by the laws of the State of New York to take the acknowledgments and proofs of deeds or conveyances for lands, tenements and hereeditaments situate, lying and being in said State of New York. And further that I am well acquainted with the hand writing of such Notary and verily believe that the signature to said certificate of proof, acknowledgment or deposition is genuine.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of the said County and Court, this 24 day of December 1929.

Fred G. Lemmerman Clerk.



Recorded at request of Grantee, Feb. 7, 1930 past 2 o'clock

P.M.

John H. Ferry, County Recorder,

Fee \$1.80

by N.C. Parsons, Deputy

(iv)

In 1975 the organization claimed that the mansion was never built with the intent of housing the resurrected patriarchs, but merely for Judge Rutherford's use.

San Diego residence known as "Beth-Sarim." For some time it was apparent to his associates and the best medical experts that he could not recover.

Briefly it may be said that Brother Rutherford had a severe case of pneumonia after his release from unjust imprisonment during 1918-1919 because of his faithfulness to Jehovah. Thereafter he had only one good lung. It was virtually impossible for him to remain in Brooklyn, New York, during the winter and still carry out his duties as the Society's president. In the 1920's he went to San Diego under a doctor's treatment. The climate there was exceptionally good and the doctor urged him to spend as much time as possible in San Diego. That is what Rutherford did ultimately.

In time, a direct contribution was made for the purpose of constructing a house in San Diego for Brother Rutherford's use. It was not built at the expense of the Watch Tower Society. Concerning this property, the 1939 book *Salvation* stated: "At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim."

Sister Hazel Burford was one of the nurses who cared for Brother Rutherford during his final illness at Beth-Sarim, where he was taken in November 1941. She tells us: "We had the interesting times, for he got to where he would sleep all day and then all night long he was busy with the Society's business and kept us on the move." One morning about the middle of December three brothers, including Brother Knorr, arrived from Brooklyn. Sister Burford recalls: "They spent several days with him going over the annual report for the *Yearbook* and other organizational matters. After their departure, Brother Rutherford continued to weaken and, about three weeks later, on Thursday, January 8, 1942, he faithfully finished his earthly course and graduated into fuller service privileges in the courts of his heavenly Father." Later that day the news was sent to the Brooklyn headquarters by long-distance telephone at 5:15 p.m.

How was news of J. F. Rutherford's death received at Brooklyn Bethel? "I will never forget the day we learned of Brother Rutherford's passing," comments William A. Elrod. "The announcement was brief. There were no speeches."

A SMOOTH TRANSITION

Thursday, January 8, 1942, marked the end of the earthly life of seventy-two-year-old Joseph Franklin Rutherford. For twenty-five years he had been presi-

The Watchtower Bible and Tract Society
prophecies regarding the 1940's

INFORMANT

MAY, 1940

"My heart shall rejoice in thy salvation."—Ps. 13:5.

BROOKLYN, N. Y.

"Watchtower" Campaign in Its Second Month

How Does Its Progress Compare with Last Year?

Why Are Subscriptions Slow?

Much Work to Be Done

"The year 1940 is certain to be the most important year yet, because Armageddon is very near." It behooves all who love righteousness to put forth every effort to advertise *THE WATCHTOWER* while the privileges are still open.

A special privilege "made to order" is now ours of offering to those of good will the opportunity of having one year's subscription for the *Watchtower* magazine, one bound book and a *Refugees* booklet on a contribution of one dollar, and the *Watchtower* will come to them by mail twice monthly thereafter.

Our work during this three-month *Watchtower* Campaign compared with last year should be interesting to every company. The question is, Are you doing better on subscriptions, books, and booklets? You should. Have you a progressive chart or thermometer, the same as last year, showing the quota for each of the three months for the entire company, and then marking it up week by week so that the publishers can see what progress is being made on the *Watchtower* Campaign? This is important and will undoubtedly help all companies to make their quotas. All publishers fully appreciate that *The Watchtower* is the means whereby the Lord instructs the people who love righteousness. By His grace let us attain our quota during the *Watchtower* Campaign.

Why not fix up a chart immediately, based on the quota of three *Watchtower* subscriptions for each of the publishers, 20 bound books, and 250 booklets? That would mean that the quota for a company of 100 publishers for the three months would be 300 new *Watchtower* subscriptions, 2,000 bound books, and 25,000 booklets.

Let Every Publisher Participate

If every publisher strives for the above quota during the three-month *Watchtower* Campaign a marvelous witness will be given in the United States. Just now we know there are 47,091 publishers, because there were that many out in March, April should find many more; May, still an increase, all in preparation for the great convention in July.

All who are physically able to do so should thoroughly cover their individual territory (and work with the company and study groups in group witnessing) presenting the *Watchtower* special offer from door to door. These, as well as others not able to go from door to door, due to physical infirmities, should present the offer to everyone in the territory who has shown interest in the past, by making back-calls on them. (Re-

member that quota of 12 back-calls per publisher.) Those unable even to leave the house should mention the *Watchtower* offer to those who call to collect, deliver, solicit, or for any other reason. Those on their sick-beds or in hospitals should have sample *Watchtower* copies and subscription blanks handy and call the special offer to the attention of those who call and of the doctors and nurses and visitors. Those whom you have on your magazine routes should be shown the advantage of having *The Watchtower* come direct to them by mail. If you have relatives and want them to have life, see that they get *The Watchtower*, even if you have to subscribe for them. In short, during this important campaign don't overlook any privilege to get *Watchtower* subscriptions. It is important that every one do his part during this campaign that the Lord has so graciously arranged for us. Endeavor to get more than your quota of three subscriptions and of bound books and booklets.

Get Busy with These

With the March statements we sent out around 30,000 expiration back-calls to the companies and pioneers. Every one of these should be called on promptly and the people given the privilege of again subscribing for *The Watchtower*. They have been taking *The Watchtower*, and are familiar with the valuable information it contains. Show them the latest issues and point out to them why they should be receiving *The Watchtower* regularly and continuously. Endeavor to obtain a year's subscription, or at least one for six months. Subscriptions obtained from those whose names are shown on these slips should be reported as new subscriptions. If they do not subscribe, agree to personally deliver *The Watchtower* to them on your magazine route.

Use Instruction Record

The importance of having and

studying *The Watchtower* is clearly and completely outlined by Brother Rutherford in the record "Instruction", and every publisher should have one of these records and use it in his door-to-door and back-call work during this campaign. Order this record through your company. Now that the cold, rainy weather is over, use should be made of the doorstep-setup method of using the phonograph. You will find that many *Watchtower* subscriptions will be obtained in this way. Where the phonograph cannot be used, present the *Watchtower* Testimony Card; it brings the special offer to the people very plainly and briefly.

Remember "Salvation" and "Refugees"

While we should keep stressing subscriptions as the primary offer and always open our witness at the door with *The Watchtower*, we should be prepared to quickly present *Salvation* and *Refugees* on a 25¢ contribution when the subscription is not obtained. Also, be prepared to offer three booklets on a 10¢ contribution, or finally *Refugees*, on a contribution if possible, but free if the person cannot contribute. Don't let the door be shut without your having properly presented the *Refugees* booklet.

REMEMBER: Your quota is one *Watchtower* subscription, 7 books and 83 *Refugees* monthly. If you did not reach this during April, put forth a special effort during May to make up what you were short.

Place "Refugees"

Twelve million booklets are a lot; do your share in getting them out. Leave one at every call you make, if at all possible. Have them with you wherever you go. Take them along with you on your magazine route and on your street-corner witnessing. Ask those upon whom you are making back-calls to take a supply and be responsible for placing them with their friends and neighbors. Make the second lap of our three-month campaign count!

New Peak Reached in Publishers

Why Not 50,000?

The month of March, with 55,874 different persons attending Memorial services throughout the country, was the one month when we fully expected to attain to at least 50,000 field publishers.

The May 1 *Watchtower*, paragraph 41, presents the matter: "The responsibility of Jehovah's witnesses is to proclaim the truth, and this they cannot avoid. The responsibility is now upon Jehovah's witnesses and servants to take the kingdom message to all such and sound it

within hearing even though they cannot induce the obstinate to hear and obey."

However, even though we did not reach our quota of 50,000 publishers in this country, we did take a very definite stride toward that end. We attained during the month of March an all-time peak of 47,091 publishers in the United States. This includes, of course, regional servants, zone servants, pioneers, special pioneers and company publishers. When all things are considered, the weather, grippe, flu, bad roads isolating other

Magazine Bag and Phonograph Orders

All publishers should please note that the Society is one month behind in filling orders for magazine bags, and twelve weeks behind on filling phonograph orders. We fill these orders according to the dates received. Companies should continue to send in their orders, and we will give them as early attention as we can.

brethren, making it very difficult for many of them to do much witnessing, this is very good. April, with its spring weather, saw most of these obstacles removed and we fully believe that what was not accomplished in March will in all probability be attained in April—50,000 publishers. Each one should carefully consider this matter, and if anyone finds that for one reason or another he has not participated in the service during March and April and has not contributed toward the 50,000 publishers, now is the time to do something about it. The question for each one is, Have I borne up my end in striving to attain the quota of 50,000 publishers?

COMPANY PUBLISHERS' FIELD REPORT

	LAST YEAR	THIS YEAR
	Company Av. Av. Pub's Hrs B-C	Company Av. Av. Pub's Hrs B-C
Oct.	29,550 13.1 2.1	42,436 19.1 2.3
Nov.	25,863 10.9 2.4	41,146 15.4 2.1
Dec.	28,371 12.1 1.9	42,620 14.5 2.1
Jan.	31,679 14.9 2.7	37,475 15.2 3.7
Feb.	29,599 14.4 3.0	39,454 13.6 2.8
Mar.	31,729 15.2 2.9	44,648 14.5 3.1
April	35,247 17.2 2.4	? ? ?
May	35,629 16.7 2.3	? ? ?

Despite an increase of approximately 13,000 publishers over the same month last year, there was a drop of over 150,000 pieces of literature placed. Our bound books showed a slight increase, but our booklets fell very far short of last year. For some reason the brethren are not pushing the booklets with the seriousness that they deserve. The *Refugees* booklet, with its message of vital importance to every person of good will that will ever attain to life, should now be pushed with energy and zeal and made accessible to each and every creature. Those who are interested but cannot afford to contribute should be left a copy of this booklet free.

Our hours are slipping, compared with last year. This was also true for the month of February. Note the comparison and let each one determine to do something about it in May.

Our back-calls are struggling upward, but very weakly. We are still far from the 12 back-calls a month recommended by Brother Rutherford in his recent letter.

Regional servants, zone servants and company servants should take these points into consideration in their planning of the work and in their presentation to the brethren. Every publisher should examine them with an eye toward increasing their personal Kingdom efficiency.

THEOCRATIC CONVENTION OF JEHOVAH'S WITNESSES! COMING?

palities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We know, therefore, that Satan is our chief enemy because he is God's enemy, the enemy of The THEOCRATIC GOVERNMENT. We know that a host of demons with him are our enemies; and we know that the ecclesiastical or spiritual rulers named in this text, in high places on earth, are dead against all who are for The THEOCRATIC GOVERNMENT. This we have known for some time and we are not at all surprised about what has come to pass.

Recently *The Watchtower* published a series of articles setting forth the Scriptural proof that these unseen principalities and powers, the demons, would overrun the world at this very time. All the evidence shows that we have a proper understanding of these prophecies. If everything had continued with calmness up to now, necessarily we would have concluded that we did not have the proper understanding of the Scriptures. The Lord has shown us that we have a correct understanding, and now we see, as the Scriptures declare, the whole world under the sinister influence and power of the demons. We know, therefore, that every part of the political institutions and the religious institutions, working together against The THEOCRATIC GOVERNMENT, are necessarily against us. We are not surprised. In this connection we are reminded again of the declaration of the Scriptures: "Through much tribulation shall ye enter the Kingdom." The Kingdom is here, the King is enthroned. Armageddon is just ahead. The glorious reign of Christ that shall bring blessings to the world will immediately follow. Therefore the great climax has been reached. Tribulation has fallen upon those who stand by the Lord. And why? God has permitted it for two purposes: First, to allow the visible part of Satan's organization to don their garments of identification and let it be known that they are against The THEOCRATIC GOVERNMENT. There was an apt illustration of this when God manifested His particular favor on Jehu, who represented Christ Jesus. There He caused all the religionists to put on their garments of identification; and the same thing He is doing today; permitting all who are opposed to The THEOCRATIC GOVERNMENT to take their stand against THE THEOCRACY, God's kingdom, and in favor of this world that is certain to go down. This is a time when Jesus is separating the people, permit-

ting those who are opposed to Him and His kingdom to take one side, and those who are with Him to take the other side. The division is going on, and that rapidly. A second reason why tribulation has come is to afford opportunity for those who are in a covenant with God to prove their integrity to Him; and you are having this opportunity, and so am I. This God's consecrated people are determined to do at any cost. Tribulation does not deter us or make us go about with droopy eyes or droopy hands.

Therefore the appropriateness of the apostle's words as written in the Bible: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy [spirit], which is given unto us." (Romans 5:3-5) Thank God for that message written to His people, written long ago to bring comfort and satisfaction to their hearts at this time. We feed upon tribulation because we take that as one of the evidences that God is dealing with us as sons and not as bastards.

Our hope is not in things of this world, but our hope is centered wholly in The THEOCRATIC GOVERNMENT. Therefore we anticipate tribulation; and it has come! Exactly in due time. Again, strictly in harmony with what experiences you have been having recently, we find the appropriateness of the words by Paul written at Colossians, to wit: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." What a blessed privilege, therefore, to stand today as the targets of the enemy and receive their darts, unflinching and unashamed! And by God's grace we will keep on doing it.

The very day that Italy stabbed France in the back, with the approval of Pacelli, and turned that people over to Fascism, that very day cruel persecution broke out in this land against God's consecrated people as a camouflage to hide the real wickedness of the real enemies of the American government. An organization under the command of the Papacy released for publication a paper on the same day calling upon public officers throughout the United States to employ summary proceedings against all persons who are subversive. Immediately, like a flash from the wires, the persecution of Jehovah's witnesses in Tex-

be able to give you girls proper advice, you girls who are looking for a husband. When you see Daniel, David, Moses and all the prophets, listen to what they have to say, and they will properly advise you boys and girls. I am going to have handed to every one of you 15,000 children one of these books as a gracious gift. I ask that you first study it faithfully. Ask someone else to sit with you under the shade of a tree and study that which leads to life and endless blessings. . . . It is your privilege between now and before the day school opens to spend six hours a day in taking the book *Children* to others. The parents should encourage their children to do this very thing, if they would have them live.

Cartons of *Children* that had been deposited in The Arena were now opened, and Judge Rutherford instructed the children how to come and each get a copy thereof, those in the rear half of The Arena marching in two columns out through a side exit, and those in the front half of The Arena marching up over the platform and out through a rear exit. As the march began, the orchestra (minus all its children instrumentalists) struck up and rendered songs, "Children of the Heavenly King," "The Sword of the Lord and of Gideon," and "Who Is on the Lord's Side?" while the vast audience sang. Never was there a more moving sight in these "last days". Many, including strong men, wept at the demonstration. Receiving the gift, the marching children elapsed it to them, not a toy or plaything for idle pleasure, but the Lord's provided instrument for most effective work in the remaining months before Armageddon. What a gift! and to so many! The manner of releasing the new book *Children* was an outright surprise to all, but the almighty hand of the All-wise One, Jehovah, was in it, and the maneuver was most blessed indeed. Thereafter *Children*, the author's edition, was disposed of to adult conventioners, on a contribution.

The blessings of the Assembly were further enhanced by the afternoon session, which provided a delightful anticlimax to "Children's Day". The Arena was again packed out to hear about "Your New Work" and the president's parting words. For weeks the question had been upon many consecrated minds, and at 3 p.m. the first speaker, the factory and office servant at Brooklyn, disclosed the "new work", to wit, the placing of *Children*, and thereafter, over a period of three weeks, sending each obtainer, at no extra cost to him, the "Children Study Course", to wit, three attractive, illuminated question-and-answer folders, these to be followed the fourth week by a back-call service by the one placing *Children*. Another speaker, on "Solving the Problem", showed how the new book, together with the "Children Study Course", provided the solution for the problem of company publishers to reach their individual quota of twelve back-calls monthly and one model study weekly, as suggested in the recent communication of the president of the Society. Three speakers then spoke, each briefly on "When to Begin", and were in concert as to the answer, that now is the time.

When, next, Judge Rutherford came on the platform, he talked extemporaneously, but the unspeakable blessing the Lord bestowed in the morning appeared to have put him in the best of condition and filled his heart and mouth full of words "in season" and "fitly spoken". For forty-five minutes the audience spent a most delightful time listening. Said Judge Rutherford: "It is not exactly a new work, but it is putting on a little more steam for the final roundup." Then concerning the book just released, he added: "We had on the grounds this morning only 40,000 of the autographed edition. . . . But I am glad to tell you that, while that 40,000 are gone, there is another 150,000 copies on the grounds ready for use. [Applause] So you will have 150,000 on the grounds here to start with now, and I think it might be well for two or three thousand first-class workers to go into the St. Louis field and get those in the hands of the people here who want to know something about it before you go away." (It developed that more than 3,000 persons of good-will turned in

their names at the public meetings, requesting calls by Jehovah's witnesses and further information.)

Then in most interesting fashion he told of his visit to the trailer camp Saturday, and also of the opposition and the difficulties caused by the public service bodies, such as the Chamber of Commerce and the Convention Bureau, all due to their subservience to the religious organization, whom he symbolized under the figure of one distressed "Fayther O'Hooligan". The description of the actions and the bossy orders of this "Fayther O'Hooligan" in his own brogue to local businessmen and Catholic population caused great amusement, and the assembly laughed again and again. (Pss. 2: 4; 37: 12, 13; 52: 6) Then he told of the good people of St. Louis and showed how the parable of the "sheep" and "goats" had thus had local fulfillment.—Matthew 25.

The city editor of the *Globe Democrat* sent him a question, "Do you not think it is courteous to criticize another person's religion in his own community?" but, due to "Father O'Hooligan", they refused to publish the answer submitted, though it was of great public interest. The Roman Catholic Hierarchy in America have treated in like manner all proposals, challenges and petitions to public discussion in debate over radio. They have all been warned, and now "we are going to spend our energy and time and strength in going to the people of good-will toward God and his Theocratic kingdom, carrying to them the message". Hope-rousing and stirring was his statement: "I feel absolutely certain that from henceforth . . . those who will form the great multitude will grow by leaps and bounds." The arising of 15,000 children this morning was a decisive answer and reproof to the "evil servant" class who say, "Humph! where's the great multitude?"

For ever to disprove all published false charges and slurs that he is the leader of Jehovah's witnesses, he said: "I want to let any strangers here know what you think about a man being your LEADER, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes." But there was a unanimous "No!" emphatically. "If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes." The unanimous "Yes!" was strong and unequivocal. "Well, you don't have to need me as an earthly leader to get a crowd like that to work." He now asked them to return to their respective parts and "put on more steam . . . put in all the time you can". Then he offered words of benediction.

Briefly referring to the coming convention in Britain in September he asked them to join with him in a cablegram, as follows: "To the Leicester Assembly: Your fellow servants, assembled 115,000 strong at St. Louis, bid our British brethren be very courageous and hold fast your integrity. Theocratic victory is certain. [Signed] Jehovah's witnesses in America." This was adopted with a unanimous "Aye".

His final words were, "Well, my dear brethren, the Lord bless you. Now I won't say Good-bye, because I expect to see you at some time again." By this the brethren were greatly encouraged, and their hearts and minds were turned to the still greater and grander event, "the general assembly" spoken of at Hebrews 12: 23. Till then they would keep covenant and maintain integrity toward Jehovah God, and endure hardness as good soldiers of Jesus Christ, and continue on in God's "strange work" as his faithful and true witnesses, till done.

[A more detailed report of the convention will appear in *Consolation*.]

(Continued from page 274)

in support of Jehovah's witnesses and in defense of their rights and liberties in His service. The 32 pages of this important documentary matter are enclosed in a neat and strong cover. It is 5c a copy, mailed postage prepaid.

The Watchtower Bible and Tract Society
prophecies regarding 1975

twentieth century an independent study has been carried on that does not blindly follow some traditional chronological calculations of Christendom, and the published timetable resulting from this independent study gives the date of man's creation as 4026 B.C.E.† According to this trustworthy Bible chronology six thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 C.E.¹

¹² So six thousand years of man's existence on earth will soon be up, yes, within this generation. Jehovah God is timeless, as it is written in Psalm 90:1, 2: "O Jehovah, you yourself have proved to be a real dwelling for us during generation after generation. Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God." So from the standpoint of Jehovah God these passing six thousand years of man's existence are but as six days of twenty-four hours, for this same psalm (verses 3, 4) goes on to say: "You make mortal man go back to crushed matter, and you say: 'Go back, you sons of men.' For a thousand years are in your eyes but as yesterday when it is past, and as a watch during the night." So in not many years within our own generation we are reaching what Jehovah God could view as the seventh day of man's existence.

Swensko, published in Lund, Sweden, in 1862 (pages CXXI-CXXVIII). This differs from Ussher's Chronology by four years.

† See "Chart of Outstanding Historical Dates" on page 292, in the chapter entitled "Measuring Events in the Stream of Time," of the book *"All Scripture Is Inspired of God and Beneficial,"* published in 1963 by the Watch Tower Bible & Tract Society of Pennsylvania.

¹² From the standpoint of Jehovah God, how long has man's existence been?

plunged the world into another and even greater war within the same generation, namely, World War II. Shortly thereafter came smaller wars and revolutions. As Jesus foretold, the end of the Gentile Times would mark "a beginning of pangs of distress" for the earth, and so it has been.

Since 1914, the earth has also experienced unprecedented famine. Food shortages have affected more than twice as many people as were affected in the 900 years before. Pestilences have increased in the earth and go on increasing. Mental and nervous disorders, heart diseases and cancer are reaching the proportions of a global calamity. And earthquakes, too, are bringing increased woe. The yearly toll in lives lost from earthquakes since 1914 has been ten times what it was before that year.

These events emphasize the preciseness of God's "timetable." They make us witnesses of fulfilled prophecies. They tell us what Satan the Devil already knows, namely, that we stand at the threshold of Armageddon, that his wicked rule is about to end, that 'God's kingdom come' will soon be a reality for the earth.—Rev. 12:12.

THE END OF 6,000 YEARS

In examining these Scriptural facts, something else also captures our attention. According to Bible chronology, we are already over fifty-two years into the wicked system of things' "time of the end." That time began in the autumn of 1914 C.E., at the termination of the "appointed times of the nations," and it is already far advanced. Jesus said that "this generation" that saw the beginning of this time period

in 1914 would also see its end. The generation that was old enough to view those events with understanding in 1914 is no longer young. It no longer has many years to run. Already many of its members have died. But Jesus showed that there would still be members of "this generation" alive at the time of the passing away of this wicked system of things in both heaven and earth. (Luke 21:32, 33) How much longer will it be, then, before God takes action to destroy the wicked and usher in the blessings of his Kingdom rule?

COMING IN THE NEXT ISSUE

- Mildness, a Christian Requirement.
- Instructing with Mildness.
- Commercial World Experiences Cause for Mourning.
- Do You Give 'Just as You Have Resolved in Your Heart'?

Interestingly, the autumn of the year 1975 marks the end of 6,000 years of human experience. This is ascertainable from reliable chronology preserved in the Bible itself. What will that year mean for humankind? Will it be the time when God executes the wicked and starts off the thousand-year reign of his Son Jesus Christ? It very well could, but we will have to wait to see. Yet of this we can be certain: the generation that Jesus said would witness those events is nearing its close. The time is close at hand. On God's "timetable" we are in the closing days of a wicked system of things that will soon be gone forever. A glorious new order is immediately before us. This is, therefore, good reason for Christians everywhere to rejoice. Yes, they rejoice because fulfillment of their prayers for the kingdom of God is now at hand.—Luke 21:28.

Therefore, keep in mind the admonition of the Lord Jesus when speaking of our day: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man." (Luke 21:36) The prophecy is sure; the time is short.

ize my ambition to pioneer which I felt would not be fulfilled until after my retirement." A sister, who was hesitant at first, said: "I can truthfully say these two months undoubtedly have been the happiest and most rewarding I have ever spent in Jehovah's service." Another sister wrote: "Never have I felt so close to Jehovah as I have during this month of April. . . . I have never known such happiness and contentment, nor has my conscience been so clear."

No doubt about it, brothers, vacation pioneering increased the happiness of these brothers, didn't it? That happiness can be yours too. It just requires taking a positive attitude toward this privilege and being willing, with Jehovah's help, to try it.

Brothers, we do not want you to feel that vacation pioneering is something everyone is obligated to do. No, it is a privilege that Jehovah invites you to take up. None of us should feel that we will lose Jehovah's favor if we cannot vacation pioneer. He loves the congregation publishers and blesses their activity too, doesn't he? We feel his holy spirit helping us as we try to do the things pleasing to him. However, there are times when we want to do more, to make a special effort to expand our activity for a while. Here is where the loving arrangement of vacation pioneering comes in. It is something we can take up whenever we want, and the increased blessings are ours for doing so. (Prov. 11:25) Imagine that a person found a room full of treasures and in the room was a door marked "More Treasures." Wouldn't he walk through that door? Of course he would. So it is with us. As publishers we have a treasure of service and connected with it is a door of opportunity marked, as it were, "Vacation Pioneering, More Treasures of Service."

We are sure that many this year will walk through that door and experience what treasures of service lie beyond it, even as many thousands have already done.

Increasing Your Ministry

Increases Your Happiness

Do you remember the Nazirite arrangement in the ancient nation of Israel? (Num.

6:1-21) Though all the Israelites were dedicated to Jehovah through their birth into his dedicated nation, individuals, from time to time, felt the need to do more. Perhaps they saw the privilege of going farther in their being more fully set apart to Jehovah. Not only by their actions but in all probability by word of mouth, those Nazirites declared the glory of Jehovah their God. If we were living back there, many of us would take up the Nazirite vow, wouldn't we?

Being a Nazirite meant a period of abstinence in order to live closer to God. When vacation pioneering, one abstains from other regular things to live closer to God, in this case by more time in direct service to God. It is Jehovah's loving arrangement by which we can satisfy this healthy Christian yearning and increase our happiness. The way thousands of you have responded to the invitation to vacation pioneer shows that the Nazirite spirit of wanting to have more spirituality is alive as never before. Yes, we have every incentive to take advantage of this happyfying arrangement.

Since we have dedicated ourselves to Jehovah, we want to do his will to the fullest extent possible. Making some special effort to do more than the usual helps us live up to our dedication. In view of the short period of time left, we want to do this as often as circumstances permit. Just think, brothers, there are only about ninety months left before 6,000 years of man's existence on earth is completed. Do you remember what we learned at the assemblies last summer? The majority of people living today will probably be alive when Armageddon breaks out, and there are no resurrection hopes for those who are destroyed then. So, now more than ever, it is vital not to ignore that spirit of wanting to do more.

Those who take up vacation pioneering know that adjustments must be made to care for all of their obligations. You mothers will have to arrange your affairs so that with family cooperation you can care for your household work as you pioneer for a while. One sister made adjustments in her schedule for laundering and ironing. To vacation pio-

ed to be October 5 (Julian) or September 29 (Gregorian) 537 B.C.E.—Ezra 1:1-4; 3:1-6.

"Here, then, very definitely established, is another milestone—the time when the seventy years of desolation of the land of Judah came to an end—about October 1, 537. (Jer. 25:11, 12; 29:10) It is now a simple formula to determine when the seventy years began. One has only to add

24. So when did the seventy years of desolation begin, and when did they end?"

70 to 537 to get 607. So about October 1, 607 B.C.E., the desolating of the land of Judah and the complete emptying out of its inhabitants was fully accomplished.

"The importance of the year 607 B.C.E. in this Biblical chronology will become more apparent in the following article, as we seek an answer to the provocative question, When was Adam created?"

25. The answer to what question is related to the year 607 B.C.E.?"

WHY ARE YOU LOOKING FORWARD TO 1975?

WHAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

"But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?"

1, 2 (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?"

"In the marginal references of the Protestant Authorized or King James Version, and in the footnotes of certain editions of the Catholic Douay version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?"

in which Adam was created. Since man naturally began to count time with his own beginning, and since man's most ancient calendars started each year in the autumn, it is reasonable to assume that the first man Adam was created in the fall of the year.

²⁸ Thus, through a careful independent study by dedicated Bible scholars who have pursued the subject for a number of years, and who have not blindly followed some traditional chronological calculations of Christendom, we have arrived at a date for Adam's creation that is 22 years more distant in the past than Ussher's figure. This means time is running out two decades sooner than traditional chronology anticipates.

²⁹ After much of the mathematics and genealogies, really, of what benefit is this information to us today? Is it not all dead history, as uninteresting and profitless as walking through a cemetery copying old dates off tombstones? After all, why should we be any more interested in the date of Adam's creation than in the birth of King Tut? Well, for one thing, if 4,026 is added to 1,968 (allowing for the lack of a zero year between C.E. and B.C.E.) one gets a total of 5,993 years, come this autumn, since Adam's creation. That means, in the fall of the year 1975, a little over seven years from now (and not in 1997 as would be the case if Ussher's figures were correct), it will be 6,000 years since the creation of Adam, the father of all mankind!

ADAM CREATED AT CLOSE OF "SIXTH DAY"

³⁰ Are we to assume from this study that the battle of Armageddon will be all over by the autumn of 1975, and the long-looked-for thousand-year reign of Christ

will begin by then? Possibly, but we wait to see how closely the seventh thousand-year period of man's existence coincides with the sabbathlike thousand-year reign of Christ. If these two periods run parallel with each other as to the calendar year, it will not be by mere chance or accident but will be according to Jehovah's loving and timely purposes. Our chronology, however, which is reasonably accurate (but admittedly not infallible), at the best only points to the autumn of 1975 as the end of 6,000 years of man's existence on earth. It does not necessarily mean that 1975 marks the end of the first 6,000 years of Jehovah's seventh creative "day." Why not? Because after his creation Adam lived some time during the "sixth day," which unknown amount of time would need to be subtracted from Adam's 930 years, to determine when the sixth seven-thousand-year period or "day" ended, and how long Adam lived into the "seventh day." And yet the end of that sixth creative "day" could end within the same Gregorian calendar year of Adam's creation. It may involve only a difference of weeks or months, not years.

³¹ In regard to Adam's creation it is good to read carefully what the Bible says. Moses in compiling the book of Genesis referred to written records or "histories" that predated the Flood. The first of these begins with Genesis 1:1 and ends at Genesis 2:4 with the words, "This is the history of the heavens and the earth . . ." The second historical document begins with Genesis 2:5 and ends with verse two of chapter five. Hence we have two separate accounts of creation from slightly different points of view. In the second of these accounts, in Genesis 2:19, the original Hebrew verb translated "was forming" is in the progressive imperfect form. This does not mean that the animals and birds

28. How does this chronology differ from Ussher's in regard to Adam's creation?

29. Why be concerned with the date of Adam's creation?

30. What may occur before 1975, but what attitude should we take?

31. What do the first two chapters of Genesis disclose?

to realize the import of what happened in 1914, it would still make the youngest of "this generation" nearly 70 years old today. So the great majority of the generation to which Jesus was referring has already passed away in death. The remaining ones are approaching old age. And remember, Jesus said that the end of this wicked world would come *before* that generation passed away in death. This, of itself, tells us that the years left before the foretold end comes cannot be many.

6,000 Years Nearing Completion

There is another way that helps confirm the fact that we are living in the final few years of this "time of the end." (Dan. 12:9) The Bible shows that we are nearing the end of a full 6,000 years of human history. What significance does this have?

When God gave his laws to ancient Israel, one of those laws involved keeping the sabbath day holy. On the seventh day of the week there was to be no labor. The people were to rest from all their toil. (Ex. 20:8-11) The Bible states that "the Law has a shadow of the good things to come." —Heb. 10:1.

Revelation chapter 20, verse 6, shows that God's heavenly kingdom will rule over the earth for one thousand years after the end of this system of things. That millennium will bring a sabbathlike rest to the earth and all those then inhabiting it. Hence, the first six thousand years since man's creation could be likened to the first six days of the week in ancient Israel. The seventh one-thousand-year period could be likened to the seventh day, the sabbath, of that week.—2 Pet. 3:8.

How fitting it would be for God, following this pattern, to end man's misery after six thousand years of human rule and follow it with His glorious Kingdom rule for a thousand years! This Kingdom

Christians have prayed for during many centuries.—Matt. 6:10.

When Do 6,000 Years End?

How can it be determined when 6,000 years of human history will end?

According to reliable Bible chronology, Adam and Eve were created in 4026 B.C.E.* From the autumn of

4026 B.C.E. to 1 B.C.E.	4,025 years
1 B.C.E. to 1 C.E.	1 year
1 C.E. to 1968 C.E.	1,967 years

Total to autumn 1968 5,993 years

This would leave only seven more years from the autumn of 1968 to complete 6,000 full years of human history. That seven-year period will evidently finish in the autumn of the year 1975.

Does this mean that the above evidence positively points to 1975 as the time for the complete end of this system of things? Since the Bible does not specifically state this, no man can say. However, of this we can be sure: The 1970's will certainly see the most critical times mankind has yet known. The deterioration in human relations—within families, communities, cities and nations, and between nations—will worsen, not improve. (2 Tim. 3:13) If the 1970's should see intervention by Jehovah God to bring an end to a corrupt world drifting toward ultimate disintegration, that should surely not surprise us.

If you feel that this is painting the picture too darkly, consider what warnings the hard facts have forced even men of this world to express. They sense that disaster is approaching, but, lacking the Bible's guidance, they do not know what to do about it. That is why *U.S. News & World Report* of June 10, 1968 said:

"What is developing, as many experts see it, is an era of confusion and doubts unlike anything experienced."

* For further details see the book "All Scripture Is Inspired of God and Beneficial," pp. 283 to 286.

AWAKE!

FULL-TIME SERVICE—YOUTH'S SPLENDID OPPORTUNITY

JEHOVAH is taking pleasure in his people." (Ps. 149:4) Just think of that, brothers! Our great God, Jehovah, takes pleasure in us, even though we are only tiny dust particles on this small earth in his vast universe. Though we are living scattered "in among a crooked and twisted generation," still he notices us and rejoices. (Phil. 2:15) Why? Because we are the ones he has seen to be righteous, the ones who are doing his will, among this generation. (Gen. 7:1) Yes, we have offered ourselves willingly in this day when he will take military action against this wicked system of things.—Ps. 110:3.

Among Jehovah's people there are many dedicated youths. Are you one of these? If you are, rejoice that you too have a share in making Jehovah's heart happy! (Prov. 27:11) Will you be finishing school soon? If so, what have you decided to do after you graduate? Or, are you one who has already finished school? What course of activity are you pursuing?

Of course, there may be a tempting offer of higher education or of going into some field of work that promises material rewards. However, Jehovah God holds out to you young folks many marvelous privileges of service in his organization. Which will you decide to take up? In view of the short time left, a decision to pursue a career in this system of things is not only unwise but extremely dangerous. On the other hand, a decision to take advantage of what God offers through his organization opens up excellent opportunities for advancement as well as a rich, meaningful life that will never end.

If you are out of school, can you take advantage of the many grand privileges open to you in the service of Jehovah God? One way you can do this is by deciding to enter the ranks of full-time service as a pioneer. There is a great need for full-time preachers and teachers today. It is a field of activity with a marvelous future.

Think of Jehovah's Christian ministry as a delightful corridor down which we are walking. Along this corridor is a large glass

door, and, peering through it, we see another corridor with other doors leading to various privileges of service. We notice that one glass door is marked Pioneer Service and the other doors beyond it are marked Special Pioneer Service, Bethel Service, Gilead Training and Missionary Service. Going through these doors offers you the splendid opportunity to use your life to the full in Jehovah's service. Will you put yourself in a position to do so by walking through the door marked Pioneer Service?—1 Cor. 16:9.

Yes, will you make yourself available for greater privileges of service in the organization that Jehovah has purposed to preserve forever? Or will you pursue a career in this unhappy, dying system of things? Consider what other youths decided when they were faced with the decision that you must now make.

TURNING DOWN WORLDLY OPPORTUNITIES IN ORDER TO PIONEER

Many young brothers and sisters were offered scholarships or employment that promised fine pay. However, they turned them down and put spiritual interests first. In some cases this was not easy, because of pressure from the world to take up its offers. For example, one young brother in Florida was offered a four-year scholarship in engineering at the University of Miami. One of his teachers did all he could to convince this young man to go to college. He even took him to visit some of these institutions to let him see what they were like, thereby hoping to get him to take advantage of the offer.

What did this brother decide to do? He went into the full-time pioneer service. Did he make the right decision? Well, think about this: During his pioneering he helped a family of five to take up Jehovah's pure worship. The father of the family was baptized in six months' time and later became a servant in the congregation. Also this pioneer helped two teen-agers to get on the road leading to life. Is it likely that he would have

HOW ARE YOU USING YOUR LIFE?

IS IT not apparent that most of mankind are living their lives for themselves? They are using their lives as *they* see fit, without concern for others. But what about us? The apostle Paul wrote to fellow servants of Jehovah, saying: "None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah."—Rom. 14:7, 8.

This is something for all of us to give serious thought to: It would be entirely inappropriate for us, while professing to be Jehovah's people, to try to live our lives with regard to ourselves only. As the apostle Paul wrote: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God."—1 Cor. 6:19, 20.

Are we not thankful that Jehovah God has purchased us and that we now belong to Him? He has bought us with the life of his own dear Son so that eternal death does not have to be our lot, but we have before us the opportunity to enjoy everlasting life. (John 3:16, 36) How are you affected by this loving provision of God? Does it not cause you to want to show Jehovah your deep appreciation? The apostle Peter noted that if we have the proper mental disposition we will be moved to "live the remainder of [our] time in the flesh, no more for the desires of men, but for God's will."—1 Pet. 4:2.

Is that what you are doing? Are you living no longer simply to satisfy personal ambitions or desires, but to do God's will? Are there ways in which you could share more fully in doing the will of God?

God's Will for Us

Jehovah makes clear in his Word that his will for us today includes accomplishing a great work of Kingdom-preaching before the end of this system comes. (Matt. 24:14) Jesus Christ did a similar work. He said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43.

Jesus did not hold back, but was whole-souled in his service to God. When we read the historical accounts of his ministry in the Gospels, how impressed we are with his energy and zeal in doing the Kingdom-preaching! Jesus knew that he had only a short time, and he did not spare himself in finishing his assignment. Should we not today be imitating his example, especially since we have such a short time left now in which to complete the Kingdom-preaching?

Yes, the end of this system is so very near! Is that not reason to increase our activity? In this regard we can learn something from a runner who puts on a final burst of speed near the finish of a race. Look at Jesus, who apparently stepped up his activity during his final days on earth. In fact, over 27 percent of the material in the Gospels is devoted to just the last week of Jesus' earthly ministry!—Matt. 21:1-27:50; Mark 11:1-15:37; Luke 19:29-23:46; John 11:55-19:30.

By carefully and prayerfully examining our own circumstances, we also may find that we can spend more time and energy in preaching during this final period before the present system ends. Many of our brothers and sisters are doing just that. This is evident from the rapidly increasing number of pioneers.

Yes, since the summer of 1973 there have been new peaks in pioneers every month. Now there are 20,394 regular and special pioneers in the United States, an all-time peak. That is 5,190 more than there were in February 1973! A 34-percent increase! Does that not warm our hearts? Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service. Certainly this is a fine way to spend the short time remaining before the wicked world's end.—1 John 2:17.

Circumstances such as poor health or responsibilities in connection with your family may limit what you can do in the field ministry. And yet, the pioneer ranks include many who have health limitations, as well as some persons with families. But these broth-

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prophecies regarding 1999

spirit, indicated a decisive move for the expansion of the missionary work. The record at Acts 13:2-4 tells us: "The holy spirit said: 'Of all persons set Barnabas and Saul apart for me for the work to which I have called them.' . . . Accordingly these men, sent out by the holy spirit, went down to Seleucia [the seaport of Syrian Antioch], and from there they sailed away to Cyprus." How thrilling that must have been for Paul and Barnabas—sailing to their first foreign assignment! The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our 20th century.

⁹ Paul went on to make three recorded missionary tours plus his journey to Rome as a prisoner. In the course of these, he opened up the work in several cities in Europe and preached the Kingdom message in countries and islands that today are known as Syria, Cyprus, Crete, Turkey, Greece, Malta, and Sicily. He may even have reached Spain. He helped establish congregations in many cities. What was the secret of his effective missionary activity?

Effective Teaching

¹⁰ Paul imitated Christ's way of teaching. Therefore he knew how to relate to people. He knew how to teach and how to train others as teachers. He based his teaching on the Scriptures. He did not try to impress others with his own wisdom but, rather, reasoned from the Scriptures. (Acts 17: 2, 3) Paul also knew how to adapt to his audience and how to use the local setting as a springboard for his message. As he said: "I have made myself the slave to all, that I may gain the most persons. And so to the

9. What did the apostle Paul accomplish by means of his missionary tours?

10. Why was Paul so effective in his missionary activity?

Jews I became as a Jew . . . To those without law I became as without law . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." —1 Corinthians 9:19-23; Acts 17:22, 23.

¹¹ Paul and his companions were effective missionaries. By perseverance and endurance, they established and strengthened Christian congregations everywhere they went. (Acts 13:14, 43, 48, 49; 14:19-28) The early Christian ministry was so widespread that Paul could eventually write about "the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world . . . , and which was preached in all creation that is under heaven." Truly, early Christian missionary activity affected people.—Colossians 1:5, 6, 23.

¹² However, by the beginning of the second century C.E., apostasy was creeping into the Christian congregation, even as Jesus and the apostles had warned. (Matthew 7:15, 21-23; Acts 20:29, 30; 1 John 2: 18, 19) In the centuries that followed, theology and pagan doctrine submerged the Kingdom message. Christendom sent out missionaries, not to preach the true Kingdom of God, but to impose on defenseless natives—often with the sword—the kingdom of their political masters and sponsors. Authentic Christian missionary work ceased but not forever.

¹³ Toward the close of the 19th century, Charles T. Russell, the first president of the Watch Tower Society, saw the need for missionary activity. He thus organized an extensive witnessing campaign, and he

11. What indicates that Paul and his companions were effective missionaries, and how widespread was the Christian ministry?

12. What caused the authentic Christian missionary work to cease for a time?

13. How did a missionary campaign get started in modern times, and what was accomplished by the end of 1916?

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tion of what Christ's Millennium holds in store.

Coinciding With Third Millennium?

World events since 1914 show that we are living in "the conclusion of the system of things." Jesus further said that the generation that was associated with these foretold events would "by no means pass away until all these things occur." Does this mean, then, that Christ's Millennial Rule will coincide with the third millennium?—Matthew 24:3-21, 34.

Jesus warned his disciples not to speculate. He said: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." (Acts 1:7) And regarding the exact "day and hour" when these events would occur, Jesus said that only his Father, Jehovah God, knew. (Matthew 24:36) Thus, the Bible is no supporter of any of the now growing number of dooms-

day prophets and movements that point to the stroke of midnight on New Year's Eve, 1999, as the end of the world.

However, present world events clearly show that the time of the end of this dark, wicked system of things is "well along" and that Christ's Millennium has "drawn near." (Romans 13:12) Instead of speculating on the exact day and hour for this to come, it is now high time to take in knowledge of God's requirements for survival. (John 17:3) In this way you can learn how to be among those to whom Jesus will say: "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world." (Matthew 25:34) Jehovah's Witnesses are willing and able to help you be among those who will enjoy the blessings of the coming grand Millennium.*

* A free home Bible study can be arranged by writing the publishers of this magazine.

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regarding false prophets

name; and therefore their speech shows them to be false prophets. While they claim to speak in the name of the Lord, their predictions neither come true nor tend to magnify Jehovah's name. According to the divine rule they prove to be false, and the Lord promises that in due time he will deal with them as he does with all hypocrites.—Matt. 24:51.

From the rules by which the prophets would be tested or judged it is evident that some things which were spoken in the name of Jehovah by the prophets were to have fulfilment soon after the time spoken. But the coming to pass of some of these events was not alone sufficient to prove one a prophet. Complete fulfilment must take place in due time. When Jehovah had a message for the future time it was indicated by words of the prophet such as Jeremiah used, to wit, "Behold, the days come, saith the Lord," or as Isaiah said, "It shall come to pass in that day." This is an important point in studying prophecy, and the student must keep it in mind. The test was provided by Jehovah, and to such test all the prophecies must be subjected. Many things spoken by the prophets of God have not yet had fulfilment. For instance, Isaiah prophesied that God would establish on earth a righteous government which shall rest upon the shoulder of the Messiah. (Isa. 9:6, 7) Also that all the nations would go up to Jerusalem and learn of Jehovah, follow his teachings through his government, and learn war no more. (Isa. 2:2-4) Jeremiah prophesied that God would make and inaugurate a new covenant with Israel and that by the terms of that covenant both those dead and those living should have an opportunity for a blessing. If these prophecies have not been fulfilled, and if all possibility of fulfilment is past, then these prophets are proven false.

which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."—Deut. 18: 21, 22.

(2) Any prophet whose message tends to turn people against God and his Word or to plant doubts in their hearts, or who denies or contradicts the Word of God, is a false prophet. In Deuteronomy 13: 5 are these words: "That prophet . . . shall be put to death; because he hath spoken to turn you away from the Lord your God."

(3) All God's holy prophets have been, and still are, persecuted for their faithfulness in telling the message God has given them to tell, while the false prophets have never yet been persecuted. The reason for this is obvious. God's holy prophets foretell the destruction of all false prophets, the destruction of all wickedness and of all wicked people. Of course, this arouses the anger of the false prophets' father, the Devil; and he instigates all manner of persecution against God's prophets, and uses his dupes to do the persecuting. God's prophets never persecute anybody, not even their enemies. All persecution is of Satan.

Judged by these three tests, Moses, Samuel, Job, Isaiah, Jeremiah, Ezekiel, and all the minor prophets of the Old Testament, as well as Jesus and the apostles, were true prophets. Every one of these uttered prophecies which have already come true, and others which are to be fulfilled in the near future. Every one of them magnified the name of Jehovah God; every one of them believed in the Bible as the Word of God and honored and revered the same, and taught others to do likewise. They stood like adamant against the heathen gods and the doctrines and theories of men; and without exception they were persecuted for giving out their message.

The conclusion, therefore, is irresistible that they were God's holy prophets. The difference between a true and a false prophet is that the one is speaking the word of the Lord and the other is speaking his own dreams and guesses. This is most emphatically stated in Jeremiah 23: 25-32, which reads: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. . . . yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams. . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. . . . Behold, I am against them that prophesy false dreams, saith the Lord, . . . and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them."

The true prophet of God today will be telling forth what the Bible teaches, and those things that the Bi-

ble tells us are soon to come to pass. He will not be sounding forth man-made theories or guesses, either his own or those of others. He will be telling forth the good news of the coming kingdom of Christ, which will bless all the families of the earth. Why will he be telling of this kingdom? The answer is, Because all God's holy prophets spoke of it, including Jesus and his apostles.

In the New Testament, and in our day, the word "prophet" has a thought similar to that of our word "teacher", in the sense of a public expounder. Hence when the term "false prophet" is used, we shall get the correct thought if we think of a false teacher. The false prophets or teachers of our day are referred to in the New Testament as "antichrists", for the reason that the word "antichrist" means "against Christ". Every person who denies the statements of Jesus or of the holy prophets is against Christ, because he is teaching that which is against the truth, against Christ and against Jehovah God.

The false prophets of our day are the financial, political and clerical prognosticators. They assume to foretell future events; but their dreams or guesses never come true, and are always contrary to the teachings of God's holy prophets. Let us note some examples of false teachings which are contrary to the teachings of Jesus and his apostles and which are put forth by the three classes just mentioned; namely, politicians, clerics and financiers.

With united voice they declare that the world is getting better and will continue to get better until Christ comes. Now note what God's holy teachers or prophets say on this subject. These declare that the world will get worse and worse, and that Christ will come for the purpose of converting the world. In 1 John 2: 18 we read: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." This text tells us that in "the last time" the world will be filled with antichrists. This being true, of course it will not be converted, as the false teachers claim.

Again, in 1 Timothy 4: 1, 2 we read: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared (as) with a hot iron." Again, in 2 Timothy 3: 1-5 is the following statement: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers"; and then follows a long list of other sins which will prevail in the last days. This text proves again that those men who foretell things out of harmony with the Bible statements are false prophets.

In 1914-1918 these same three classes told the whole

world that the great World War would end all wars and make the world safe for democracy; and that the young men who died on the field of battle would die sacrificial deaths as did Jesus and would go to heaven. Their prophecies did not come true. Therefore they are false prophets; and the people should no longer trust them as safe guides, but should look to the Lord through his revealed Word for their instructions as to what is to occur on the earth in the future.

The Apostle Peter warns us of these false prophets in the last days, saying: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (2 Pet. 2:1) There are many thousands of prominent religious leaders in our day who deny that the blood of Jesus bought the race; they claim that it was not necessary for Jesus to die; they go even further and claim that he did not die, but was really more alive than ever, when he was buried in Joseph's tomb. These are false prophets, because they contradict the Bible and the words of the holy prophets, and thus cast reproach on the Bible and lead people to doubt its truthfulness, and thus turn people away from God.

The words of God's true prophets on this subject are as follows: "Without shedding of blood is no remission." (Heb. 9:22) "Christ died for our sins according to the scriptures." (1 Cor. 15:3) "Ye are bought with a price." (1 Cor. 6:20) "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

Several texts tell us that Jesus was dead, and was raised on the third day. (1 Cor. 15:4) The false teachers claim that Jesus was not dead, and hence did not need a resurrection. These false prophets claim that it is the body that will be resurrected. But Paul, one of God's holy prophets, speaking of the resurrection of the dead, says: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! . . . that which thou sowest, thou sowest not that body that shall be . . . ; but God giveth it a body as it hath pleased him."—1 Cor. 15:35-38.

The false prophets claim that the earth is to be burned up at some future time; but God's holy prophets emphatically state to the contrary. In Ecclesiastes 1:4 we read: "The earth abideth for ever." Again, in Isaiah 45:18 we read: "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

These false prophets tell the people that God has provided a lake of fire and brimstone in which to torture for ever those who do not accept their teach-

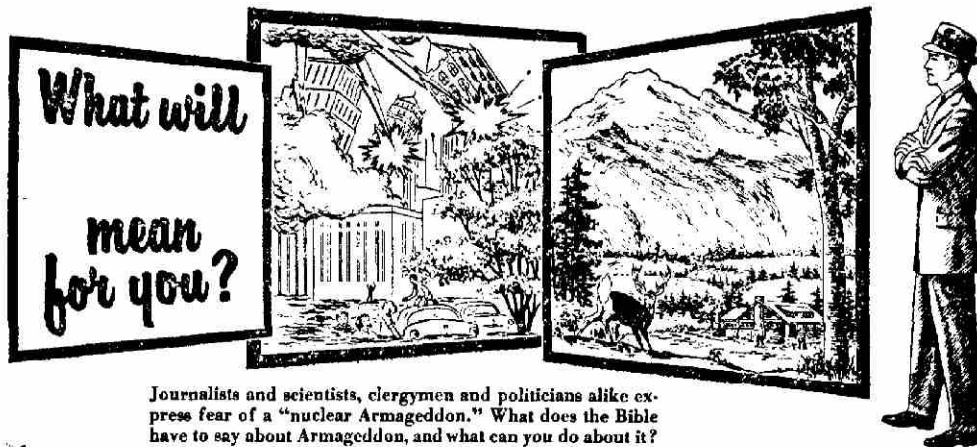
ings; others tell the people that many are in purgatory, and that it is possible to pray them out. They teach the people the doctrine of the trinity; namely, that 'God the Father, God the Son, and God the holy ghost are three persons in one, and all three equal in substance, in power and in eternity'. They tell the people that they need not study the Bible, 'because they cannot understand it'; and that if the people will follow the instructions of these false prophets they will not need to study the Bible. Without exception, these things are unscriptural and untrue, and tend to turn the people away from God and from Bible study.

These false prophets claim that the governments of earth, even though very wicked and corrupt, constitute God's kingdom on earth. They claim that all the saved will be in heaven, in face of hundreds of texts which say that the righteous shall inherit the land and dwell therein for ever. (Isa. 60:21) They discourage Bible study by telling the people that the "Bible is an old fiddle on which one can play any tune", that it is a book of mystery, and that God did not intend it to be understood. Such remarks turn people away from God and from the Bible, and brand the authors of such statements as being false prophets.

Why is it that the words of God's holy prophets are discredited, denied and sneered at, while the words of these false prophets are given the widest possible publicity, and approved by all great men of earth? The records of God's holy prophets, found in the Bible, show that Adam was the first man, and that he lived about 6,056 years ago. Quite recently a man found some bones in Nebraska, and broadcast to the world that they were the bones of a man who had lived in Nebraska over 5,000,000 years ago. His statement was wild, unreasonable and foolish; yet it could be published in the best magazines and newspapers, and retailed from the best pulpits and platforms in the world.

On the contrary, if any one should try to defend the accuracy of the Bible and prove that its authors were holy men sent of God, his copy would be refused by the best newspapers and magazines, and he would be denied the use of halls or pulpits to put forth his message. Should some paper be liberal enough to publish his defense, it would be so garbled as to discredit the author and hold him up to ridicule. Why is this true? The answer is that the false prophets, financial, political and religious, control the pulpit and the press; and that they desire to hold on to their positions of trust, influence and power. They do not want the truth, namely, that they are false prophets, to get out to the people; and so they use their power over the pulpit and press to keep the message from the people.

Anyone who will stand up to defend Jehovah God



Journalists and scientists, clergymen and politicians alike express fear of a "nuclear Armageddon." What does the Bible have to say about Armageddon, and what can you do about it?

SOMETIME between April 15 and 23, 1957, Armageddon will sweep the world! Millions of persons will perish in its flames and the land will be scorched." So prophesied a certain California pastor, Mihran Ask, in January, 1957.¹

Such false prophets tend to put the subject of Armageddon in disrepute. It would be a serious mistake, however, to dismiss Armageddon lightly on their account. Did not the religious leaders of Jesus' day misunderstand and misapply God's Word? But that did not justify anyone's despising Jesus' preaching of that Word, did it? So let none despise the subject of Armageddon merely because some misapply its prophecies. It is of the deepest concern to every living person, being one of the most important and timely teachings of the Scriptures. What it will mean for you will depend upon the course you take between now and Armageddon.

The term Armageddon is found but once in the Scriptures. "I saw three unclean . . . expressions inspired by demons . . . , and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them togeth-

er to the place that is called in Hebrew Armageddon."—Rev. 16:13, 14, 16, *margin*.

Armageddon literally means "Mountain of Megiddo," or "mountain of the assembly of troops." Situated some sixty miles northwest of Jerusalem, Megiddo has also come to be the name of an entire region, its plain, valley and city. Repeatedly, crucial battles were fought in this region, not only in Bible times but also since. There Judges Joshua, Barak and Gideon gained notable victories over the enemies of the Israelites. There also Kings Saul, Ahaziah and Josiah died in battle. Coming to modern times, there Napoleon, in 1799, handed the Turks a stinging defeat, even as did Lord Allenby in 1918.²

MISCONCEPTIONS

The subject of Armageddon is much misunderstood and that not only by extremists. Its importance is so little appreciated that a modern book on theology more likely than not will fail to make any reference to it. Even in certain voluminous Bible dictionaries and encyclopedias one looks in vain for any listing of it.

Then there are some, such as Allen P. Wikgren, chairman of the New Testament department of the University of Chicago,

A TIME TO

'Lift Up Your Head' in CONFIDENT HOPE



THE evidence that we are far along in the "last days" can be either good news or bad news to you, depending on the position you take. If you long to be free from a rule that has proved both unsatisfactory and unrighteous and that is torn more and more by discord and confusion; if you really love what is right and have a sincere desire to do the will of your Creator, then this evidence should make you rejoice. Why? Because, as Jesus Christ said: "As these things start to occur, raise yourselves erect and lift your heads up, because *your deliverance is getting near.*"—Luke 21:28.

A perfect government, heaven-based and with heaven's blessing and heaven's power backing it up, will soon take complete control of this earth. In this way God will answer the prayer: "Let your kingdom come." What better news could there be?

Still some persons may say: "How can you be sure? Maybe it is later than many people think. But maybe it is not as late as some persons claim. People have been mistaken about these prophecies before."

The Difference

True, there have been those in times past who predicted an "end to the world,"

even announcing a specific date. Some have gathered groups of people with them and fled to the hills or withdrawn into their houses waiting for the end. Yet, nothing happened. The "end" did not come. They were guilty of false prophesying. Why? What was missing?

Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that he was guiding and using them.

But what about today? Today we have the evidence required, *all of it.* And it is overwhelming! All the many, many parts of the great sign of the "last days" are here, together with verifying Bible chronology.

Take a simple illustration: Suppose on a hot day at the beginning of summer, someone told you that winter was coming within a week because he had seen some trees without leaves. But those trees could have died from disease or age. So, by itself that would not be enough evidence that winter was approaching. Especially so when none of the other trees had shed their leaves, when the heat continued day after day, and when the calendar told you it was just the beginning of summer. You

come because of any craving of his soul to the place that Jehovah will choose, 7 he must also minister in the name of Jehovah his God the same as all his brothers, the Levites, who are standing there before Jehovah. 8 An equal share he should eat, besides what he gets from things he sells of his ancestral goods.

9 "When you are entered into the land that Jehovah your God is giving you, you must not learn to do according to the detestable things of those nations. 10 There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, 11 or one who binds others with a spell or anyone who consults a spirit medium^a or a professional foreteller of events or anyone who inquires of the dead. 12 For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you. 13 You should prove yourself faultless with Jehovah your God.

14 "For these nations whom you are dispossessing used to listen to those practicing magic and to those who divine; but as for you, Jehovah your God has not given you anything like this. 15 A prophet from your own midst, from your brothers, like me, is what Jehovah your God will raise up for you—to him YOU people should listen— 16 in response to all that you asked of Jehovah^b your God in Ho'reb on the day of the congregation, saying, 'Do not let me hear again the voice of Jehovah my God, and this great fire do not let me see anymore, that I may not die.' 17 At that Jehovah said to me, 'They have done well in speaking what they did. 18 A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him. 19 And it must occur that the man who will not listen to my words

that he will speak in my name, I shall myself require an account from him.

20 "However, the prophet who presumes to speak in my name a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die. 21 And in case you should say in your heart: "How shall we know the word that Jehovah has not spoken?" 22 when the prophet speaks in the name of Jehovah and the word does not occur or come true, that is the word that Jehovah did not speak. With presumptuousness the prophet spoke it. You must not get frightened at him."

19 "When Jehovah your God cuts off the nations whose land Jehovah your God is giving you, and you have dispossessed them and have dwelt in their cities and their houses, 2 you will set apart three cities for yourself in the midst of your land that Jehovah your God is giving you to take possession of it. 3 You will prepare for yourself the way, and you must divide up the territory of your land that Jehovah your God proceeded to give you as a possession into three parts, and it must be for any manslayer to flee there.

4 "Now this is the case of the manslayer who may flee there and has to live: When he strikes his fellowman without knowing it and he was no hater of him formerly; 5 or when he goes with his fellowman into the woods to gather wood, and his hand has been raised to strike with the ax to cut the tree, and the iron has slipped off from the wooden handle, and it has hit his fellowman and he has died, he himself should flee to one of these cities and must live. 6 Otherwise, the avenger of blood^c may, because his heart is hot, chase after the manslayer and actually overtake him, since the way is great; and he may indeed strike his soul fatally, whereas there is no sentence of death for him, because he was no hater of him formerly. 7 That is why I am commanding you, saying, "Three cities you will set apart for yourself."

^a See Deuteronomy 16:5, footnote². ^b See Leviticus 19:31, footnote². ^c "Jehovah." Instead of the Greek word *Kyrios* the papyrus fragment of the 2d century B.C.E. known as P. Fouad Inventory No. 286, of the Greek *Septuagint* Version, has the four-letter Hebrew word (יהוה, YHWH) for God's name here. See verse 5, footnote². ^d Or, "the go'el of blood," M; "the avenger of the blood," LXX; "the neighbor of him whose blood was shed," Vg.

Ezek. 1:1-3; Amos 7:14, 15), by which means they also knew what to proclaim. (Acts 28:25; 2 Pet. 1:21) Some showed great reluctance initially. (Ex. 3:11; 4:10-17; Jer. 1:4-10) In Elisha's case, his divine appointment came through his predecessor, Elijah, and was symbolized by Elijah's throwing his mantle or official garment over Elisha.—1 Ki. 19:19-21; see *DREAMS*, pages 467, 468.

Though appointed by Jehovah's spirit, it does not appear that the prophets spoke continually under inspiration. Rather, God's spirit 'came upon them' at certain times, revealing the messages to be announced. (Ezek. 11:4, 5; Mic. 3:8) This had a stirring effect upon them, impelling them to speak. (1 Sam. 10:10; Jer. 20:9; Amos 3:8) They not only did things that were out of the ordinary but also their expression and manner doubtless reflected the intensity of their feeling. This may explain in part what is meant by individuals "behaving like prophets." (1 Sam. 10:6-11; 19:20-24; Jer. 29:24-32; compare Acts 2:4, 12-17; 6:15; 7:55.) Their total concentration and zealous boldness in their mission might cause their behavior to appear strange, even irrational, to others, just as a prophet so appeared to military chiefs when Jehu was anointed. Yet, on realizing that the man was a prophet, the chiefs accepted his message with full seriousness. (2 Ki. 9:1-13; compare Acts 26:24, 25.) When Saul, in pursuit of David, was caused to 'behave like a prophet,' he stripped off his garments and lay "naked all that day and all that night," during which time David evidently escaped. (1 Sam. 19:18-20:1) This does not mean that prophets frequently went naked, for the Biblical record shows the contrary. In the two other cases recorded, the prophet went naked for a purpose, to represent some facet of his prophecy. (Isa. 20:2-4; Mic. 1:8-11) The reason for Saul's nakedness—whether to show him as a mere man, divested of his royal garments, impotent against Jehovah's own regal authority and power, or for some other purpose—is not stated.

Jehovah used various methods to inspire the prophets: verbal communication through angels (Ex. 3:2-4; compare Luke 1:11-17; Hebrews 1:1, 2; 2:1, 2), visions that impressed God's message on the conscious mind (Isa. 1:1; Hab. 1:1), dreams or night visions given while the prophet slept (Dan. 7:1), and messages conveyed while the person was in a trance. (Acts 10:10, 11; 22:17-21) On occasion, music might contribute to the prophet's receiving the divine communication. (1 Sam. 10:5; 2 Ki. 3:15) Similarly, the proclamation of the inspired message was effected in diverse manners. (Heb. 1:1) Generally the prophet spoke it out orally, both in public places and in sparsely populated regions. (Jer. 7:1, 2; 36:4-13; Matt. 3:3) But he might dramatize the message by use of symbols or symbolic acts, as in Ezekiel's portraying the siege of Jerusalem by use of a brick, or in Hosea's marriage to Gomer.—Ezek. 4:1-3; Hos. 1:2, 3; compare 1 Kings 11:30-39; 2 Kings 13:14-19; Jeremiah 19:1, 10, 11; see *DREAM; INSPIRATION; VISION*.

DISTINGUISHING THE TRUE FROM THE FALSE

In some cases, such as that of Moses, Elijah, Elisha, and Jesus, God's prophets performed miraculous works that attested the genuineness of their message and office. Not all, however, are recorded as performing such powerful works. The three essentials for establishing the credentials of the true prophet, as given through Moses, were: the true prophet would speak in Jehovah's name; the things foretold would come to pass. (Deut. 18:20-22); and his prophesying must promote true worship, being in harmony with God's revealed word and commandments. (Deut. 18:1-4) The last requirement was probably the most vital and decisive, for an individual might hypocritically use God's name and, by coincidence, his prediction might see fulfillment. But the true prophet was not solely or even primarily a prognosticator, as has been shown. Rather, he was an advocate of righteousness, and his message dealt primarily with moral standards and their application. He expressed God's mind on

matters. (Isa. 1:10-20; Mic. 6:1-12) Hence, it was not necessary to wait perhaps for years or generations to determine whether the prophet was true or false by fulfillment of a prediction. If his message contradicted God's revealed will and standards he was false. Thus, a prophet who foretold peace for Israel or Judah at a time when the people were engaging in disobedience to God's Word and Law, of necessity was false.—Jer. 6:13, 14; 14:11-16.

Jesus' later warning concerning false prophets paralleled that of Moses. Though using his name, and giving "signs and wonders to lead astray," their fruits would prove them "workers of lawlessness."—Matt. 7:15-23; Mark 13:21-23; compare 2 Peter 2:1-3; 1 John 4:1-3.

The true prophet never foretold simply to satisfy human curiosity. Every prediction related to God's will, purpose, standards or judgment. (1 Ki. 11:29-39; Isa. 7:3-9) Often the future events foretold were the consequence of existing conditions; as the people sowed, so they would reap. The false prophets lulled the people and their leaders with soothing assurances that, despite their unrighteous course, God was still with them to protect and prosper them. (Jer. 23:16-20; 28:1-14; Ezek. 13:1-16; compare Luke 6:26.) They imitated the true prophets, employing symbolic language and actions. (1 Ki. 22:11; Jer. 28:10-14) While some were outright frauds, many were evidently prophets who became delinquent or apostate. (Compare 1 Kings 18:18; 22:9-7; Isaiah 28:7; Jeremiah 23:11-15.) Some were women, false prophetesses. (Ezek. 13:17-23; compare Revelation 2:20.) A "spirit of uncleanness" replaced God's spirit. All such false prophets were to be put to death.—Zech. 13:2, 3; Deut. 13:5.

As to those measuring up to the divine standards, the fulfillment of certain "short-range" prophecies, some being accomplished in just a day or a year, gave basis for confidence that their prophecies relating to a more distant future would also see fulfillment.—1 Ki. 13:1-5; 14:12, 17; 2 Ki. 4:16, 17; 7:1, 2, 16-20.

"SONS OF THE PROPHETS"

As Gesenius' *Hebrew Grammar* explains (second edition, 1952 printing; p. 418), the Hebrew *ben* (son of) or *beneh* (sons of) may denote "membership of a guild or society (or of a tribe, or any definite class)." (Compare Nehemiah 8:8, where "a member of the ointment mixers" is literally "a son of the ointment mixers.") The "sons of the prophets" may thus describe a school of instruction for those called to this vocation or simply a cooperative association of prophets. Such prophetic groups are mentioned as being at Bethel, Jericho and Gilgal. (2 Ki. 2:3, 5; 4:38; compare 1 Samuel 10:5, 10.) Samuel presided over a group at Ramah (1 Sam. 10:19, 20), and Elisha seems to have held a similar position in his day. (2 Ki. 4:38; 6:1-3; compare 1 Kings 18:13.) The record mentions their building their own dwelling place and the use of a borrowed tool, which may indicate that they lived simply. Though often sharing quarters and food in common, they might receive individual assignments to go out on prophetic missions.—1 Ki. 20:35-42; 2 Ki. 4:1, 2, 39; 6:1-17; 9:1, 2.

PROPHETS IN THE CHRISTIAN GREEK SCRIPTURES

The *prophetes* corresponds to the Hebrew *na-vi'*. The priest Zechariah, father of John the Baptist, acted as prophet in revealing God's purpose concerning his son, John, who would be "called a prophet of the Most High." (Luke 1:76) John's simple mode of life and his message were reminiscent of earlier Hebrew prophets. He was widely recognized as a prophet; even Herod felt some restraint due to him. (Mark 1:4-6; Matt. 21:26; Mark 6:20) Jesus said John was "far more than a prophet."—Matt. 11:7-10; compare Luke 1:16, 17; John 3:27-30.

Jesus, the Messiah, was "The Prophet," the long-awaited one foretold by Moses. (John 1:19-21, 25-27; 6:14; 7:40; Deut. 18:18, 19; Acts 3:19-26) His ability

rected, regardless of who had offered the interpretation. Loyalty to God and to his inspired Word was the issue here to be met. So, as an illustration of the loyalty required, even if a fleshly son should offer a wrong interpretation of divine prophecy and should persist in it, like a false prophet, then his own fleshly parents in their loyalty to God would have nothing further to do with him on a religious basis. Christian parents could not do as under the Mosaic Law covenant, namely, have him put to death; but they could pronounce him spiritually dead to themselves in spite of their parenthood of him physically. In this way, figuratively speaking, they "must pierce him through because of his prophesying." (Zechariah 13:3; compare Deuteronomy 13:1-5.) With their full consent, such a false prophet would be expelled, disfellowshipped, from the Christian congregation. By such loyalty on the part of all members of the restored remnant, the "prophet" of falsehood would be made to pass out of their "land."

²¹ Yes, too, the "spirit of uncleanness" would thus be made to pass out of their spiritual "land." If that spirit were an inspired expression of uncleanness by a would-be prophet or was any tendency, trend, or inclination to uncleanness, it would be disapproved and resisted by the loyal ones. As a consequence any uncleanness as to religious teaching or as to moral behavior would be forced to pass out, under the driving force of God's holy spirit. The God-given spiritual estate must be maintained as a "land" where clean, Scriptural living is carried on. Persons spiritually and morally unclean must be disfellowshipped therefrom.—2 Corinthians 6:14 to 7:1; compare Deuteronomy 13:6-18.

RELIGIOUS HYPOCRISY EXPOSED

²² Jehovah, the God of the true prophets, will put all false prophets to shame either by not fulfilling the false prediction of such self-assuming prophets or by having

21. How, too, was the "spirit of uncleanness" made to pass out of their spiritual "land"?

22, 23. (a) How does Jehovah put the false prophets to shame? (b) How does Jehovah describe the false prophets trying to hide their reason for feeling shame?

His own prophecies fulfilled in a way opposite to that predicted by the false prophets. False prophets will try to hide their reason for feeling shame by denying who they really are. They will try to avoid being killed or being pronounced spiritually dead by Jehovah's loyal worshippers. He foretold this by having his true prophet Zechariah continue on to say:

²³ "And it must occur in that day that the prophets will become ashamed, each one of his vision when he prophesies; and they will not wear an official garment of hair for the purpose of deceiving. And he will certainly say, 'I am no prophet. I am a man cultivating the soil, because an earthling man himself acquired me from my youth on.' And one must say to him, 'What are these wounds on your person between your hands?' And he will have to say, 'Those with which I was struck in the house of my intense lovers.'"—Zechariah 13:4-6, NW; JB; NE; NAB; contrast Amos 7:14-17.

²⁴ Thus Jehovah foretold that his people, in their "land" of restoration, would be so well instructed with his Word and would be so loyal to Him and His true prophecies that they would refuse to be friends and intense lovers of any false prophet. If they did not kill him, then they would discipline him and strike him so hard in their indignation that visible wounds and scars would result. Such marks on his person, yes, on his breast which would be partly exposed, would betray his identity in spite of the fact that he had discarded official garments that he had assumed to wear as a *bona fide* prophet of Jehovah God. From whom had he got such scar-producing wounds? From his intense lovers, whether these were his own fleshly parents or his intimate associates. However, their intense loyalty to Jehovah as the God of true prophecy would be stronger than their till-then intense love for a deceptive prophet. They would place love of God and his inspired Word above personal friendships with fleshly relatives or associates. Such a course would cause "the prophets

24. The scar-producing wounds on the deceptive prophet were admitted by him to be inflicted by whom, and what would this indicate as to loyalty to God in comparison with attachment to fleshly loved ones?

The Watchtower Bible and Tract Society
regarding errors in the Bible

It is the conclusion, therefore, of the Editorial Committee—and in this the officers of the Society concur—that the Society is the channel the Lord is using to carry on his work; that it has a divine commission, a work to perform, and which it is endeavoring, by the Lord's grace, to perform. If others have a different view, let them enjoy that view, but let us dwell together in peace. There is no occasion for controversy. We have no quarrel with any one who holds a different view.

While we may admit that there are many others who have truth and transmit it and who are not working in harmony with the Society, yet with frankness, but with all reverence and love, we must say that we believe the Society is the Lord's channel through which he is carrying on his specific work and that there is no other channel for the Lord's specific work. Therefore the Society does not recognize competition and has no controversy with any one who takes a position different from this stated. It merely states its position and grants the privilege to each and every one to take his own course. If any other body of Christians feel that they have a commission from the Lord to do a certain work, then with zeal they should press forward in that work. We are not, therefore, chargeable with the original thought that the Society is the channel, because, as shown by the above quotations from Brother Russell's pen, that was his thought long years ago; that he organized the Society with that thought in mind, and we are concurring in his conclusion.

THE FINISHED MYSTERY

It was the thought of Brother Russell to have the STUDIES IN THE SCRIPTURES issued in seven volumes and in 1886 he announced this fact. Following his death the Society caused to be prepared and published Volume VII, "The Finished Mystery," as one of the series of seven previously announced by Brother Russell. The doctrines therein set forth are in exact harmony with those announced in the other six. That it contains some mistakes is freely admitted. Even the Bible contains some. By mistake we mean a misunderstanding or misapplication. It does not contain any erroneous doctrines. It does attempt to carry—and, we will be pardoned for saying, succeeds in a measure at least—the message which seems to be contemplated by the commission given to the six described in Ezekiel 9. The Society in its annual official meeting adopted it as Volume VII of the series of STUDIES IN THE SCRIPTURES when, by an overwhelming majority, it required each officer to be elected to state that he accepted it as Volume VII: It was therefore in exact harmony with this that any ecclesia subsequently would ask its prospective elders and officers: "Do you accept the Seventh Volume and are you willing to teach it?" If he said, No, he was not disfellowshipped; no burden was put upon him. But he was told in kindness, We prefer to have some one to teach us who is in harmony with the Society and its work. This was no excuse or justification for any brother, elder or servant, to take offense and withdraw from the class. The proper course would have been and is to remain and strive to dwell together in peace in the study of God's Word.

By way of illustration, there are yet a number in the classes in various places who do not understand the vital doctrine of justification and consecration and who cannot properly apply the doctrine. There are many who are unable to give the clear distinction between the ransom and the sin-offering; and yet no one would think of disfellowshipping them because they are unable to do these things. On the same line of reasoning, it would be wholly improper to disfellowship one because he could not accept everything stated in the Seventh Volume. Let love be the controlling force, directing the actions of each one. It is readily to be seen that should a class elect one as elder who is out of harmony with the Society and opposed to the Seventh Volume such would at once create disorder instead of establishing order, unity and peace; and this of itself is conclusive proof that such a course would not be pleasing to the Lord. Our getting into the kingdom does not depend upon a clear vision of all the teachings of the divine plan; but it manifestly does depend upon the pure condition of heart of each one. God has promised to exercise his power in behalf of none other except the pure in heart. (2 Chronicles 16:9) Our conclusion is, therefore, that where the majority of the class accepts "The Finished Mystery" as the Seventh Volume it should be entitled to elect its elders in harmony with it; and that is a question for the ecclesia alone to determine and not for the Society, nor the minority.

THE V. D. M. QUESTIONS

Some have taken offense because those who stood for office have been asked the question: "Have you answered the V. D. M. questions and have you passed that examination?" No one in present truth has occasion to take offense at any other person for the asking of these questions. Brother Russell established the V. D. M. questions and expressly stated that he did so in order to ascertain who had the qualifications to teach; that he expected a time to come when there would be a great demand for teachers of the divine plan and then "we will want to know where we can lay our hands on them"—was his language.

The Scriptural qualifications set forth for elders (1 Timothy 3:1-7; Titus 1:6-9) among other things provide that an elder must be "apt to teach". How could an ecclesia better determine the qualification of a teacher than to submit to him questions such as the V. D. M.? Since the ecclesia is the exclusive body to determine who shall be its elders, it is entirely proper that this question be propounded to aid the members of the ecclesia to determine whether or not its elders are qualified to teach. Any one standing for office who would refuse to answer the question would show, it seems to us, an improper disposition and an unwillingness to aid the class.

It has been charged by those who oppose that the Society has made these questions tests of fellowship. This charge is wholly without foundation. We quote from THE WATCH TOWER of 1918, page 70, relating to this subject: "This does not mean that such persons who would not answer the foregoing questions in the affirmative should be disfellowshipped. On the contrary, they

covering of man's sin which excuses a sinner, as some have wickedly said.

The broad facts of history show that the world of men have not had an opportunity of knowing good. Darkness fell on the race; and during the passing of the centuries it has grown more intense, helped greatly thereto by the false and foolish teaching of the clergy.

The time of trouble now come on the world brings God's judgments on the nations for their neglect of God. Especially is this the case with those nations which have professed to be Christ's. The day of judgment under the reign of Christ will prove every man. Also

he who, against knowledge, has allowed himself to do evil, will find then that he has a harder task set him to work up the way of life than he who has kept himself under some restraint.

Thus both nations and individuals have responsibility; but by the ransom sacrifice of Christ God has first of all made provision for all men to be delivered from the bondage of the law of sin and death, so that in that day of judgment no man will find himself hindered or hurt by reason of the original weakness born in him through the fall of the first Adam.

AN INTERESTING QUESTION

QUESTION: Is it proper for those who have been in the truth only a short while to go out and sell the Society's books? Some insist that only those who have been a long time in the truth and are thoroughly posted on the Scriptures should engage in the service work. What is the proper course?

ANSWER: Satan adopts many subtle methods to deceive. It seems strange that any one who is consecrated to the Lord should even think that a brother must be thoroughly posted on the Scriptures before he could engage in the service work. Every one who loves the Lord should delight in proclaiming the Lord's good name, and whether he has been in the truth one year or twenty years would make no difference. If he loves the Lord he will be anxious to do something and should be given the opportunity.

Knowledge will not gain the approval of the Lord, but faithful devotion to the Lord will gain his approval. "Knowledge puffeth up, love buildeth up." Love means an unselfish devotion to the Lord. One who stays at home or attends class and digs deeply into the Bible with the thought of expressing his wisdom, is not one that has real love for the Lord's cause, but one who is anxious to shine. Let all the brethren who are consecrated to the Lord and who love him, actively engage in the service work.

Sometimes a member of a class will refuse to engage in the canvassing for the books because there are some mistakes in the books, and says his conscience will not

permit him to put books in which there are mistakes into the hands of the people. Of course this is another method that the enemy adopts to confuse the minds and furnish an excuse for not being faithful to the Lord. As every one knows, there are mistakes in the Bible and there never has been a book written yet that is perfect that has been written by any human hand. The Lord will take care of our infirmities if we use our best endeavors to serve him.

Those who engage in the service work are not supposed to stand on the street and preach; nor to give a technical explanation of the Scriptures. They are to get the message into the hands of the people and let them read. Those in the class who do not wish to engage actively in the service should not discourage those who wish to engage in it, and those who really love the Lord should not permit any one to discourage them but should go on in the service putting the books into the hands of the people and letting them read.

Some complain that there are mistakes in the *Studies in the Scriptures* and therefore they should not be put out. This is wrong. The *Studies in the Scriptures* contain a statement of the divine plan, and those in present truth who have been in the truth for any length of time got their knowledge from the *Studies in the Scriptures*. Others will be able to do the same thing.

Do not try to hide behind some excuse to hinder the service. Do with your might what your hands find to do and the Lord's blessing will continue with you richly.

LETTERS FROM AFIELD

A SECOND SERVICE WEEK DESIRABLE

MY DEAR BROTHER RUTHERFORD:

Loving greetings! After reading your new book, *Creation*, and now the *Year Book* for 1928 containing the wonderful report of the work for the past year, I feel that I must write you in order to let you know of my gratitude to our heavenly Father for all these good things of his providing.

It is very evident that *Creation* has come along at the right time, when the clergy in this country are more openly denying the Bible as Jehovah's revelation to man. I am sure that this book will be well received by the common

people, as I find the majority of these still believe the Bible to be God's Word and are getting disgusted with the clergy in their attacks upon it.

The attractive cover of *Creation*, and also the beautiful colored illustrations, will help considerably in getting it into the hands of the people.

I would also like you to know what a blessing the *Year Book* has been to me in considering the daily texts and comments up to date and also in reading of the progress of the Lord's work throughout the earth. It is truly marvelous to see how the Lord is blessing the remnant as they sing forth the honor of his name.