

These Scriptural injunctions apply to everything we may do, or endeavor to do, in the Lord's service. Those who have the money talent should not only use it "with simplicity" (without ostentation), but they should use it with wisdom. It should not go to assist in preaching either slight errors or gross ones, if they know it—neither by assisting in paying the expenses of meetings, nor in paying publishing expenses. And each one should *know*, directly or indirectly, what he is assisting to promulgate as truth. If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking anyone else with it. "Whatever is not of faith is sin," applies to this as well as to other matters.

These criticisms apply to WATCH TOWER publications as well as to others. Prove by God's Word all that you receive from this office. (1) See if it squares with the doctrine of the *ransom*: if it does not, you need go no further with the proving. (2) If it is in accord with that foundation of the gospel, proceed to examine it in the light of all the Scriptures. (3) If it stands these tests receive it and hold it fast, as being from God; and (4) circulate it wherever you can. (5) But if ever you get from us either tract or paper which you do not find in harmony with the Scriptures, surely let us know wherein it disagrees, and do not circulate it.

This advice in no way conflicts with our Lord's words in Mark (9:39), when, in reply to the disciples' statement that they had forbidden some one to cast out devils because he followed not with them, he said, "Forbid him not." It is not for us to *forbid* any one the exercise of his own talents according to his own wisdom. But if any one exercise his talents in a manner which we consider unwise or wholly or partially erroneous, it is our duty *not to render any assistance to the unwise course*. It is one thing to *forbid*, and to use sword and fagot to restrain, and quite another thing to leave them to themselves and to exercise your own talents according to your own judgment of the Lord's will. Some who are only babes in the present truth send in manuscript for publication in the TOWER and as tracts. With child-like simplicity they sometimes remark that their articles, etc., are chiefly extracts from the DAWN and TOWER. We have but one motive in publishing—namely, to disseminate the *truth*, as the Editor understands the Word of God to teach it. Let others publish what they please, and how they please; we *forbid them not*, and we *assist them not* if they follow not the lines of truth and, we have been guided of the Lord to see them, and are seeking to follow them. Nevertheless, to guard against the rejection of truth from other quarters, if the Lord shall choose to send it, we have appointed a *committee of three*, consisting of the Associate Editor and two others, to examine every article sent in for publication. Upon the recommendation of any two of that committee the Editor will publish any manuscript sent in—even though he should think it necessary to review and contradict the conclusions reached. It is the *truth*, and the truth only, that we desire to publish and circulate, and that in the best form of statements known to us. Take it kindly, therefore, if your articles are oftenest rejected; and know nevertheless of our love and sympathy and appreciation of your desires and efforts.

Some of the dear friends while desiring to do good are in danger of doing the reverse, by expecting that MILLENNIAL DAWN colporteurs have all the gifts and talents necessary for the public expounding of the truth, and therefore encouraging some to do so who have not those talents. This is a serious mistake which has already drawn some discredit upon the truths we all love to honor. The leaven of pride and ambition is perhaps not yet fully purged out of any, but is merely kept in subjection by grace; and all require help to overcome it and to purge it out, rather than suggestions, etc., which might develop it. Let us consider one another to provoke to love and good works. If you find a humble one with ability, encourage him in its exercise; but if he be not humble minded encourage him not, even though he have the ability; for the higher you push him the greater will be his fall; because "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

None love or appreciate the colporteurs and the work they are doing for the Lord and his sheep in the spread of the truth more than do we. But none more than we realize the danger to which some of them are exposed by dear brethren and sisters who, meeting them, expect that they are masters in Israel and able expounders of the Word. In endeavoring to meet this expectation some stumble over supposed types, and some over parables and over symbols of Revelation, and in general, over "questions to no profit, but to the subverting of the hearer."—Read 2 Tim. 2:14-21.

Of course the abilities or talents of God's servants differ; and it is proper that we should encourage such as have talents to use the best they possess in the most useful manner; but great care should be exercised to encourage only the *humble*, and then only in the exercise of talents or gifts *possessed*, and not in grasping for gifts with which they are not endowed. Our experience surely confirms the Lord's Word, that not many great or learned or wise hath God chosen—now, nor at any time. Surely our Lord's leading and blessing seem to have accompanied the circulation of the printed truth in a remarkable degree, in the present harvest: had he desired that the work be carried on in another way, he would have raised up more possessing the requisite abilities.

The Lord's blessing has wonderfully attended the colporteur work; so that through this agency over half a million volumes of the DAWN series are in the hands of the people, each preaching sixteen sermons on the Bible over and over again, and yielding greater and more lasting results than any public speaking. But the tendency we here mention (far more than the stringency of the times) has recently caused a great slackening of the colporteur work. Some of the ablest "harvesters" are doing less than one-tenth what they formerly did. And this in turn puts them back in their accounts with the Tower office, so that at present the indebtedness of colporteurs amounts to about seven thousand dollars, and causes serious inconvenience at a time when it is difficult to borrow money at a high rate of interest. This latter, however, is a secondary matter. We are glad to be able to give credit to all who need it, and whose time and energy are being expended in the work in the manner for which they have shown that they have the necessary gift or talents.

If we thought this to be a leading of divine Providence, pointing us to a change of methods, we should at once fall into line with it and co-operate. But we do not so view it. We believe, on the contrary, that it is but another of Satan's delusions and snares by which he would hinder the work and injure the harvest laborers. If we knew of any better publications for presenting the truth than those of the *Tower Tract Society*, we would surely discontinue present publications and put our energy upon those. But so long as you and we know of no other publications in any degree entering the field of present truth and standing fast upon the one foundation—the ransom—we cannot doubt that this agency, so far used, should continue to be used, with all of our united energies, until the Lord shall say, "Well done, thou good and faithful servant. . . . enter thou into the joy of thy Lord," or until we see some *better* way and are *sure* it is the Lord's way. On the contrary, the Lord is continually sending out new laborers, and opening the way for translations of M. DAWN into other languages.

Since Christmas a Baptist brother has received the truth, and is working at his trade and laying by the money needful to defray his expenses to New Zealand, where he hopes to spread the truth. And we have a proposition from two others to go to Australia.

All who are in agreement with the above sentiments should cast their influence by word and deed with their judgment. But let none misunderstand the loving motive which prompts you. Speak the truth *in love* (Eph. 4:15): "others save with fear, pulling them out of the fire."—Jude 21-23.

To those possessed of fewer or humbler talents than some others, and who are diligently and faithfully using such as they do possess, we would suggest that the time is not far distant when all the faithful will be crowned with the perfect abilities which will be common to all who shall become partakers of the divine nature. Meantime, each should use what talents he has to the best of his ability; assured that the faithful over one or two talents will receive the same blessed plaudit as the faithful with five talents—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

JACOB AT BETHEL

I. QUAR., LESSON X., MAR. 11, GEN. 28:10-22.

Golden Text—"Behold, I am with thee, and will keep thee."—Gen. 28:15.

VERSES 10, 11. Because of his faith in the promises of God and his appreciation of them, Jacob now undertook a long and

lonely journey on foot, and unaccompanied, that he might escape the murderous wrath of his brother. And in so doing he was leaving behind him and practically abandoning the earthly inheritance of flocks and herds, the wealth of his father

one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, while studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as God through the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further comfort and assistance in the good way. We call to mind the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, patience, long-suffering, brotherly kindness. Yet while we know this, there is something more that we need

—experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,

Come, fill our hearts and minds with rich intent!

Illuminate, instruct, and guide our wills,

That they may with thy mind be fully blent.

"By words divine that point the heavenly way,

By discipline's hard hammer, or by strain

Of heavenly music winged with pleading prayer,

By sunshine bright or dreary days of pain,

"Lead thou us on! This narrow, rugged path

We cannot keep alone; but led by thee,

The way grows luminous and sweet and fair,

Each earthly bond is loosed, and we are free!"

CONVENTION AT PITTSBURGH

ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsh were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opening at 9:45 a. m., with the Bethel service and followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of the public being present. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Much interest was centered in this election by friends throughout the world. Brother Russell had held the office of President from the organization of the Society, in 1884, to the time of his death. Approximately 150,000 votes were represented in person and by proxy. The session was opened by Vice-President Brother A. I. Ritchie with devotional services. He stated that the first work would be the appointment of a Committee on rules and regulations. As it would take a little time for the Committee to complete its work, four o'clock in the afternoon was set to hear its report. It was nearly five when the Chairman called the meeting to order. The report of the Committee was read and adopted by the convention.

The next order of business was the nomination and election of a President. Brother Pierson, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore

would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full of overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

In the world ye shall have tribulation. But be of good cheer. I have overcome the world." Thus we can be tranquil, brave and strong, very courageous, even though a thousand fall at our side and ten thousand at our right hand; for only with our eyes shall we behold the reward of the wicked, who say and do not.

THE BASIS OF EVERY SIFTING

We might have personal preferences here and there in the selection of elders among our little ecclesia or among officers and directors in the Society. But recognizing that the will of the Lord as expressed in the voice of the majority decides these matters, we can cast all our care in these, as in all things, on him who careth for us, knowing that all things are open and plain unto him with whom we have to do. He is working all things through Christ according to the counsel of his own will; and as he causes the deeds of evil men to praise him, restraining what would not, so even more assuredly he will overrule for his glory and our good if any error should come in through the earthen vessel of those who serve in his order and arrangement. (Galatians 2:11, 12) Let us take heed

that there never be in any one of us an evil unbelieving heart in departing from the living God, through which we become hardened by a delusion of sin.

Every sifting has rested on attacks upon the agency through which the Lord has sent his message. Not receiving it, but rejecting it and claiming to point to a definite time when the Lord cast it off, these while teaching error themselves are condemning "another man's servant," whom he, the Lord, is able to sustain (Romans 14:4) and to whom he gives evidence of his approval in supplying the proper meat at the proper time.

"For ye have need of patience [patient endurance] that after having done the will of God, ye might receive the promise [to rule with Christ]. For yet a little while, and he that shall come will come, and will not tarry. Now the just [my just One] shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition [See John 17:13], but of them that believe to the saving of the soul."—Hebrews 10:37-39.

TWO CAUSES OF DISSENSION IN THE CHURCH

A man is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this God calls new creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, the disloyal will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This great work has been in progress for more than nineteen centuries; and this

company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

The Lord speaks of his disciples being perfected in one. As each individual member of the church makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body of Christ becomes more efficacious.

THE TABLE OF THE GREAT KING

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."
—Psalm 23:5.

To serve in the courts of an earthly monarch has ever been considered a great privilege, and to sit at the royal table is an honor enjoyed by but a favored few. With this thought in mind we can especially appreciate the condescension of Jehovah as illustrated in the beautiful words of our text. Why should he come to this sinful, accursed realm and select even a handful of earth's inhabitants to be his sons and to serve them, as members of the divine family? If the Lord, the great King of the universe, has been pleased to prepare a table laden with "meat in due season" for his household and to invite us to partake thereof, it would be a most ungrateful, unworthy guest indeed who would spurn such a blessing and turn away from the food which God himself had set before him.

Our text indicates that to sit at the Lord's table would be to expose ourselves to the envious gaze of enemies, headed by Satan. "Thou preparest a table before me in the presence of mine enemies." Those who have been enlightened by present truth, who have been privileged to feast on the good things which the Lord has spread before his children during the past forty years, can appreciate the significance of this statement. One by one the harvest saints have left the Babylonish "tables of vomit" (Isaiah 28:8) to partake of the meat of present truth. In each instance it has meant persecution, and oftentimes vilification and ostracism which have been very hard to endure; yet in it all our cup of joy at the privilege of feasting upon the truth and of suffering for Christ's sake has literally overflowed.

"NOT IGNORANT OF HIS DEVICES"

With each publication of harvest truth, gladdening the hearts of the Lord's people, there has been manifested a corresponding hatred on the part of all the enemies of the truth; for indeed these "Helping Hands for Bible Students" have been plagues to ecclesiasticism.—Revelation 15:5-7.

Satan has been increasingly active in his endeavors to distract and to distract the minds of the Lord's people, and to draw them away from the table of truth which has been prepared for them. In some instances he has succeeded. It seems strange that any one who has once been privileged to

enjoy the food of the Lord's providing would on any account leave the King's table and household, and return to the emptiness of the world. Nothing has incensed the adversary more than has the seventh course of "meat in due season," which the Lord in his providence has seen fit to spread before us. While it has strengthened and refreshed thousands of the Lord's faithful children, "the seed of promise," it has been as a grievous plague upon the ecclesiastical lords, "the seed of Satan." Numerous are the insidious arguments that have been propagated by our wily foe to draw away the Lord's people from the food—arguments designed either to nauseate or to frighten them. More than ever has it been true, as expressed by our text, that this last feature of present truth was spread before us "in the presence of our enemies."

To those who are familiar with Satan's tactics it should hardly be necessary to suggest an offset to his arguments. Yet in order to strengthen the faith of those whose hearts are right, but whose minds have become temporarily confused, we are pleased to set forth a few positive evidences that none other than our Lord himself has served us with the truth of Ezekiel and Revelation, which at the same time constitute the last plague upon Babylon. Let us not say: "Why should we accept it as present truth?" Rather let us say: "Why should I not accept it as meat in due season from the Lord?"

THE "HAIL" OF PRESENT TRUTH

Did not the Laodicean messenger, "that wise and faithful servant," promise us throughout his ministry and in the hour of his death, that the church should expect and would receive an exposition of these two prophetic books? Have they not now been explained thoroughly and clearly and in accordance with all other features of the divine plan? Did not the same channel or agency which the Lord has been pleased to use in publishing the preceding messages of the harvest period also publish these truths for the comfort and encouragement of the church in its hour of direst need? **Is not the Watch Tower Bible and Tract Society the one and only channel which the Lord has used in dispensing his truth continually since the beginning of the harvest period?** Did not this last published message contain the "hail" of truth which the Scrip

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HIS COVENANTS

PART 3

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Ps. 50: 5, 6.

JEHOVAH writes his law into the heart of those who delight to do his will. His beloved Son, always faithfully devoted to his Father, says: "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." (Ps. 40: 8-10) This Psalm expresses the heart condition of those who are in the new covenant and who are diligent in proving their faithfulness to God. It is entirely unreasonable and unscriptural to conclude that Jehovah would make a new covenant with the Jews and then bring other nations in and make them proselytes to the Jews, causing them to become Jews; and hence the conclusion should be entirely put aside that natural Israel has anything whatsoever to do with the new covenant. (Matthew 11: 24) The new covenant is made with Christ Jesus in behalf of those who agree to do the will of God, and those who are brought into that covenant, and who continue faithful, must have the law of God written in their hearts and must from the heart declare the righteousness of Jehovah; otherwise they could not be 'the people of God taken out for his name'.

² The preceding issue of *The Watchtower* gave consideration to the prophecy of Jeremiah concerning the new covenant, and which consideration is now here continued: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 34) Clearly this prophecy reaches a climax after the Lord has come to the temple and gathered unto himself his faithful followers. This prophecy has no reference to teaching or delivering the truth to such as 'every man of the world', but applies entirely to those in the covenant and who continue faithful. According to another rendering of the text the apostle quotes

from this prophecy as follows: "And in nowise shall they teach every one his fellow-citizen and every one his brother, saying, (Get to know the Lord! because all shall know me from the least unto the greatest of them." (Heb. 8: 11, *Roth.*) This scripture, as here rendered, definitely limits the application thereof to those in the covenant and who are fellow citizens and whose citizenship is in heaven. We have now reached the end of the world, which means not merely the end of a certain time, and which is often spoken of as 'the end of the age', but the end of the operation of Satan's organization by the sufferance of Jehovah, and hence the time when preparation is being made to completely destroy Satan's power and his organization. The time feature is not the important thing, but the wrecking of Satan's organization is the important thing, because that has to do with the vindication of Jehovah's name. At the present time the Lord has gathered his people into his organization. It is the time of the fulfilment of Psalm 50: 5. Jehovah has taken out of the nations a people for his name; hence the climax of the new covenant is reached, and now the teaching of God's people is no longer done by men, particularly by such men as "elective elders", but all in Zion are children of God by his organization and are now taught of God.—Isa. 54: 13; John 6: 45.

³ *The Watchtower* is not the teacher of God's people. *The Watchtower* merely brings to the attention of God's people that which he has revealed, and it is the privilege of each and every one of God's children to prove by the Word of God whether these things are from man or are from the Lord. Christ Jesus at the temple is Jehovah's great High Priest in charge of the temple organization, and he is made the Teacher of the temple class; hence he teaches all the children of Zion. Jehovah is the great Teacher, and he and Christ Jesus are the teachers of God's people; hence the Lord says to his children: "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isa. 30: 20.

⁴ All at the temple will realize that their spiritual food comes to them from their Teachers, Jehovah and Christ Jesus, and not from any man. No one of the

J. F. Rutherford, m.d.

SACKCLOTH

“Sackcloth” is a symbol of reproach and mourning when applied to God’s people: “For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them.” (Ps. 69:9-11) Isaiah represented God’s anointed people on earth and he prophesied in sackcloth. (Isa. 20:2) *The Watch Tower*, and its companion publications of the Society, for forty years emphasized the fact that 1914 would witness the establishment of God’s kingdom and the complete glorification of the church. During that period of forty years God’s people on earth were carrying on a witness work, which work was foreshadowed by Elijah and John the Baptist. All of the Lord’s people looked forward to 1914 with joyful expectation. When that time came and passed there was much disappointment, chagrin and mourning, and the Lord’s people were greatly in reproach. They were ridiculed by the clergy and their allies in particular, and pointed to with scorn, because they had said so much about 1914, and what would come to pass, and their ‘prophecies’ had not been fulfilled.

One wearing sackcloth usually puts it on himself. God’s people on earth, after the reproach that came upon them following 1914, put sackcloth upon themselves as an evidence of mourning. (Lam. 2:10) This is proven by what appeared in *The Watch Tower*.

During the period of its publication *The Watch Tower* has been the mouthpiece of God’s children on earth. Immediately following the end of the Gentile

Fred W. Franz—For Defts.—Direct

such editorial committee? A. No, that was the Will of Pastor Russell.

Q. Who subsequently became the Editor of the magazine, the main editor of the "Watch Tower" magazine? A. In 1931, October 15th, as I recall, the "Watch Tower" discontinued publishing the names of any editorial committee on the second page.

The Court: He asked you who became the editor.

The Witness: And it said—

The Court: Who became the editor?

Q. Who became the editor when this was discontinued? A. Jehovah God.

Q. And who wrote the magazine under the direction of Almighty God? A. Various individuals contributed to the magazine, Judge Rutherford, and others.

Q. Who passed on what went into it? A. Judge Rutherford, primarily, and he also called in associates—

The Court: Who had the final say?

The Witness: Judge Rutherford supervised everything that went into the magazine, sir.

Q. Is the "Watch Tower" magazine dogmatic?

Mr. Bruchhausen: I object to that.

The Court: Objection sustained.

Mr. Covington: That is a statement that has been read to the jury from the magazine and I want to explain that.

Fred W. Franz—For Defts.—Direct

Q. And are there many such studies conducted in the homes of people by Jehovah's Witnesses? A. Thousands.

Q. And at such studies do Jehovah's Witnesses make an effort to encourage them also in the study of the "Watch Tower" magazine? A. No. The "Watch Tower" magazine is not made the subject of study. The booklets and bound books and some of the recorded lectures of Judge Rutherford are also studied.

Q. But at such studies do they attempt to encourage the individuals to study the "Watch Tower" magazine for themselves? That is the point I am getting at, privately? A. They recommend the "Watch Tower" magazine to these individuals and encourage them to subscribe for them, or they may establish a routine—a route and each issue of the "Watch Tower"—

The Court: The answer is that they encourage them to study it.

The Witness: That is right.

Q. When did the "Watch Tower" magazine first receive its published distribution upon the streets throughout the United States? Do you recall what year? A. That was in 1940.

Q. About what month? A. February.

Q. Do each of Jehovah's Witnesses have a congregation which he administers spiritual food to? A. Yes, sir.

Q. And is that amongst the people of good will in their homes? A. All those in a particular assignment of territory.

Q. How long have you been acquainted with Joseph F. Rutherford? A. Since his visit to Cincinnati—

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Mr. Bruchhausen: Unless it is in the magazine.

Mr. Covington: It says it is not dogmatic and I want to have him explain.

The Court: It doesn't say that?

Mr. Covington: Yes.

Mr. Bruchhausen: Then I will withdraw the objection.

The Court: And I will permit the answer.

A. The magazine is not dogmatic. Dogma literally means opinion and the "Watch Tower" does not set forth the opinion of man. The "Watch Tower" instead of being dogmatic is confident because it bases its conclusions upon the word of God and therefore it is sure of the ground upon which it is walking. It does not arrogantly assert any opinion with unwarranted positiveness.

Q. This statement is also found in the "Watch Tower" that has been introduced. Does the "Watch Tower" engage in controversies with individuals over what the Bible teaches? A. The "Watch Tower" does not engage in any verbal combats with anyone. It does not engage in controversies taking up matters of debating point by point.

The Court: The answer is, it does not engage in controversies.

The Witness: That is right.

Q. The magazine also uses the statement which has been referred to by counsel in the examination that it does not indulge in personalities. What is the policy of the "Watch

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Tower" in that regard and if the case of an individual is mentioned at any time is it for the purpose of indulging in personalities? A. The "Watch Tower" does not engage in personalities. It does not discuss persons for the purpose of bringing reproach upon them or either to glorify any individual. The "Watch Tower" discusses doctrines apart from individuals because of the effect of those doctrines upon people adhering to them.

The Court: And it uses the individuals as examples?

The Witness: Sometimes it may mention the name of an individual to introduce the history of the doctrine.

Q. That is in reference to the main articles? A. Yes.

Q. The statement was made from the witness stand by one of the witnesses for the plaintiff that objection was made to the inconsistency in the lecture "Face The Facts" with reference to the Resurrection. Explain that if you know, if there is such an inconsistency. A. Page 55 of the booklet, "Face The Facts," was mentioned and it was stated that that page declares that the dead will not be raised during the thousand year reign of Christ but will be first brought forth from the tomb at the end of the thousand years, but that page does not say any such thing.

Q. Do Jehovah's Witnesses conduct studies in the homes of people of good will? A. They do.

Q. Is that carried on throughout the entire United States? A. Yes, sir.

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The Court: How long, not the history.

The Witness: Since about 1914.

Q. Where did you become acquainted with him, first? A. In Cincinnati.

Q. And what year was it that you came to Bethel? A. 1920.

Q. Can you state the meaning of Bethel, why that name was given to the Family? A. It is a Hebrew word meaning "House of God" and was given to that household because they were all devoted to the Lord and they were brought together there to carry on the various functions of the Society at Headquarters.

Q. Is that a public institution or a private institution? A. Private institution, sir.

Q. And is it considered a family, and why? A. It is considered a family. We live together in the same house and we take all our meals together. We study the Bible together from which all outsiders are excluded.

Q. And could you tell the jury what the daily routine life of the members of Bethel Family is and was in 1939? A. We assemble at 7 o'clock in the morning in the dining room.

Q. Continue. A. First of all we used to sing—

The Court: In 1939 what did you do?

Q. From 1935 to 1939, I will put it that way. A. We used to sing a song the first thing. Judge Rutherford discontinued that out of consideration for the neighborhood who might object to singing so early in the morning. So now we simply have the morning text read out of the year book which has a text for each day

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of the year, and we devote 10 or 15 minutes to a discussion of that.

Questions are asked by members of the Family, and thereafter the Chairman calls upon various ones for comments and then throws open the discussion to anybody who volunteers a comment. Then at the conclusion of this the Chairman sums up the discussion and he has the year book comment read as the final complete summary. After that the Family rises and the Chairman conducts the morning prayer, asking God's blessings on the day's activities. Judge Rutherford almost exclusively offered those prayers when he was present, when he was alive, and at the conclusion of this leading there all of the Family join with the Chairman in saying the Lord's prayer. Then we have the blessing upon the meal. We take our breakfast. We reassemble in the dining room at 12:15 for our dinner, and when the family is sufficiently fed up we have the time thrown open for any service announcements or for Bible questions. Likewise, at the evening meal, which is at six o'clock, during the progress of the meal we listen to the radio from Station WBBR, our own station, and then towards the close of the meal we throw the time open for service announcements and any Bible discussion.

Q. What do you mean by service announcements and service discussions. A. The experiences that the publishers have had out in the field are permitted to be related, or if any representative of the Society has been sent out on an appointment to meet with another company, he may relate what has taken place there that is

July 1, 1973

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

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"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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