



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."  
- Ezekiel 35:15.

VOL. LXVI SEMIMONTHLY No 20

OCTOBER 15, 1945

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

## THE SCRIPTURES CLEARLY TEACH

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

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

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

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## "JEHOVAH REIGNS" TESTIMONY PERIOD

If you will read now the main articles appearing in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

## "WATCHTOWER" STUDIES

Week of November 18: "Jehovah Hath Become King!"  
¶ 1-21 inclusive, *The Watchtower* October 15, 1945.

Week of November 25: "Jehovah Hath Become King!"  
¶ 22-41 inclusive, *The Watchtower* October 15, 1945.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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

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## "CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in its issues several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just \$1.00 in the United States, or \$1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

OCTOBER 15, 1945

No. 20

### "JEHOVAH HATH BECOME KING!"

*"We give thanks unto thee, O Lord God, the Almighty, Who is, and Who was; because thou hast taken thy great power, and hast become king."—Rev. 11: 17, Rotherham.*

**J**EHOVAH has become king since A.D. 1914. Can you take that statement? Can you too be thankful and rejoice because Jehovah God has at last taken up his reign? It was long ago foretold, by his own Word, that at some time he would become King with reference to this earth. You did not think, did you? that wickedness and oppression of humankind were going to continue on earth forever, without letup. The permission of wickedness in any part of God's universe is only for a limited time, until the supreme issue of His universal sovereignty is settled. The beginning of Jehovah's reign means that the end of the free activity of wickedness is now in sight.

\* Never in all the passage of time from everlasting to everlasting has there been a period like ours. This is because Jehovah has begun reigning by the instrumentality of a new creation. Such creation was never before in existence, and now he makes it his capital organization of the universe. His sacred Word calls that capital organization "Zion"; and the chief one in it is his first-begotten Son. By exalting his only begotten Son to be the principal member of the capital organization Jehovah has exalted him far above all angels and all other created heavenly powers. Jehovah has now brought his first-born Son to the beginning of a new world which will cause righteousness to spring up everywhere on earth. Jehovah's reign, therefore, brings in that New World of righteousness.

\* At his appointed time Jehovah empowered his dear Son to reign with him as his Consort for the vindication of the divine cause of righteousness. That appointed time was A.D. 1914, in the autumn of which year the "times of the Gentiles" came to an end. At that expiration of the Gentile times Jehovah's Theocratic Government was due to arise and assert itself. When those Gentile times or "times of the nations" began, in the autumn of the year 607 B.C., the typical Theocracy which Jehovah had

established over his chosen people of Israel in Palestine was overthrown. Gentile domination over all the earth then went into effect. In a reverse way, when the 2,520 years of the Gentile times ran out, A.D. 1914, Jehovah's Theocracy asserted itself again toward this earth. This time it was not the typical Theocracy in Israel, but the new and everlasting Theocracy of Jehovah by means of his capital organization Zion. There Jehovah's beloved Son, Christ Jesus, came, and Jehovah gave him the authority of the Kingdom, to reign as Jehovah's Consort and Chief Executive in The Theocracy. (Ezek. 21: 27) Hence it may rightly be announced now that "Jehovah hath become king!" The not distant outcome of this event will be Jehovah God's visitation upon all Gentile nations of what they visited upon ancient Jerusalem, namely, destruction. They will never tread Jehovah's Theocracy under foot, but it will tread them down in destruction.—Isa. 26: 4-6; Mal. 4: 1-3; Mic. 7: 8-10.

\* In this time, when politicians, financiers, and religious clergymen are campaigning for the setting up of the United Nations Organization for world peace, security and collaboration, *The Watchtower* makes no apology for promoting the publicity campaign to announce that "Jehovah hath become king" and "Jehovah reigns". *The Watchtower*, as the publicity organ of Jehovah's witnesses, is Theocratic and is under divine commandment to publish to the ends of the earth Jehovah's reign begun. In our October 1 issue this magazine treated Psalm Ninety-six as having its application now since 1914. It especially emphasized verse ten, which expresses Jehovah's commandment: "Say among the nations—'Jehovah hath become king: surely he hath adjusted the world, it shall not be shaken, he will minister judgment unto the peoples with equity.'" (*Rotherham Psalms*) This unique announcement of Jehovah's reign is part of the theme of the "new song" which Psalm Ninety-six calls for to be sung now to Jehovah. Psalm Ninety-seven, which follows, is without any title in the

1 Since when has Jehovah become king? and what does this mean regarding wickedness?

2. Why in all the passage of time has there never been a period like ours?

3 What are the time-facts which prove that "Jehovah hath become king"? and what does this mean for the Gentiles?

4. Why does *The Watchtower* make no apology for the publicity campaign announcing this? and what do we now take under detailed consideration?

Hebrew text, and, in some old Hebrew manuscripts, Psalm Ninety-seven is written as a part of Psalm Ninety-six. Hence the answer to the call in the Ninety-sixth Psalm to sing the "new song" seems to be the Ninety-seventh Psalm. It appears to be the full theme of the new song which Jehovah's witnesses must sing throughout the coming postwar epoch. So we now take it under detailed consideration.

#### PSALM NINETY-SEVEN

\* The usual renderings of Psalm 97, verse 1, are weak and do not properly express the present meaning and setting of the announcement when they say: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad." (*Am. Stan. Ver.*) "The Lord reigns; let the earth rejoice! Let the many coast-lands be glad!" (*Amer. Trans.*) "The Lord hath reigned, let the earth rejoice: let many islands be glad." (*Douay; and Young*) Hence Bible commentators have interpreted this verse as referring to Jehovah's reigning from the time of creation and as having always exercised his universal sovereignty.

\* It would be nothing unusual to announce Jehovah's reigning over the universe as having been in operation from creation onward. But in the Hebrew text of the Psalm the expression used regarding His reign means not a continuous reigning from time past, but means that his reign has begun and that he has become King! "*Jehovah hath become king—let the earth exult, let the multitude of coastlands rejoice.*" (Ps. 97: 1, *Roth. Pss.*) The identical Hebrew expression is used concerning others to denote their becoming king; as, for example, "Adonijah *hath become king!*" (1 Ki. 1: 18, *Roth.*); "Now Jehoshaphat son of Asa *began to reign* over Judah" (1 Ki. 22: 41, *Roth.*); "Hezekiah *began to reign* when he was five and twenty years old." (2 Chron. 29: 1) So, too, the announcement at Psalm 96: 10 and at Psalm 97: 1 refers to Jehovah's assumption of power as King over the whole earthly globe.

\* Since the rebellion of man in Eden, Jehovah has not reigned over all this earth. This fact is shown in the historic words of 1 Chronicles 29: 23 (*Am. Stan. Ver.*), that "Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him". Hence Jehovah God, by his anointed king, Solomon, reigned only over the land of Israel; and when that typical Theocratic government was overturned by the Gentile nations in 607 B.C., at which time Jerusalem and its temple were destroyed and the king and his surviving people were carried away captive to Babylon, then Jehovah God ceased to reign in Israel. He was therefore

reigning toward no part of the earth, the Gentile nations being allowed to hold the domination of all parts of the earth. But their period of uninterrupted domination was defined by Jehovah God to be for seven symbolic "times", or 2,520 years actually; and hence their "times" ran out A.D. 1914. Jehovah's ousting of them by his Co-regent Christ Jesus must now be under way, for "JEHOVAH HATH BECOME KING!"

\* During the years 29-33 (A.D.), when Christ Jesus announced to the Jews in Palestine "The kingdom of heaven is at hand", he did not mean that Jehovah had then become king and was beginning to reign. Although Christ Jesus at that time received the right to become the Consort and Co-regent with Jehovah in the coming Theocratic Government, yet neither he nor Jehovah God then began to reign. Jesus refused to let the people make him king by force (John 6: 15); and his proclamation that the kingdom of heaven is at hand and that "the kingdom of God is among you" meant merely that he, as God's anointed King, was in the midst of them. To his enemy, Pontius Pilate, Jesus said: "Thou sayest that I am a king," and, "My kingdom is not of this world." (Matt. 4: 17; Luke 17: 21, *margin*; John 18: 37, 36) He instructed his disciples to pray for God's kingdom to come, and informed them that the Kingdom was yet a long way off and its coming would be signalized by remarkable visible signs or physical facts on earth. Those signs began to come true in 1914, exactly 2,520 years to the day from the time that Jerusalem was destroyed by the Gentile king, Nebuchadnezzar, namely, July 27. On that day, in 1914, Germany rejected the British proposal for a conference. This broke down all barriers for World War I to begin. Next day, July 28, Austria-Hungary declared war on Serbia; and on August 1, Germany declared war on Russia. Other declarations of war quickly followed as total nation rose against nation, and total kingdom rose against kingdom. By the ending of the Gentile times in October, nine European and Far-Eastern nations were embroiled in war, and on October 30 the tenth nation, Turkey, went into the war.

\* Over what were the nations angry with one another? Over the domination of the earth, and that without regard for Jehovah God. No clearer proof could there be than this, that the "times of the Gentiles" had ended, exactly on time, and that the uninterrupted rule of Satan's kingdom had ended, and that Christ Jesus was now present in God's kingdom with power to act against all the enemies of Jehovah's Theocracy. As the years marched onward from 1914 the details of the sign began to appear more and more clearly to show to Jehovah's wit-

5. What are the usual renderings of Psalm 97: 1, and why are these weak in expression?

6. What is the real meaning of the Hebrew word regarding Jehovah's reigning as shown by the usage of the word elsewhere?

7. Since when had Jehovah ceased to reign? and for how long?

8. (a) What did Jesus' proclamation "The kingdom of heaven is at hand" mean as to Jehovah's reign? (b) When did the signs of the ending of the Gentile times begin? and in what order?

9. Over what were the nations angry? and what facts concerning rulership did their expressed anger prove?

nesses that the coming of Christ Jesus into the Kingdom had taken place. Yes, he was present in the established Kingdom to rule in the midst of his enemies until he finally destroys them at the coming battle of Armageddon.—Matt. 24: 1-22.

<sup>10</sup> The kingdoms of this world, even though they muzzle the snarling dogs of war during the postwar organization of the world, will never become a part of Jehovah's kingdom by Christ Jesus. Jehovah's kingdom is the kingdom of the New World of righteousness. It will be no new patch upon the old garment of this threadbare international organization of politicians, commerce, and religion. Jehovah will make all things new. He will not adopt, reform, and take over any of the corrupt old things. Before the throne of God in the heavens the holy angels are sounding out the message of the hour, as shown to us in advance at Revelation 11: 15-18: "The seventh messenger sounded; and there came to be loud voices in heaven, saying—The kingdom of the world [the new world] hath become [the kingdom] of our Lord and of his Christ, and he shall reign unto the ages of ages. And the twenty-four elders who before God do sit upon their thrones fell down upon their faces, and rendered homage unto God, saying—We give thanks unto thee, O Lord God, the Almighty, Who is, and Who was; because thou hast taken thy great power, and HAST BECOME KING. And the nations were angered; and thine anger came."—*Roth.; Moffatt.*

<sup>11</sup> It is therefore no time to be silent about these facts. As regards Jehovah's witnesses, that is to say, the remnant of the heirs of the kingdom of heaven and also their earthly companions of good-will, for these to be silent about such all-important facts in fear of the angry nations of this world would mean to have unclean lips before God, his Kingdom-message being the only clean message. It would mean obeying man rather than God, and would spell rebellion against the reigning Sovereign of the universe, Jehovah God. The course of obedience as concerns Jehovah's witnesses lies in no way but to sing out the "new song" unto Jehovah. This they are faithfully doing, since 1919. Nothing like it is being heard elsewhere on the earth, not even in religious circles, Catholic, Protestant, Jewish, or heathen. How different the "new song" in the mouths of Jehovah's witnesses is from the religious-political song of the clergy of "Christendom" shows up clearly as we progress further in our study of Psalm Ninety-seven.

#### CAUSE FOR GLADNESS

<sup>12</sup> "Jehovah hath become king—let the earth exult, let the multitude of coastlands rejoice." So begins the

"new song". Christ Jesus predicted that at the beginning of Jehovah's reign there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken". (Luke 21: 25, 26) Such *earth* of Satan's visible organization could never be the earth that is called upon to exult over Jehovah's becoming king. In the day of the royal psalmist who composed this song under inspiration the earth that exulted at having Jehovah reign over it by his anointed king at Jerusalem was the little land of Israel, the land of Jehovah's typical Theocracy. All lands outside were Gentile lands under Satan the Devil, "the god of this world." Accordingly in this day of Jehovah, which begins with his taking power as King, the earth that is called upon to rejoice and exult is the visible earthly organization of his consecrated people, particularly the remnant of those who are Israelites after the spirit, "the Israel of God." The Israelites after the flesh are being repatriated in the land of Palestine, but everybody knows that such Jews are not exulting over Jehovah's having become King. They are putting their confidence in the United Nations Organization and its "trusteeship" section. But the spiritual Israelites, who have chosen to be known as "Jehovah's witnesses", are rejoicing at Jehovah's reign begun and are not ashamed to let their exultation be known by singing the "new song" unto Him in the hearing of all the nations of the earth.

<sup>13</sup> Since these are not selfishly keeping their joy and exultation to themselves, but are preaching God's kingdom by Christ Jesus to all the nations for a witness, therefore the "coastlands" are helped to rejoice. How could such coastlands rejoice unless the earthly organization of the remnant of spiritual Israelites let the reason for their own joy be known along all the coasts of the continents and isles of the sea? The "multitude of coastlands" that are bidden to be glad with the remnant must therefore represent the numberless throng of persons having good-will toward God and his Theocracy. These come out from all nations, kindreds, people, and tongues. They are not spiritual Israelites called to union with Christ Jesus in the kingdom of heaven. So they are pictured by the Gentile strangers within the gates of Israel worshiping the same God as the Israelites did, Jehovah. After describing the company of spiritual Israelites as sealed for the heavenly kingdom, the apostle John describes his vision of this great crowd of good-will strangers, saying, at Revelation 7: 9, 10: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds,

<sup>10</sup> Why will not the nations, even by postwar methods, become the kingdom or a part of the kingdom of our Lord God Almighty?

<sup>11</sup> Why are Jehovah's witnesses not now silent about these facts?

<sup>12</sup> What is the earth that is exhorted to exult and that does so?

<sup>13</sup> Who are the "multitude of coastlands" that are bidden to rejoice? and how are they bidden?

and people, and tongues, stood before the throne [of God], and before the Lamb [God's dear Son], clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb [Christ Jesus]." And then, showing that this multitude sincerely rejoice and are glad over Jehovah's beginning to reign, it is written, at verse seventeen: "And God shall wipe away all tears from their eyes."

<sup>14</sup> The religionists of "Christendom" may think that Jehovah's witnesses are foolish freaks and deceiving themselves. It is just because the religionists cannot see with their natural eyes in the skies that Jehovah has taken the throne of universal sovereignty and has put Christ Jesus at his side to extend his scepter out of Zion and to rule amidst his enemies. But the doubting religionists are the foolish ones, because no man has ever seen Jehovah God and no man can ever see him and live. Hence it would be impossible for human creatures to behold literally these mighty events taking place in the heavens. And it would be foolish for human creatures to demand to see such events with their actual eyes in order to believe that they have taken place. "Blessed are they that have not seen [with natural eyes], and yet have believed." (John 20: 29) So, in order to believe, it requires Jehovah God to reveal such marvelous heavenly events to his witnesses by making clear to them the meaning of his written Word and showing to them the fulfillment of the prophecies which foretold the beginning of Jehovah's reign by his Son. Hence belief in the establishment of Jehovah's Theocratic Government by Christ in 1914 is built upon a firm and unshakable foundation. It is no deceptive dream. Testifying to the fact that Jehovah's witnesses would not see with natural vision His enthronement in The Theocracy in 1914, Psalm 97: 2 next says: "Clouds and darkness are round about him: righteousness and justice are the foundation of his throne."—*Am. Stan. Ver.; Roth. Pss.; Amer. Trans.*

<sup>15</sup> Faith in God's Word and in his fulfilled prophecies can pierce those clouds and darkness to see the great enthroned Theocrat with his anointed King at his side. So, too, the modern device of radar when installed in airplanes, ships and ground airport stations can detect approaching aircraft or surface vessels in the black darkness of night or in fog, far beyond the capabilities of human sight, and automatically aims weapons of war to hit enemy targets although miles away. The clouds and darkness are meant to hide God's purposes from the unbelievers and opposers. Instead of meaning that he loves the

darkness of iniquity and does the works of darkness, the clouds and darkness about him are a manifestation of Jehovah's awesome power and glory, creating a due fear in the hearts of men.

<sup>16</sup> When Jehovah God by his holy angel descended upon Mount Sinai in Arabia to give the law and commandments of his covenant to the Israelites by Moses, he manifested his power and glory by thunders, trumpet sounds, lightnings, fire, clouds, and thick darkness. (Ex. 19: 16-19) Said Moses to the Israelites: "Ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "And ye said, Behold, the Lord our God hath shewed us his glory and his greatness."—Deut. 4: 11-13; 5: 4, 22-26.

<sup>17</sup> Likewise, when King Solomon dedicated the newly built temple at Jerusalem and the priests had placed the sacred ark of the covenant inside the Most Holy of the temple. Then, as recounted at 2 Chronicles 5: 13, 14; 6: 1, "the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God. Then said Solomon, The Lord hath said that he would dwell in the thick darkness." Thereupon Solomon offered a prayer and earnest entreaty to Jehovah. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." (2 Chron. 7: 1, 2) According to Eliphaz the Temanite, some religionists will say: "What does God know? Can he judge through deep darkness? Thick clouds conceal him so that he cannot see, and he walks upon the vault of the heavens." (Job 22: 1, 13, 14, *Amer. Trans.*) But to the contrary of denoting God's not knowing, the clouds and darkness round about him denote that he is inscrutable to man and that his wisdom is beyond being penetrated by man. He lifts the darkness concerning his secret purposes only to those who draw nigh to him in faith and with fear.

—Ps. 25: 9, 14.

<sup>18</sup> In these days of devilish deceptions to make men unconcerned and undesirous of the reign of Jehovah God, the politicians and the religionists chew many

14. As to seeing Jehovah begin to reign and enthrone his Son, why are the religionists, and not Jehovah's witnesses, the foolish ones?  
15. Why are the clouds and darkness round about him? and of what are they a manifestation?

16. How was this manifested at Mount Sinai?  
17. (a) How was it also manifested at the temple Solomon built?  
(b) Do clouds and darkness prevent God's knowing? or otherwise?  
18. How are lovers of righteousness in danger of being deceived? and of what does the new song give such ones a sure promise?



words about "social justice", and they draw up and arrange to enforce a statute for an international court of justice. How they do flatter themselves that they can bring in a world organization of righteousness! At the same time they forget the great Judge of all and do not believe that he will put in force a government that will bring in absolute justice and righteousness. In fact, they do not want such absoluteness of justice to be applied to this earth, including themselves, lest there should be no way to justify themselves and keep on with their selfish schemes. For the safe guidance of lovers of equal justice and of more than a superficial righteousness, the new song unto Jehovah says: "Righteousness and justice are the foundation of his throne." (Ps. 97: 2, *A.S.V.*) That fact gives sure promise of a just and righteous rule over mankind. God's incorruptible throne will never justify the wicked for bribes and rewards, but will uphold the right and enforce the right out of pure love of it and in vindication of God's righteousness. The effect of that will be a durable peace on earth: "and the work of righteousness shall be peace; and the effect of righteousness [shall be] quietness and assurance for ever."—Isa. 32: 1, 17.

<sup>19</sup> But before such enduring peace and quietness settle down upon the earth, the throne of righteousness and justice has a score to settle with the disturbers of the peace of the earth. Such ones are those who are opposed to the kingdom of Jehovah's "Prince of Peace". They want to take to themselves the glory of enforcing a man-made peace over the globe. They make war upon Jehovah's witnesses who sing the "new song" and who tell of the Kingdom which alone will bring "peace on earth to men of good will". The builders of the postwar organization assume the role of peacemakers and religiously pray God that they might be blessed as such. But the inspired prophecy is plain, that they will think they have healed the world situation and they will be "saying, Peace, peace; when there is no peace". (Jer. 6: 14) When they are crying "Peace and safety!" then sudden destruction shall overtake them and permit none of them nor of the deceived ones to escape.—1 Thess. 5: 3.

<sup>20</sup> Hence Psalm 97: 3 says concerning Jehovah on his throne of justice and righteousness: "A fire goeth before him, and burneth up his enemies round about." This proves that he begins reigning while his enemies in heaven and earth are still alive and actively disputing the universal domination of Jehovah. Conscious of his own inalienable right, Jehovah sets up his Theocratic Government and puts his capital organization Zion in power under Christ Jesus while the adversary Satan and all his demons

are still active up in the heavens and committing wickedness in high places. But as liquid fire and flame-throwers are used in modern warfare to dislodge the enemy from entrenched positions and to burn him out, so Jehovah by his Warrior-King Christ Jesus ordered "war in heaven" to begin. He turned the fire of his wrath against Satan and his wicked angels and forced them down from their heavenly position to the vicinity of our earth. (Rev. 12: 1-12) Now all Jehovah's enemies are bottled up at the earth, and the battle of Armageddon comes on apace.

<sup>21</sup> There all God's enemies, human and demonic, will feel the force of his words to his people: "Jehovah thy God is a devouring fire, a jealous God." (Deut. 4: 24, *A.S.V.*) The political governments of men may not realize why they are being maneuvered irresistibly into a united assembly of nations opposed to Jehovah's Theocratic Government, but the Lord Jehovah declares they have to wait but a little longer to learn the consequences of their course of action. "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3: 8) Jehovah is jealous for his universal sovereignty. At the battle of Armageddon he will settle the issue and vindicate his right to universal sovereignty by wiping out all his united organized enemies, visible and invisible, as completely as if by destruction in fire. Over the ashes of the old world his righteous new world will enter.

#### FEAR-INSPIRING EXPOSURE

<sup>22</sup> By extending the effect-producing power of his universal sovereignty toward our earthly sphere, Jehovah God becomes present at our earth. His being bodily present here, away from his throne in the highest heavens, is not necessary. The further evidences that betoken his invisible presence here amidst his enemies are next narrated in the new song: "His lightnings lightened the world: the earth saw, and trembled. The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the peoples have seen his glory."—Ps. 97: 4-6, *Am. Stan. Ver.*

<sup>23</sup> Contending for his universal sovereignty, Jehovah God asks (and let the scientists of this so-called "atomic age" note his questions): "Can you lift your voice up to the clouds, that a flood of waters may cover you? Can you send forth the lightnings that they

19. But before such peace and quietness settle down, with whom does Jehovah have a score to settle, and how?

20. What does Psalm 97: 3 show regarding Jehovah's enemies? and toward which ones did this begin fulfilling?

21. How are all Jehovah's enemies being maneuvered to feel the full force of his fire? and where?

22. How does Jehovah become present at the earth?

23. How have "his lightnings lightened the world"?

may go and say to you, 'Here we are!'" (Job 38: 34, 35, *Amer. Trans.*) Literal lightnings brighten up the physical earth during the darkness of storm. Jehovah's lightnings which lighten the world are the flashings of truth, which shoot forth from him and which show up the long-held religious errors and which disclose the wicked deeds of darkness. The old world is still with us. Demons and men would like to renovate it into a "better and finer world". Catholics and Protestants say they must Christianize it and make it Christ's kingdom. But the lightnings of Jehovah's truth concerning his Theocratic Government and the issue of universal domination flash upon this old world. His lightnings subject this world to exposure as being Satan the Devil's world, filled with the errors of religion and completely opposed to Jehovah's kingdom by Christ Jesus.

"World rulers, particularly the religious clergy, would like to prevent the lightning flashes by suppressing and destroying Jehovah's witnesses who let the light shine. But the religious clergy, backed by the political and commercial powers and the demons, can no more prevent this exposure by the light of revealed and proclaimed truth than they can neutralize the electrically charged clouds and stop the lightnings at their source. Hence as the great Theocratic Ruler's lightnings continue to crash through the darkness of this world, revealing it as a doomed, hopeless organization, all that Satan's earthly organization can do is to shake with rage at Jehovah's witnesses and also to tremble in fear at the import of their bold message. Refusing to conform itself to the light of God's flashing truths, this symbolic "earth" continues to writhe and twist as if in birth-pangs, suffering from the sorrows which began in 1914 and which will reach their worst at her death at Armageddon. Happy are all those who see in these lightning flashes of Kingdom truth the evidences that accompany the beginning of Jehovah's reign, and who then walk in such light and turn to his kingdom for salvation.

"Men's postwar organization and reconstruction efforts will not be able to cover up this old world and make it appear to be God's promised new world. It stands exposed as the wicked world of God's archfoe Satan and as beyond converting or stabilizing. Nothing can give the postwar international structure permanent stability. The "Big Five" of the United Nations Organization by virtue of their territorial, political, financial, and military greatness and power may rear themselves up like huge mountains in an unbroken chain to provide an unbreakable backbone for the postwar "earth"; but their strength of stability will be that of wax before a blazing fire. The post-

war "earth" will not worship Jehovah as Universal Sovereign, but will defy his lordship. Nevertheless, Jehovah is "the Lord of the whole earth"; that is, he is Lord of all this terrestrial globe. At the battle of Armageddon he will vindicate his lordship and his right to rule all the earth by melting down the mountainlike backbone of the postwar organization of men in the fire of his jealousy against all the enemy organization. Their loftiness will be brought low. They will not be able to hold together at the presence of this rightful "Lord of all the earth". Religion is sure to fail to be a binding tie and a stiffening source of strength to the nations.

"Jehovah has declared that all the inhabitants of the earth shall yet be obliged to see his glory and to know that He alone is God. His prophet Habakkuk spoke of this "day of Jehovah", saying: "Are not these things from the Lord of hosts, that peoples exhaust themselves for the fire, and nations wear themselves out for nought? But the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:13, 14, *Amer. Trans.*) The peoples wear down their strength to back up the nations in their vain effort to run the earth satisfactorily. Thus the peoples back up the worn-out nations in their dispute against the righteousness of Jehovah in claiming the right to govern the earth as His own creation. But all peoples will be forced to see the glory of Jehovah's vindication at the fiery battle of Armageddon. The very heavens, God's creation, proclaim the rightness of Jehovah's claim and title to sovereignty over the universe, including our earth. But Christ Jesus, Jehovah's King in the "new heavens", declares the justness of Jehovah's universal domination. Here below among men, also, the faithful followers of Christ who are called to a place with him in the "new heavens" are serving as Jehovah's witnesses and are thus proclaiming and declaring to all the nations the righteousness of Jehovah as "the Lord of the whole earth". Whereas the peoples on earth refuse to receive the testimony of the "heavens", Armageddon's stern realities will make them see Jehovah's glory.

#### SHAME TO THE IMAGE-WORSHIPERS

"Therefore no personal question should strike us harder now than this: Whom shall I serve and worship? Merely assuming pious-looking poses, singing hymns, and reciting printed prayer-forms in a religious building is not the worship of God. To worship God means to serve him, to obey him and to work in the interests of his name and sovereignty. There will be no everlasting life for any creatures except for

24. At such lightnings, what has "the earth" done?

25. How will the "mountains" melt at the presence of the "Lord of the whole earth"?

26. How do the "heavens" declare Jehovah's righteousness and all the peoples see His glory, as foretold at Psalm 97:6?

27. What does it mean to worship God? and what are the images that men worship?



those who worship Him in spirit and in truth. The rank and file of religious "Christendom" as well as of "heathendom" are worshiping images, the creations of men's hands. These images are not confined to Catholic religious edifices and heathen temples and shrines. The images that are idolized include also the systems, the organizations, and the leagues that men build up of a political, commercial, social, and religious kind. Such things stand as symbols of concentrated power, rulerships, money-making agencies, and organized clergy and ecclesiasticism.

<sup>28</sup> The various religious denominations, sects, and cults, by which men go through different forms of worshiping according to creeds, are man-made images. To the peoples such religious organizations stand for God and his means of salvation. Likewise, the postwar international organization for peace and security, to which politicians, clergymen and peoples ascribe the powers which belong only to Jehovah God, is an "image". It is death-dealing foolishness now to follow the popular trend toward worshiping these symbolic images. They are nothings when it comes to bringing eternal salvation and a better world and lasting peace. Their worshipers are doomed to ultimate disappointment, shame, and bitter chagrin. Their boastings about the things they idolize will die out. The Word of the true and living God, who does not seek worship by means of any images whatsoever, says: "Let all them be put to shame that serve graven images, that boast themselves of idols: worship him, all ye gods." (Ps. 97: 7, *Am. Stan. Ver.*) Or, according to another version: "Put to shame are all they who were serving an image, who were boasting themselves in nothings: all messengers divine, bow ye down to him." (*Roth. Pss.*) By our answer to the question. Whom shall we serve and worship? we must now determine whether we shall harvest eventual shame for ourselves with failure to gain salvation, or shall reap everlasting life in a satisfying relationship with the true God.

<sup>29</sup> Now that Jehovah God has put his capital organization in power, even the angels of heaven are faced with the need to decide as to whom they will worship. Those mighty angels who would abide within Jehovah's universal organization must subject themselves to His capital organization under Christ Jesus and must obey Jehovah's commandment: "Worship him, all ye gods." Or: "All messengers divine, bow ye down to him." The apostle Paul quotes from this verse (Ps. 97: 7) according to the Greek *Septuagint Version (LXX)* and shows that this command applies to the angels or heavenly messengers. He also shows that this command applies to the time when Jehovah brings his only begotten Son, Christ

Jesus, to the throne in 1914, preparatory to the beginning of the New World of righteousness. Quoting the words above, the apostle Paul says, at Hebrews 1: 6: "And when he again bringeth in the firstborn into the world he saith, *And let all the angels of God worship him.*" (*A.S.V.*) "But of the time when he is to bring his firstborn Son back to the world he says, '*And let all God's angels bow before him.*'"—*Amer. Trans.*

<sup>30</sup> When God's only begotten, firstborn Son was made a man on earth, Jehovah God saw good to "make him but little less than messengers divine", or less than godly angels, *elohim*. (Ps. 8: 5, *Roth. Pss.*) Now, at Christ's coming to reign as king in Jehovah's capital organization Zion, to bring in a righteous new world, Jehovah makes him infinitely higher than the godly angels or messengers and accordingly commands them to worship him. This does not mean that Christ Jesus is Jehovah, a "Jehovah-Christ", as certain religionists say; but it simply fulfills what Jesus said on earth: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5: 22, 23) Since Jehovah God now reigns as King by means of his capital organization Zion, then whosoever would worship Him must also worship and bow down to Jehovah's Chief One in that capital organization, namely, Christ Jesus, his Co-regent on the throne of The Theocracy. The holy angels gladly obeyed the divine command and they proved their worship of Jehovah's new King and their subjection to him by joining in his "war in heaven" against Satan and his wicked angels. Thereafter, when Christ Jesus came to the temple of God in 1918, to begin judgment at the house of God, many of such angels came along as his loyal, obedient servants. (Rev. 12: 7-12; Matt. 25: 31; Isa. 6: 1-8; Matt. 24: 31, 32) At Armageddon they will fight under him to the utter destruction of Satan's entire organization.

#### VISIBLE THEOCRATIC ORGANIZATION

<sup>31</sup> Satan's visible organization, the present symbolic *earth*, now suffers the pains of the ending of this present evil world and also feels plagued by the declaration of God's judgments against this world. To her this is the worst of times. Satan the Devil has come down, having great wrath because of being ousted from heaven and also because of knowing he has but a short time until the showdown fight at Armageddon; and so he brings great woes upon his earthly organization, to regiment everybody to his side of the controversy. But to those who have turned their backs upon the idolatrous images of the

<sup>28</sup> Why is it death-dealing foolishness now to worship such images?  
<sup>29</sup> To whom does the command apply. "Worship him, all ye gods"? and when?

<sup>30</sup> Why do such "gods" obey such command? and how?  
<sup>31</sup> On earth, to whom is it the worst of times? and to whom is it the best of times?

day and taken their stand for Jehovah's Theocratic Government it is the very best of times. Their joy and exultation is described next in the new song: "Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD." (Ps. 97: 8) About three thousand years ago, when Jehovah's holy ark of the covenant was brought up to its tent on Mount Zion at Jerusalem, the one on earth who rejoiced the most greatly was David himself, the king on Mount Zion. According to the record of that occasion, "David danced before the LORD with all his might; and David was girded with a linen ephod. . . . leaping and dancing before the LORD." (2 Sam. 6: 14-16) And then King David gave to his chief musician a newly composed psalm, a "new song", to be sung with accompaniment to Jehovah, Zion's true King. (1 Chron. 16: 7) What was true of that typical Zion then finds its true counterpart now. How?

<sup>32</sup> When the Gentile times ended and the thrilling announcement went forth through the heavens, "Jehovah hath become king," the one to rejoice most was Zion's Chief Corner Stone, Christ Jesus. He rejoiced that Jehovah's Theocracy had now come, and with it the time for the vindication of Jehovah's name and sovereignty. He rejoiced to be brought forth by Jehovah to be the royal Consort of Jehovah in The Theocracy, and the Chief One in the newly established capital organization Zion. "The king shall joy in thy strength, O Jehovah; and in thy salvation how greatly shall he rejoice! . . . Thou settest a crown of fine gold on his head." (Ps. 21: 1-3, *Am. Stan. Ver.*) "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45: 7) When Zion's Royal Chief came to the temple in 1918 and raised to life those followers of his that had been faithful unto death, he made them joint-heirs with him in the capital organization; and thus Zion rejoiced still more.

<sup>33</sup> Shortly, by God's Word and by the fulfilling Bible prophecies, the glorious news of Jehovah's Theocracy begun broke through to the children of Zion on earth, those who were faithful followers of Christ Jesus and who were called to be his joint-heirs in Zion. Great was their rejoicing and exultation, particularly since A.D. 1918, to learn that Jehovah has become King and that his Theocratic Government has begun. They rejoiced like the "daughters of Judah", that is to say, like the cities of the tribe of Judah which acknowledged Zion or Jerusalem as their capital city and as the city of the Supreme King, Jehovah God. These "daughters of Judah" were all of the royal tribe, from whom the "Lion of the tribe of Juda" was taken. (Matt. 5: 35; Rev. 5: 5)

Hence they represented the local companies on earth of the remnant of Christ's joint-heirs.

"As in the case of the typical "daughters of Judah", which had many a "stranger that is within thy gates", so these companies of the anointed remnant have now many antitypical "strangers" or consecrated persons of good-will within their gates. These too rejoiced with Zion and with the "daughters of Judah" on hearing that Jehovah's reign as Universal Sovereign had begun toward the earth. They rejoiced on learning of His judgment which brought the Gentile times to their end in 1914; and also of his judgment which was executed since then in ousting Satan and all his demon hosts from heaven. Zion, and the "daughters of Judah", and all these "strangers" rejoiced exceedingly because His righteous judgment has begun at the house of God since his King came to the temple in 1918; and because Jehovah's righteous judgments have cleared out the religious doctrines and practitioners from among his visible organization on earth. They rejoice that his righteous judgments have delivered his organized people from under the political-religious rod of the worldly powers and made them bold and free to serve the great Theocrat, Jehovah. Year in and year out since 1919 they have followed his judgments or righteous decisions to bring his visible organization more and more in line with the Theocratic rule, that it might be ruled from Jehovah God on top downward through Christ Jesus, and not from the congregations of the visible organization upward.

<sup>34</sup> So with joy last year, October 2, 1944, Jehovah's consecrated witnesses assembled in business meeting at Pittsburgh, Pa., in compliance with the old charter of the Watch Tower Bible and Tract Society. About 500 shareholders of the Society were personally present there, besides many other shareholders being present by proxy; and, amid applause from others of Jehovah's witnesses as spectators, they passed with practical unanimity six resolutions proposing Theocratic changes in the Society's charter. These proposed amendments to the charter put Jehovah's name in it and took the membership privilege in the Society off a money basis. They brought the charter and the operation of the Society as far in line with Theocratic rule as is now possible by Pennsylvania State law. By the grace of the great Theocrat, these Charter amendments were decreed by special court to be approved and due to be recorded as part of the Society's original charter. Twelve days later they were recorded and thus became legal Charter provisions, on February 27, 1945. In harmony with this amended charter, the first annual business meeting

32. How was it that "Zion heard and was glad"?

33. How was it that "the daughters of Judah rejoiced"?

34. Who on earth have rejoiced with these "daughters of Judah"? and because of what judgments?

35. At what recent changes and developments concerning the Watch Tower Bible and Tract Society do they rejoice? and why?

thereunder was held in Pittsburgh on Monday, October 1, 1945. Thus this legal servant-body of Jehovah's witnesses moved forward in action in true Theocratic order. At this all the children of Zion and all their good-will companions rejoice exceedingly. It is to them another noteworthy proof that "Jehovah hath become king" and that The Theocracy rules, with righteous judgments!

<sup>36</sup> At all the multiplied proofs of Jehovah's Theocratic Government in action toward this earthly sphere, Jehovah's rejoicing witnesses say, in the psalmist's words: "For thou, Jehovah, art most high above all the earth: thou art exalted far above all gods." Ah, yes, "thou, Jehovah, art Most High over all the earth, greatly hast thou exalted thyself above all messengers divine [*elohim*, angels]."—Ps. 97:9, *Am. Stan. Ver.* and *Roth. Pss.*

#### EXHORTATION FOR LOVERS OF JEHOVAH

<sup>37</sup> Do we discern that Jehovah's everlasting reign has definitely begun? and do we love Him and His kingdom? Then there is but one course of action for us now and during all the postwar period of international global rule. That course of righteousness is marked out in the new song thus: "O ye that love Jehovah, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Be glad in Jehovah, ye righteous; and give thanks to his holy memorial name."—Ps. 97:10-12, *Am. Stan. Ver.*

<sup>38</sup> Those who love Jehovah, who is God, cannot love what he hates. If they loved this world and the political, commercial, religious things in it, the love of Jehovah the Father could not be in them. (1 John 2:15, 16) No matter how righteous and religious the appearance that the worldly-wise postwar builders try to give the world, it will not entice God's lovers to turn their affections away from him to it. Instead of being the political expression of God's will, they know that the postwar international organization which arrogates to itself the holy place of God's Theocracy over earth is an abomination of desolation; and they cannot love the evil thing any more than God does. They call upon all persons of good-will to flee from it to Jehovah's kingdom by Christ Jesus.—Matt. 24:15-20.

<sup>39</sup> It would be very ungrateful if his consecrated

36. In the psalmist's words what do they say at such proofs of Theocracy?  
37. 38. What must lovers of Jehovah hate? and what may they not love us to the postwar period?

39. How has Jehovah preserved the soul of his saints? and delivered them from the wicked's hands?

people did not love Jehovah, seeing how he has preserved their souls or lives down to this date and promises to do so clear through the catastrophe of Armageddon. He has preserved them by delivering them from the religious-political enemies in 1919, but, more recently, by delivering them from the rabid and violent hordes of totalitarian Fascism, Vaticanism, and Nazism, which burst forth like a flood in 1939 and menaced the existence of Jehovah's witnesses. As long as these continue to love him, and prove it by keeping his commandments rather than man's commandments, he will continue to be their never-failing Preserver, their victorious Deliverer from the power of the wicked.

<sup>40</sup> So the outlook for Jehovah's lovers is a bright and glad one. As surely as they try with upright hearts to conform to the righteous standards of his Theocratic kingdom, he will strew light and gladness all along their pathway. They will walk in the path of light and gladness. Such things he has sown for them, and such must spring forth to fruitage all along their course of faithfulness. That signifies not merely that light will flash forth upon the pages of His Word, together with the gladness that such brings. It means also that he will give the light of deliverance from the enemy's power, together with the gladness that such deliverance brings. "Unto the upright there ariseth light in the darkness." (Ps. 112:4) Hence we may say: "Rejoice not against me, O mine enemy: when I fall [into your power], I shall arise; when I sit in darkness, Jehovah will be a light unto me. . . . he will bring me forth to the light, and I shall behold his righteousness [his vindication]." (Mic. 7:8, 9, *Am. Stan. Ver.*) Therefore, at Armageddon, the brilliant light of everlasting deliverance and gladness will crown all of Jehovah's lovers.

<sup>41</sup> To be on the side of righteousness, we must find our gladness in Jehovah. We must rejoice in serving his Theocracy under Zion's King Christ Jesus. Nothing could, of itself, bring greater gladness and rejoicing than the fact that Jehovah has begun to reign and that his Theocratic Government will vindicate his name by fighting out to a righteous victory the issue of universal domination. Oh, then, may we keep on giving thanks to his "holy memorial", his name Jehovah, by continuing to praise his name! So doing, we shall have a joyous part in singing the "new song" unto Jehovah.

40. How has light been sown for the righteous? and how is it reaped?  
41. How do the upright reap gladness? and give thanks at the "remembrance of his holiness"?

*How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.*

—Psalm 36: 7-9.

## THE CASE OF GOD'S LAW VS. RELIGION

**A**DAM, the perfect man, had no written law in the garden of Eden. If every creature were perfect and obedient to Jehovah God there would be no need for a written law prescribing what is right and commanding the people to refrain from what is wrong. Perfect creatures are moved by unselfishness to do that which is right. The human race was imperfect only from the time of the expulsion of Adam and his wife from Eden.

Some 2,500 years after Adam's violation of God's spoken law, and by which time the Israelites were delivered from slavery in Egypt, humankind was much depraved because of its fall into sin and the continued influence exercised upon mankind by Satan the Devil. Laws are therefore necessary for imperfect men to have as a sure guide, that they may go the right way. The laws are made and written for just such; as the apostle Paul says: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind [sodomites], for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (1 Tim. 1: 9, 10) Paul was there speaking about the law given in writing to the Israelites at the hand of the prophet Moses.

Love, which is the perfect expression of unselfishness, is the complete fulfillment of the law, therefore making the enforcement of such law unnecessary. (Rom. 13: 10) The very essence of the law is written in the heart of every creature that is in full harmony with God and delights to do his will. At the time the Israelites under Moses were assembled at Mount Sinai in the third month after leaving Egypt, the Devil had almost all the people on earth in his service; and therefore all were in the way of destruction. The Israelites God would now safeguard from that destructive influence. The law which he gave to them was not for God's benefit, of course, but entirely for the benefit of man. If a man walks with the Devil he is certain to die; but if he maintains his integrity toward God he will live. Therefore God gave his law through Moses to the Israelites, and it applied to all who wanted to do right, whether Israelites or strangers sojourning among them.

The first in order and the first in importance of His commandments of that fundamental law is this: "And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." The second commandment in order is: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God-am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments."—Ex. 20: 1-6, *Am. Stan. Ver.*

The law of God never changes, because God never changes. (Mal. 3: 6) The lifting of a law in his due time is never contrary to righteousness. (Eph. 2: 14-16) His law points

out the way to everlasting life. No creature will ever be given life everlasting who willfully, that is, intentionally, violates God's law. If man chooses another for his god, Jehovah will not grant to that man life. For a man to violate the fundamental law of God means that that man puts himself on the side of the Devil, who first violated God's law and who therefore leads the man to destruction. For the benefit of man, then, God provided in his law that man should have no other god before Him, because God alone is the source of life.

Within a short time after the giving of the law to Israel, and while Moses was away in the mountain, the Israelites violated the Ten Commandments. They made a golden calf as an image for worship. In punishment for their sin God caused 3,000 of the Israelites to be killed in one day. He did so by plaguing the people, because they made the golden calf. (Ex. 32: 28-35) Such worshiping by the Israelites before the golden calf was the practice of religion, and they were therefore yielding to the influence of the Devil. For God to permit the people, whom he had set aside for himself, to indulge in religion would, to be sure, mean that he would permit them to align themselves with his enemy the Devil; for religion is of the Devil. The making of an image of anything in heaven, such as an image of the Lord himself, and the bowing down or worshiping before that image, is a violation of God's fundamental law. To safeguard men from the Devil they are commanded to worship the Lord God and refrain from worshiping before images. The use of any kind of image in connection with worshiping the Lord is a sin, because it violates the principle stated in the Second Commandment.

God gave his law to the Israelites, therefore, to safeguard them from the influence and power of the Devil, who, by operating chiefly through religion, endeavors to turn all people away from Almighty God. About four hundred and thirty years prior to this Jehovah God gave his word of promise to Abraham, the forefather of the Israelites, stating that He would raise up a seed to Abraham and that in that seed the opportunity for blessings should come to all the peoples of the earth. (Gal. 3: 8-17) Abraham typified or pictured God himself; and Abraham's son or natural seed, Isaac, pictured Christ Jesus, God's beloved Son. Now God's law to the Israelites looked forward to the coming of that promised Seed, Christ Jesus, the Redeemer of mankind. Hence he gave the law because of sin, to safeguard his chosen people of Israel that they might be in a proper condition to receive his promised Seed Christ Jesus when he did come.

The situation was this: Adam had sinned, and, by inheritance from him, all mankind came under the effect of that sin and condemnation. In due time all men must perish by reason thereof, unless they be saved by and through God's provision for them. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5: 12, 18) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23.

Jehovah God is the Giver of life, and his provision is to give life through his beloved Son, Christ Jesus. God's gift of life is to those who have and exercise faith in God and in Christ Jesus, the promised Seed, and who therefore faithfully resist the Devil. God had selected the Israelites from among all the peoples of earth and would now give them an opportunity to maintain their integrity toward him by showing their faith in him and their obedience to his law. In order to safeguard them he put his law about them as a hedge or fence to keep them from serving the Devil. With the coming of Christ Jesus as the Seed those who had then maintained their integrity toward God by obeying his law to the best of their ability, and who possessed and exercised faith in Christ Jesus, would be in line to be saved and to receive the gift of life. Thus concerning God's law to Israel it is written: "It was added [to the Abrahamic covenant] because of transgressions [to which the Israelites were prone], till the seed should come to whom the promise was made; . . . Wherefore the law was our schoolmaster to bring us [God's law-instructed people] unto Christ, that we might be justified by faith." (Gal. 3: 19, 24) Lawkeeping would help them to Christ, but not so transgression, for transgression of God's law is sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3: 4) From all such testimony it therefore appears that God commanded the Israelites to serve him as the only God and that it was solely for their benefit, that they might be safeguarded from the religious assaults of Satan the Devil.

The Israelites were about to begin a forty years' journey through the wilderness land, Canaan-bound. They would eventually come in contact with other nations and peoples practicing religion or demonism. From such religion they must be safeguarded, and they must remain faithful and true to the Almighty God and thereby hold fast their integrity toward him. All who thus did would be permitted to enter the land of promise, and the violators of that law would die and not be permitted in the land of promise. The Israelites, under Jehovah's direction, would thereafter be making living pictures of God's purpose toward all who would faithfully serve him. Hence the experiences through which Israel passed foreshadowed greater things to come at the end of the world, where we are at present. Moses then led the Israelites on that long journey, during which time he wrote the five books of the Bible, which God dictated to him, that is, the books from Genesis to Deuteronomy inclusive. Thereafter in the course of Israel's history other inspired servants of God wrote down the things that came to pass upon the Israelites and which God caused them to write, not just as historical facts, but to record shadows of far greater things to come to pass thereafter.—1 Cor. 10: 11; Heb. 10: 1.

Visualize now that army of more than 600,000 men, from twenty years of age upward, besides women and children, marching through the desert on their way to the land of promise, taking with them their food and their animals, a people which God had separated from other peoples of earth. They were marching in obedience to God's commandment. How many of those men would maintain their integrity toward God and reach the land of promise? What was the great sin that was certain to beset them so easily,

and that was all around them from the very time they began their journey? The answer clearly shown by all their experiences, as recorded for us in the Scriptures, is this: Religion and formalism, invented by Satan the Devil, and which humankind were induced to practice to turn them away from the Almighty God. Religion has ever been the Devil's chief instrument by which he has beguiled the people and blinded them to the truth. For Israel religion was a besetting sin, and it has been the besetting sin for those who have professed to follow Christ's footsteps.

Many years after that journey of Israel in the wilderness began the apostle Paul, himself of Hebrew stock, wrote the epistle to the Hebrews, and therein he lists a number of faithful men, from Abel to John the Baptist, who had maintained their integrity unto God. Therein he shows that it was their staying clear of religion and their never swerving from devotion and faithfulness to the commandments of Almighty God that had gained for them God's approval. Then, as an admonition to all those who have agreed to do God's will and to follow in the footsteps of Jesus, he writes that they should have in mind those faithful witnesses who went before them and that they should follow a similar course. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12: 1.

Man's besetting sin, from the time of Eden till now, has been and is lack of faith, or religion. It has been the means by which Satan has deceived man, and he has kept it around man and turned him away from God. It was the instrument that the Devil used to cause the Israelites to fall away from God. It is so easy to fall under the seductive influence of religion and thereby lose faith in God's Word and thereby violate God's law; and the Devil has seen to it that religion has ever been kept before man to cause him to fall.

The making of images, beads, crosses, and other things of that kind, and the using of them in what is supposed to be worship of God, is a direct violation of God's law and shows that those who thus practice are unwittingly falling to the Devil. The saluting of emblems or men or other like objects, or bowing down to them, is an attributing of protection and salvation to creatures or things, and that is a religious formalism and is in open violation of God's law. No creature can divide his affections or devotion between God and anything. Jehovah God is the creature's only protector and is the Life-giver, and he is therefore a "jealous God", or a God zealous for righteousness. He will not permit his name or his Word to be sullied by any part of the Devil's operations or schemes, and therefore he will not give life to those who indulge in things invented and used by the Devil to defame Jehovah's name. The law of God which provides that men shall have no other god before him and shall make no image of anything in heaven or in earth and bow down to it is solely for the purpose of safeguarding men from the Devil's wickedness, "the sin which doth so easily beset" all creatures.

In reference to the apostle's words, "Let us lay aside every weight, and the sin which doth so easily beset us," as addressed to God's covenant people, it is clearly seen that no person can faithfully and truly serve God and let anything divide his affections between God and any creature

or creation; that he cannot practice religion, and at the same time serve God faithfully; that he must lay aside these weights, and do as the apostle Paul did and said: "This *one* thing I do"; and that is, to follow in the footsteps of Jesus and obey God's commandments. (Phil. 3:13) Religion is plainly in opposition to the commandments of Almighty God.

God's law is plain; and stubbornness on the part of anyone toward obeying that law is idolatry. (1 Sam. 15:23) Every religious practice under the sun means that the practitioners are indulging in idolatry. The use of images in worshiping is idolatry; and all idolatry is abominable in the sight of God. As God permitted Job to be subjected to great trials, so he permitted the Devil to tempt the Israelites, and to tempt Christians since, that they might prove their choice between God and the Devil. Knowing that the Israelites back there would come in contact with those who practiced the various forms of religion, God therefore gave them

this specific commandment: "Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God." "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God." "And I will destroy your high places [if ye build them], and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you." (Lev. 19:4; 26:1, 30) "All the gods of the people are idols."—1 Chron. 16:26.

Jehovah God's law to the Christians, as stated to them through His apostles, is: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14) "Little children, keep yourselves from idols." (1 John 5:21) Religion, therefore, is clearly exposed as one of man's great enemies, which the chief enemy, Satan the Devil, has invented to lead men into destruction. The choice is therefore left to us of either religion or God's law.

## ABSALOM'S BEAUTY BUT SKIN-DEEP

**C**HRISt JESUS leveled scathing words at the religionists when he was on earth, saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27) The scribes and Pharisees loved to appear sweet and pious before the people, but their appearances were deceiving. They furthered the deception and 'served their own belly by good words and fair speeches to deceive the hearts of the simple'. (Rom. 16:18) Actually, those pious frauds were against true piety and rebelled against having "the son of David" reign over them. The hypocritical clergy of today and their allies occupy a similar position. The course of such compares with that of Absalom, who lived during the eleventh century before Christ.

Of him it is written: "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." (2 Sam. 14:25) But so far as the case of Absalom is concerned, the well-worn saying certainly holds true, namely, "Beauty is but skin-deep." Apparently the praise and attention drawn by his comeliness went to his head, and Absalom's growing self-esteem and self-admiration led him to think more highly of himself than he ought. (Rom. 12:3) Lucifer made the same fatal error: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:17) Both Lucifer and Absalom ended up as rebels.

Absalom was the third son of David, and the only son born to him by Maacah, the daughter of Talmai, king of Geshur. (2 Sam. 3:3) By this Geshurite princess it seems that David also had a beautiful daughter, named Tamar. She is involved in the first incident related concerning Absalom. Her rare beauty had so captivated the heart of her half-brother Amnon that he was literally pining away for her. Not wishing to ask King David for her, yet unwilling to deny himself, by subtlety he maneuvered things so that he was alone with her and proceeded to force her,

despite her protests. Then his love turned to hate, and he bade the hapless girl be gone. When Absalom heard of the vileness of Amnon, he was filled with a cold and implacable hatred for his half-brother. He did not flare up, but spoke neither good nor bad to Amnon. He bided his time. He struck two full years later. At a sheep-shearing entertainment, when Amnon was under the influence of wine, the previously instructed servants of Absalom smote the violator of Tamar.—2 Sam. 13:1-29.

Absalom fled to the place of his grandfather, in Geshur. There he remained for three years. It seems that David had a particularly strong parental love for this third son, and during this time of separation longed exceedingly to go to Absalom. Joab, David's nephew and army general, sensed this, and by means of an artifice prevailed upon David to recall the outcast. "And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face." Two years thus pass, then: "Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me." These words from Absalom to Joab, who was to convey the message to the king. A full reconciliation followed.—2 Sam. 14:24, 28, 32, 33; 13:37, 38.

It was Jehovah God who elevated David to kingship in Israel, and it was Jehovah's decree that David should be succeeded in the throne by Solomon. (1 Sam. 16:12, 13; 1 Chron. 22:8, 9) But vain Absalom was not content with this Theocratic purpose. He wanted to be ruled neither by David nor by that son of David. He aspired to rule. And he followed out a subtle scheme to that end, too. Note the sly tactics used: "Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.



Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.—2 Sam. 15: 2-6.

Thus did Absalom sow discord among the Israelite brethren. He encouraged pettiness and peevishness, sowed the seeds of suspicion and discontent, and cultivated grudges. He threw reflections upon the justice of David's administration, and cast himself in the role of a righter of wrongs. In short, he criticized and patiently picked away at God's faithful servant David, and by sly contrast elevated himself in the minds of many Israelites. The groundwork thus laid, the traitorous son launched the second phase of the uprising. Absalom asked permission of the king to go to Hebron, ostensibly to pay a vow to the Lord. This was but a ruse. It was a political mission to bring to fruit the conspiracy. The *Authorized Version* says that all this "came to pass after forty years". The marginal reading says, "Forty years from David's anointing, as recorded in 1 Sam. 16: 1. Or, four years from Absalom's return [to Jerusalem from Geshur]." Many scholars believe this text corrupted, that the "forty" should be "four", as it is in the Syriac and Arabic versions and in Josephus' writings. Some modern translations render it "four" (*Moffatt; Amer. Trans.*).—2 Sam. 15: 7-12.

At any rate, the conspiracy mushroomed at Hebron and finally broke over the land of Israel in its third phase, the military push. So strong were the rebel forces that King David was required to evacuate his capital city and flee beyond Jordan, there to collect and organize his surprised hosts. (It was at this time, also, that David composed the third Psalm.) "And Absalom, and all the people the men of Israel, came to Jerusalem." (2 Sam. 16: 15) Nevertheless, the kingdom-usurper did not feel overconfident in his early success. He took counsel with Ahithophel, who was previously associated with David in a confidential relationship. He advised Absalom to go in unto David's concubines, as this would assure Israel that the break between father and son was final and that there would be no reconciliation. Furthermore, it seems that such actions in themselves were considered as nearly equal to taking the kingdom. (2 Sam. 16: 20-22; 1 Ki. 2: 22) Ahithophel also counseled that Absalom press his advantage in the field of battle without delay, but Hushai gave counsel to the contrary. He advised waiting, and gathering an army of overwhelming strength. His counsel was intended to mislead, and gain time for David. Jehovah saw to it that Hushai's counsel was followed.—2 Sam. 17: 1-14.

With Amasa installed as captain of the rebel hosts,

Absalom crossed over Jordan after King David. David reviewed his armies, organized them, set the commands over hundreds and thousands, and divided the whole into three big divisions. In charge of these large bodies he placed Joab, Abishai and Ittai, and instructed: "Deal gently for my sake with the young man, even with Absalom." Shortly thereafter the battle began: "Then the people took the field against Israel; and the battle was in the forest of Ephraim. The people of Israel were defeated there by the servants of David; and the slaughter on that day was great—twenty thousand men. Also the battle was there spread out over the whole landscape; and the forest devoured more people that day than the sword." (2 Sam. 18: 6-8, *Amer. Trans.*) From this it is clear that the terrain was not favorable for any disengaging maneuvers. It was rugged and heavily wooded country, and certainly not conducive to flight. Though the Chaldee, Syriac, and Arabic renderings state that the fleeing ones were devoured by the wild beasts of the woods, it is more generally supposed that the heavy forest growth so impeded the flight of the routed forces of Absalom that they fell easy prey to David's men.

At least, the latter view fits the case of the young man Absalom. "Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." Doubtless that luxuriant crop of hair that so befittingly crowned the beautiful Absalom played a very active part in entangling him in the lower boughs of the oak. (2 Sam. 14: 26; 18: 9) The end was not far off. Joab heard of Absalom's plight and hastened to the scene. "He took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him." (2 Sam. 18: 14, 15) His ignominious death was capped by his body's being tossed into a pit and stones heaped up as a marker. He was survived by none of his three sons.—2 Sam. 14: 27, 18: 17, 18.

There are those today who claim to be in line for the heavenly throne with Christ Jesus, but who will get no farther than did Absalom. They think only of themselves their ambitions, their appearance and supposed piety. By their outward show and religious formalisms they impress some as beautiful, and they further exalt themselves by discrediting Jehovah's faithful witnesses. They even go so far as to turn others aside with them in their rejection of the rule of the Greater David, Christ Jesus. The superficial "beauty" of such is vain. (Proverbs 31: 30) Neither do they nor did their forerunner Absalom possess the deep-rooted beauty of full devotion that characterizes Jehovah's servants. David praised this beauty, saying: "Worship the LORD in the beauty of holiness."—Pss. 29: 2; 110: 3; Isa. 52: 7.

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*Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55: 6-9, A.S.V.*

## FIELD EXPERIENCES

### SANDWICHED IN BETWEEN BUSINESS (SCOTLAND)

"As a buyer with a large firm, last Thursday I decided to go and buy in a district where we had a book study running. I called in at this house in the course of the morning. The daughter was home on leave from the Forces. As she attends the Catholic church I started to explain about the Catholic doctrines. After nearly an hour, the girl admitted that the teachings did not harmonize with the Lord's Word. I told her that the study would be continuing on the following Tuesday and that I would have to leave, as I was using 'Caesar's time'. I proceeded from there to a shop that advertised furniture in the window. However, when I arrived, I found nothing in the window. So I went into the shop and asked why there were no adverts. The lady said she was cleaning the window and nothing would be put in that day. She asked what kind of furniture I required. I told her. So she looked up her book and gave me two addresses where I might be able to pick up something. I went to the farthest one first. The young lady told me she was sorry, but the two pieces of furniture she had had now gone. I asked if she had anything else. No; but then she went in and asked her mother if she would sell the organ. The mother replied no. I stepped in to see the organ and asked if the daughter would play a tune. After she had played, I remarked that if I could play the organ like that I would not sell it for any price. The mother said she liked it for her son to play hymns on. I asked whether they were a religious family. Yes! I then remarked that I was inclined to believe we were at the end of the world. The mother immediately agreed. I started to mention one or two things about the 'Gentile times' and then asked what was the name of the God they worshipped. In a tactful way I requested a Bible, which they brought, and showed them that my God is Jehovah and that it was from Him alone that salvation proceeded. They kept me there for more than three hours. I arranged a study in the home for the following Monday night. However, the next day my manager at the shop received a telephone call, asking if I would call at that house. After tea I went there with my phonograph and some books. I played a record and started a book study right away. (Staying late, I had to run for the last bus.) I promised to call for them on Sunday and take them to the *Watchtower* study. While book study was being conducted, the son asked whether Jehovah's witnesses smoked. Before I could reply the mother spoke: 'George, let us be witnesses for Jehovah first, and he will reveal what has to be done.' I called and took them to *Watchtower* study, which they enjoyed very much, and they are now looking forward to the service meeting and to a share in the Kingdom work."

### NOT IN WEST INDIES, BUT IN INDIANA

"Some of us may not have the privilege of going to the Watchtower Bible College of Gilead and on to foreign lands to do the work of an evangelist, but during the past few weeks some from other lands have come to us, or into our territory, and we have tasted of the joy that has been the lot of some of our brethren who have been so privileged. The government brought several thousand from Jamaica, the Bahamas and Barbados, to help harvest the crops, and we have met three groups of Jamaicans. We were warmly welcomed by each group, and they listened with rapt attention

as the phonograph gave them the interesting message. Many of them recognized the literature, and with beaming faces exclaimed delightedly: 'Oh, Jehovah's witnesses!' (Imagine our joy in being received so heartily and enthusiastically!) Many of them knew the location of the Society's Branch office in Kingston and they said 'much public work' is being done there by transcriptions, etc. One said his uncle and aunt were Jehovah's witnesses and had inquired if he had gotten in touch with any of them here. Another said they had a number of witnesses in his district. We made several back-calls on the groups before they left and our own joy was as great as theirs as they eagerly anticipated the conclusion of many points: often they would finish the Scripture quotation which we would start. They all made sure of getting question booklets with their combinations of literature. We placed with them 61 books, 8 Bibles, 99 booklets, and 14 magazines, and were thrilled with joy in the experience. As we learned they were leaving, we called again on each group and urged them to reach the witnesses in Jamaica and proceed with the study of their books. One of them asked if our new president would be as good as Judge Rutherford. We assured him it was the Lord's work and it had gone forward with continued evidence of His blessing and direction. We also told him we had recently heard the president in Buffalo and in Pittsburgh, and his talks were powerfully and ably presented, and those who heard him were thrilled, cheered and strengthened as they realized the Lord was using him mightily to the praise of his name. At one of the places I was given the one and only seat, a box, while they sat on their bunks or stood about. Some of them had some of the books in their homes and were so glad to get more. Once I stepped back to their door after I had gone to the car, and my heart stepped up a beat or two at the sight before me: each one of them completely absorbed in magazine, book or booklet. In view of the situation in Jamaica, we were wondering if they were able to take their books along with them and continue to enjoy them in their homeland. We hope so!"

### A PAVEMENT WITNESSING EXPERIENCE (ENGLAND)

"While pavement witnessing on Saturday an army sergeant came up to me and said he would like to read the booklet we were offering, namely, *Satisfied*. After a word or two he told me he had two friends who were Jehovah's witnesses and at the moment they were both serving prison sentences. He said he too would have been with them had he known what he knows now five years ago. He gave me a shilling for the booklet; so I told him I would like to give him some extra booklets, including *Freedom in the New World*. I went to fetch these from my bag and he came with me. When I opened the bag he caught a glimpse of the *Children* book and immediately said, 'Oh! Have you a copy of *Children* to spare? I so enjoyed reading it before and would like to do so again. I have given my own copy away.' I told him I had, but as he had read *Children* I showed him a copy of the *New World* book and asked if he wouldn't like that. He then said, 'Would it be possible for me to have them both?' I told him he could. The final result was two books and question booklets and two booklets *Satisfied* and *Freedom*. The sergeant has promised to attend what meetings he can."