



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 1

JANUARY 1, 1944

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God 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.

"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, will not want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" will be made by Jehovah's witnesses and their companions. February will open a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower*. A special offer will be authorized of a year's subscription for this journal, together with a copy of *"The Truth Shall Make You Free"* and *Freedom in the New World* as a premium, at the regular subscription rate of \$1.00. For anyone's part in this special campaign considerable preparation will be required. Jehovah's witnesses and companions will accordingly begin planning and preparing now to launch out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

"WATCHTOWER" STUDIES

Week of February 6: "Divine Education of the Servant,"
¶ 1-22 inclusive, *The Watchtower* January 1, 1944.

Week of February 13: "Divine Education of the Servant,"
¶ 23-47 inclusive, *The Watchtower* January 1, 1944.

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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1944 MEMORIAL DATE

Due to the interrupted or delayed communications with other countries under conditions of total war, the Memorial date for this year, namely Saturday, April 8, 1944, after 6 p. m., Standard Time, is here given early announcement.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext; namely, "Teach me to do thy will; for thou art my God." (Psalm 143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a \$1.00 contribution.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immediately.

(Continued on page 16)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

JANUARY 1, 1944

No. 1

DIVINE EDUCATION OF THE SERVANT

"Teach me to do thy will; for thou art my God."—Ps. 143:10.

JEHOVAH teaches His servant in the time of great stress and affliction at the hands of enemies. The servant is bound to do the good pleasure of his divine Master and Lord at all times, and at whatever cost. Under the pressure from the enemies the servant may cast about in his mind what is the course for him to take. The faithful and devoted servant does so, desiring to please his Lord and hence to do God's will in an approved manner.

* Particularly since 1918 the great issue which confronts all the world is, Whom will you serve, Jehovah God and his kingdom or the great adversary and his organization? The servant has chosen to serve the God of truth and righteousness undividedly. For him there is no turning aside or back with divine approval. To show integrity he must keep fidelity and preserve unbreakable his attachment to the Lord of his choice. The enemy opposition simply furnishes the servant the opportunity to demonstrate obedience to the Lord under fire. By thus manifesting unquenchable love for Him, he honors the Lord as the Worthy One to whom service is due. It is not his own pleasure and will that he seeks to do, nor that of the enemies or any other creatures. It is his Lord's will and pleasure that are all-important to carry out. The Lord God backs up his servant, and deals with the enemies as deserving. He enlightens his servant as to His good pleasure, because He delights in his servant's willingness and loyalty and is glad to keep him in His service.

* Psalm 143 is a melody of Jehovah's servant, and is entitled "A Psalm of David". It was inspired of God. The Lord God brought the psalmist into a setting that was prophetic. Also by the holy spirit God caused him to utter and write down things that are a prophecy. (2 Sam. 23: 1-3) The psalm was composed by an individual, a prophet, but, aside from God's Chief Servant, Christ Jesus, it could have personal application to no individual. It applies to a class of persons of whom Christ Jesus is the Head, because these follow in his footsteps. Hence instead

of having personal fulfillments many times in the lives of individuals walking in Christ's steps all down through the centuries, the psalm begins fulfilling at a certain point of time, and that upon a body or group of his faithful followers. That time is from and after A. D. 1914. At that date Jehovah set up his Theocratic Government under his Elect Servant, Christ Jesus, and then had him hurl the unfaithful servant Satan out of heaven.

* Christ Jesus applied the psalms of David to himself. As concerns individuals, he is the only one typified singly by the psalmist. (Luke 24: 44, 45; Acts 4: 24-28) In a fleshly way he was related to David through the Jewish maiden Mary and was thereby of the tribe of Judah; but that was not the main reason why Jesus was called "the Son of David". His sonship was not simply to mark him as a human descendant of David, but was to identify Jesus as the heir to the divine Government as foreshadowed by the typical Theocratic government in which David reigned over the nation of Israel. Such was the reason why at his triumphal ride into Jerusalem the multitudes that hailed him cried out: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Matt. 21: 9; Luke 19: 38) According to fleshly descent he was David's son, but by his appointment from Jehovah God to be the King in Jehovah's government of universal domination he was David's Lord or Master.—Matt. 22: 41-46.

* About seven or eight years before David's birth the Lord God by his prophet Samuel said to disobedient King Saul: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his

1. When and why does Jehovah's servant cast about in his mind as to what course to take, and who teaches him?

2. Under what requirements and conditions does the servant show his position on the great issue of service since 1918? and why does his Lord back him up?

3. What is Psalm 143 in fact, under what circumstances was it written, to whom does it apply, and since when?

4. In what aspects was Jesus the "son of David", and how was he also David's Lord or Master?

5. In the light of Samuel's words to unfaithful King Saul, why was the psalmist well called "David", and why does the name specially befit Christ Jesus?

people." (1 Sam. 13: 13, 14) No mere chance was it, then, that at the child's birth his father Jesse called him "David". The name means "beloved; dear". It was proper to call thus the one who would prove to be a "man after [God's] own heart". However, the name was also given for the stronger reason that David was to be a type or prophetic pattern of the One respecting whom God would speak from heaven at his baptism and his transfiguration, saying: "This is my *beloved* Son, in whom I am well pleased." (Matt. 3: 17; 17: 5) In a flawless and perfect sense Jesus on earth was the "man after [God's] own heart". (Acts 13: 22, 23) He was the servant of the Most High God that never deflected from his Father's will in the shadow of a degree or for an instant. Such prophetic relationship of David to Christ Jesus makes the 143d Psalm, therefore, one of heightened importance and interest to us.

FERVENT APPEAL

* The psalm breaks forth with an appeal to the Lord God Jehovah: "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified." (Ps. 143: 1, 2) Can such be the words of God's Elect Servant Christ Jesus from and after 1914, at which time he was crowned in the heavens to reign as King for Jehovah in The Theocratic Government, his first act then being to cast the unfaithful servants, Satan and his demons, out of heaven and down to the earth? How can such words have any relation to the reigning King triumphant over his foes? In the following way.

† The great Theocrat Jehovah purposed to give Christ Jesus a body of associates, 144,000 in number. Christ Jesus would be their Head. As these would sit down in the throne with him and reign with him, he would be "Lord of lords, and King of kings", or "Prince of the kings of the earth". (Rev. 7: 4-8; 14: 1, 3; 17: 14; 1: 5; Ps. 89: 27) At his coming in the flesh about two thousand years ago he began selecting these body members. The first ones thereof were his faithful apostles. Only a minority of the Jewish nation believed and accepted him and became members of the "body of Christ". Hence to complete the "body" Jehovah God in due time "did visit the Gentiles [non-Jewish nations], to take out of them a people for his name". The selecting of the body members and fitting them for the Kingdom has continued from that time till this. It appears that the majority of the members of the "body of Christ" have been taken from among the Gentiles.—Acts

15: 14; 13: 45-48; Rom. 12: 4, 5; 1 Cor. 12: 12, 13, 18, 27.

* In 1918 came the time for the Lord to come to the temple for the judgment of the house of God. Those elect body-members who had died faithful to him and who were in the graves awaiting his coming into his kingdom he raised from the sleep of death. These, having been judged as worthy, were given the reward of bearing his heavenly likeness, being raised to life in the spirit, immortal, and were united to him at the temple. There were still living on earth a remnant, who are candidates to be members of his glorious heavenly "body". These are children of God by his "woman", Zion, his organization. Concerning such of Zion's children Revelation 12: 9, 13, 17 reads: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

* The remnant of body-members "have the testimony of Jesus Christ" and represent him, their Head. Persecution upon them is as though done to the King himself. The apostle Paul testifies that when he, as Saul of Tarsus, was tracking down the body-members of Christ then the Lord miraculously appeared to him and said: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." (Acts 26: 14, 15) Moreover, Jesus told in advance of the time when he should reign on the throne, and concerning those who at that time should do anything to his last body-members or spiritual brethren he said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 31-40) Such statement must be because the King is represented on earth by his last body-members, the remnant.

† Persecution by the dragon organization against the faithful remnant causes Psalm 143 to undergo its complete and final fulfillment. Unquestionably, then, David of old was used to picture the faithful remnant of Christ's followers at the end of the world, where we have been since A. D. 1914. His footstep followers are also beloved of God; for it is written to them: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not,

6. With what appeal does Psalm 143 break forth? and what questions as to application thereof arise, and why?

7. How did Jehovah purpose to make Christ Jesus a "Lord of lords and King of kings"? and when did the needed work of selection begin, and from among whom?

8. At his coming to the temple in 1918, how were the faithful body-members then in death rewarded, and what action did the Devil take toward the remnant thereof yet on earth?

9. Why was such persecution done to Christ Jesus, in effect?

10. Whom, then, does David, as expressing himself in Psalm 143, picture, and why, too, is his name appropriate?

because it knew him not. Beloved, now are we the sons of God.”—1 John 3: 1, 2.

¹¹ God's time of sufferance of the treacherous servants, Satan and his demons, to operate in heaven expired in 1914. Then, in faithfulness to His promise, God brought forth his Elect Servant as King, set up the Theocratic Government with him, and banished Satan's crowd from heaven. Having been unable to devour the new Theocratic Government at its birth, the dragon, Satan and his crowd, went after the ones on earth in line for the Kingdom, Jehovah's servants, who were following the steps of his Chief Servant, Christ Jesus. Both through the Bible and through the epoch-making events fulfilling Bible prophecies concerning the Kingdom God informed this servant company of the Kingdom's establishment in 1914. So now God's commandments to announce the Kingdom's beginning to all the nations of the earth applied to them, and they must obey. The “testimony of Jesus Christ” was always and is regarding the kingdom of God, and they must keep it by bearing witness to all peoples.

¹² Satan purposed to censor the news that should go to the people whom he had deceived. Lest any of the people should forsake his own world organization and choose Kingdom service he tried to obscure the fact of the Kingdom's establishment. He tried to stamp out all proclamation of the good news by destroying or muzzling Jehovah's servants, who were active to keep God's commandments. He caused them to be hated of all nations, using World War I as a goad to the nations to suppress the Kingdom proclamation. In the vicious persecution that followed some were killed and others were put in grisly prisons. The rest were put in an effective condition of restraint by mobs, raids, martial law and legislative bans and proscriptions. The hounding and afflicting of Jehovah's consecrated people reached its climax in the United States in 1918.

¹³ Thus the year that marked the halting of World War I also witnessed the beloved David class of Jehovah God lying inactive, hemmed in on all sides by the enemy, and under sore bonds restraining them from their accustomed Kingdom proclamation. The worldly element that caused such sincere followers of Christ to be driven out from their freedom of worship was the same as caused Jesus' own Kingdom proclamation to be silenced by murder, namely, the religious clergy, who chose worldly rulers as king instead of Christ. Such religious clergy are the chief visible representatives of the Dragon organization.

In dogging the steps of the remnant of the seed of God's “woman” Zion, the dragon uses the religious clergy as chief persecutors and instigators of persecution. In 1918, and for some time afterward, the restrained and outcast servant class of Jehovah raised the appeal: “O Jehovah, hear my prayer, give ear unto my supplication, in Thy faithfulness answer me—in Thy righteousness. And enter not into judgment with Thy servant, for no one living is justified before Thee.” (Ps. 143: 1, 2, *Young*) Being viewed and treated as the filth and offscouring of all the world, they could pray and look only to Jehovah God for help and deliverance.—1 Cor. 4: 13.

¹⁴ That appeal is not the voice of complaint or faultfinding toward God. It is an earnest entreaty that the most high and holy God should account them worthy to have their prayer and supplications heard and answered in due time. It expresses belief in God's faithfulness and that He will do the right thing. He has given his Word; and these in trouble put confidence in his Word and call upon him to fulfill his reliable promises, and not their desires. They cry to him out of no unrighteous motives, but that the answer of God may be in right keeping with the servant's relationship to his Lord. Rather than cast off all his ties and spoil his reliability and integrity toward his Lord; rather than quit His service because of the suffering to which it leads, the servant cleaves unshakably to his Lord and asks for some helpful recognition from the Lord that he is still retained as His servant.

¹⁵ The world does not recognize the Lord's servant as such, but the religionists scoff at him, because esteeming themselves to be God's favorites due to the success of their conspiracy against Jehovah's servant. They condemn the servant class as unpatriotic, as seditious conspirators, and unbearable nuisances, and costly parasites on human society, and exceptionally unworthy of freedom of worship. The servant class confess that they are not perfect, being born like others in sin and shapen in iniquity as descendants of rebellious Adam. On the basis of human perfection they could no more justify themselves before God than the religionists or any other human creatures. But they know that their inborn sinfulness and physical imperfections are not the deciding thing or reason for their restraints and persecutions, inasmuch as they have access to the blood of Jesus Christ to have their unwilling sins forgiven and washed away. Hence they ask God not to enter into judgment with them as to perfectness of conduct. They say: “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is

11. Why did Satan and his demons go after these Kingdom representatives on earth? and why must these bear testimony concerning the Kingdom?

12. How did Satan try to censor the Kingdom news to the people, and, as a consequence, what experiences were thrust upon God's consecrated people down to 1918?

13. Hence the year 1918 witnessed them in what condition, and due particularly to whom of the Devil's agents, and therefore what appeal did God's servant class raise to him?

14. If not complaint or faultfinding, what does this appeal express, and why does the servant want some recognition from the Lord?

15. How does the world view and speak of the servant class? and why do they ask God not to enter into judgment with them on the basis of perfectness of conduct as being the deciding factor?

forgiveness with thee, that thou mayest be feared." —Ps. 130: 3, 4; Rom. 3: 9, 10.

¹⁰ The real issue and cause for judgment is whether the servant is in a covenant or sacred contract with God to serve him, and whether in his heart the servant is denying that covenant and willingly breaking or failing to carry it out. The vital question is one of covenant-keeping, the fulfilling of one's consecration to do the will of the Lord and Master. "Christendom" is made up of religionists guilty of not living up to their implied covenant with God, whom they profess to worship. Their wicked effort toward the servant class is to force them to be covenant-breakers like themselves. Yielding to this enemy effort would mean everlasting destruction to Jehovah's covenant people. (Rom. 1: 31, 32) Due to the heavy combined onslaught of the enemy in 1918, God's consecrated servants on earth became affected with 'iniquity of lip', like when the prophet Isaiah confessed to being a "man of unclean lips" because the seraphim of God at the temple were declaring His holiness and glory but the prophet's lips were silent because of the people among whom he dwelt. Continued silence and iniquity of lip would finally be fatal for God's servants. So they desired from him, not adverse judgment, but a purging of lip to declare again his Kingdom truth. Only by being faithful to their covenant obligations as His servant could they properly beseech him to answer them in faithfulness and righteousness. To deny him would lead him to deny them.—2 Tim. 2: 12, 13.

RELIGIOUS INTOLERANCE

¹¹ Well realizing it is not the time to justify themselves before God or men, but is the time to justify and honor the Lord, the servant class state the reason for asking his answer to their pleadings. "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate." (Ps. 143: 3, 4) The intent of enemy persecution is to heap reproach upon Jehovah, to whom the servant class are consecrated and whose name they bear.

¹² When David uttered the above words of the psalm he was an outlaw in Israel. He was such, not according to the law of the Most High God, but according to the arbitrary decree and mischievous law framed by King Saul. David was no lawbreaker or disorderly person, nor a conspirator against the interests and the highest welfare of the nation. It

was Saul's jealousy and his obsession by demons that drove him to hate and persecute David. Because of Saul's presumptuousness and his disregard of God's commandments, even before David's birth, God canceled the continuance of the kingdom in Saul's family, and later sent the prophet Samuel to anoint David as king-elect. With David's anointing the Lord's spirit came upon him, and the Lord removed his spirit from Saul. Thereafter David, using but a stone in a sling, went forth in Jehovah's name and slew the Philistine champion, the giant Goliath. For his military exploits in Saul's service that followed David received superior praise from the people. Saul then tried to bring about David's death at Philistine hands, and himself made two personal attempts at David's life. David escaped and fled for his life. He finally took refuge in the darksome bowels of the earth, in the cave Adullam, located in the mountainous Judean wilderness toward the Dead sea. In this retreat 400 men, including David's father's household, joined him.—1 Sam. 22: 1, 2.

¹³ Doubtless, like Psalm 142, this succeeding psalm now under study was composed by David at the cave. Separated from free intercourse with the rest of God's covenant people and living in a hole in the earth, Jehovah's anointed servant felt like a dead man, long interred and forgotten. But there was one in Israel who did not forget and who was noteworthy for standing up against King Saul in behalf of David. That man of good-will was Saul's own son, Jonathan. For acting in good-will he put his life in danger at Saul's hand; and he helped David escape. While David was in the cave Jonathan's sympathies and thoughts were with God's anointed servant, and after David's whereabouts were reported Jonathan secretly hunted him up. "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord." (1 Sam. 23: 16-18) Truly Jonathan, whose name means "Gift of Jehovah", was like a gift of God to David for help and comfort.

¹⁴ King Saul, David's persecutor, pictures "Christendom's" religious clergy and those who are the "evil servant" class toward God. All such together make up the "man of sin" or "son of perdition" class. This class are the enemies and persecutors of Jehovah's consecrated servant who proclaims God's kingdom as the rightful rule of the earth and as mankind's only hope. The spirit of the Lord God is upon

10. What is the real issue or cause for judgment respecting the servant? and why did they need the Lord to answer them in faithfulness and righteousness?

11. What reason does the servant class give for asking God's answer to their plea?

12. On what basis was David an outlaw in Israel, what caused him to come into that status, and where in Judah did he take refuge?

13. (a) Why did David speak of himself as made to "dwell in darkness" and as "those that have been long dead"? (b) To whom, however, was David not as dead and out of mind, and how was this shown?

14. (a) Whom does King Saul picture, and what spirit is upon such? (b) What does that class attempt respecting God's servant class, so that these speak in the language of Psalm 143: 4?

the servant class, but the spirit of the demons is upon the religious "man of sin" class. The servant class, begotten of God's spirit, are in line for a place in the Theocratic kingdom and are his commissioned publishers of that kingdom. For this reason the envious religious leaders, who now try to rule as spiritual lords and kings on earth and who claim superior rights to the kingdom of heaven, hate Jehovah's servant class and persecute them. They seek thus to cause destruction to their soul. Thereby the clergy seek to prevent their own fraudulent claims of being God's ordained representatives and anointed heirs of the Kingdom from being exposed. They cause Jehovah's servant to be outlawed, banned, and their literature to be proscribed by the political governments, and thus drive them underground. They hope to keep them in the darkness, out of the limelight and out of the public eye and mind, and so to suppress the Kingdom message. They try to quench Jehovah's spirit in them and to desolate their hearts of all love for God. This they apparently succeeded in doing during World War I, and especially during 1918. Then Jehovah's consecrated people were like the valley of dry bones seen in the vision of Ezekiel. (37:1-14) In that condition they said, like David: "And my spirit hath fainted upon me, in the midst of me astounded is my heart."—Ps. 143:4, *Rotherham Pss.*

²¹ David's state of confinement provided time for meditation, and meditation led to hope. "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah." (Ps. 143:5, 6) David was familiar with God's Word, that is, the books thereof written by Moses, and Joshua, and the Judges. He was a man of faith and therefore believed in that sacred Record of Jehovah's deliverances of his faithful people by his mighty acts of old. Meditating upon such acts stirred up the hope that the same Almighty God would work like acts of deliverance for the servant now in distress. In entreaty David stretched forth his hands to God, the God of deliverances, because David was like a land weary of waiting for rain and needing refreshment in order to bring forth fruitage to God's glory. He thirsted for this visible expression of God's mercy and goodness to him, in order that he might come to life again in the free and active service in behalf of Jehovah's Theocratic rule over his covenant people.

²² Such was the yearning attitude of the servant class of the Lord God in 1918 and for a short time thereafter. Time for reflection was afforded them by their restrained condition. Their hearts were on

21. In his confinement, upon what did David meditate, what did this awaken in him, and for what did he thirst?

22. How was the like true regarding the servant class in 1918 and for a short time thereafter?

God's work, but their lack of understanding of his Word had caused them perplexity. It had let them submit to being unrighteously deprived of their liberty and privileges of serving the Lord. So they meditated on God's Word, particularly his prophecies that had forecast His work for these days. They refreshed themselves with the record of God's acts of liberation in ancient time and hoped for an anti-typical or modern-day fulfillment of such toward themselves. They got an understanding of the prophetic meaning of Elijah's relationship to Elisha, and of Elisha's becoming prophet in the room of his predecessor Elijah. (See *The Watchtower* August 1 and 15, 1919.) This led them to see that the Lord God had a further work to do, like Elisha's, and that he would use his faithful servant class in His hand to do it. They were weary of idleness as to the Kingdom proclamation, idleness resulting in no bearing of the Kingdom fruits to God's praise or for the nourishment of those seeking life eternal. They stretched forth their hands to God that he might rescue them from this barren condition, like Jerusalem's seventy years of desolation, and make them fruitful again in His service.

²³ "Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me." (Ps. 143:7-9) The time seemed long to David. For speedy deliverance he asked, because he felt as if the spirit within that was sustaining him to fortitude and endurance could not hold out much longer. He needed to see the face of Jehovah's favor again, that he might not be like one hopelessly trapped in a deep pit which the enemy had dug. This severe disciplining from God at the hands of the malicious enemy was like a night of darkness, and David longed for the blackness to break and for the morning of God's evident lovingkindness to dawn. He was "perplexed, but not in despair". (2 Cor. 4:8) He was anxious to make a move and get away from being holed up; but what way should he take? Should he retreat, or should he boldly advance into the open and engage in a battle of wits with the enemy as to strategy of movement? If he took the offensive defiant of the enemy and fearless of what they might do to him, Almighty God could even then deliver him.—1 Sam. 23:25-28.

²⁴ The servant needs not retreat into a literal cave and hole up for safety if he flees to Jehovah to hide

23. Why did David pray God to hear him speedily, lest he be as in a pit? and why ask God to cause him to know the way wherein he should walk?

24. Why does one fleeing to God to hide him not need to hole up unseen to secure safety?

him. Even while active in the open and surrounded by watchful enemies, yet God can cover him in the shadow of his hand and preserve him.—Pss. 91:1; 31:23; Isa. 51:16.

²⁵ The situation of Jehovah's servant class in A.D. 1918-1919 was like that. They knew their outcast and outlawed position before human society was due to the religious leaders like King Saul. The enemies thought they had driven them out for good, and that henceforth they could divide and conquer them in their unfortunate condition and destroy them in such pockets. If ever these tried to stage a comeback, the enemies aimed to be quick to fly at them and hold them under repression. The servant class desired the Lord to manifest his favor by not letting the enemies triumph over them permanently: "By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever."—Ps. 41:11, 12.

²⁶ The servant class were looking for a way out of their barren, inactive condition, but which way to move was the burning question. Hence the prayer: "Let me know the way wherein I should walk, for unto thee have I uplifted my soul." (Ps. 143:8, *Roth. Pss.*) They were willing to go forth and resume God's service. They prayed that, when so doing, the Lord God should snatch them from the enveloping movement by the enemy and be their hiding-place and refuge. They discerned that it was a lack of faith in his protection and guidance for anyone to hole up in the ground in fear, slacking the hand from his service and letting the enemies boast themselves against their God Jehovah. Their prayer was: "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." (Ps. 142:7) They uplifted their souls, that is, they presented their bodies a living sacrifice, to the Lord for his reasonable service.—Rom. 12:1.

²⁷ David, having thus prayed for guidance as to his way, did not stay holed up in the cave of Adullam. He moved out to a natural fastness or stronghold. "And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth." Later Jonathan came to him. (1 Sam. 22:5; 23:15-18) Thus Jehovah answered David's prayer and disclosed that he was guiding the way of his anointed servant. Though now David was at large and more exposed to successful pursuit by the enemy, his God could now show He was the

Deliverer and Preserver of his servant and that the servant's real refuge is in the Most High God, the "Rock of ages".—Prov. 18:10.

²⁸ In A.D. 1919 Jehovah answered the prayer of his faithful remnant. He had sent his Elect Servant, Christ Jesus, to the temple to judge his consecrated ones, to purge the faithful ones from religious uncleanness and iniquity of lip, and to show them the way to go. (Mal. 3:1-4) Stay holed up? No! Retreat then? No, again! God's pleasure for them, as he caused them to know it through his unfolding Word, was and is for them to go forward and push through the waters of the peoples, as Elisha passed through the smitten waters of the Jordan river and took up the work of the prophet Elijah. In March, 1919, the officers of the Watch Tower Bible and Tract Society were released from penitentiary, being admitted to bail. Then immediately, long before the enemy's trumped-up case against them was thrown out of court and their conviction reversed (May 5, 1920), the servant class began their preparations to move forward with the fearlessness of Elisha.

²⁹ Such bold offensive meant by no means that henceforth they would be immune from attack and persecution by the foe, no more than in David's case. David knew that if he left the hide-out of Adullam while King Saul still lived and held the reins of government he would be spotted by Saul's spies and be more subject to pursuit than theretofore. Hence David petitioned the Lord further: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Or: "Teach me to do thy pleasure, for thou art my God, let thy good spirit lead me in a level land." (Ps. 143:10; *Roth. Pss.*) The Lord's anointed king-elect looked up to Jehovah God as his Teacher. He was not bent on pleasing himself, but desirous of doing the divine good pleasure. He did not seek to wreak any personal vengeance against his persecutor, King Saul. Should the Lord's maneuvering of events bring Saul into David's power, yet David would refuse to lift sword or spear against him, but would abide God's time to take Saul out of the way. (1 Sam. 24:1-12; 26:1-12) That was the good spirit of the Lord upon his servant David.

³⁰ David trusted in the guidance of the good spirit of the Lord God and prayed that it would lead him into the right land, a plain country, a level land, wherein he would be certain his course was upright. Shortly afterward Abiathar escaped destruction at Saul's hands and fled to David. Abiathar came with a priest's ephod used in ascertaining God's will.

²⁵ In 1918-1919 what were the enemy's future plans against the outlawed servant class, and what kind of manifest expression of favor did the servant class desire from God?

²⁶ Why did the servant class pray to be let known the way in which to walk, and how did they uplift their souls unto God?

²⁷ Having prayed, what move did David make, and how did Jehovah answer his prayer and show himself David's preserver?

²⁸ When did Jehovah answer the prayer of the servant class what did he show was the way to go, and when did they prepare to take it?

²⁹ What did such bold move mean as to exposure to attack and persecution, and why did David pray to be taught to do God's will and to have God's good spirit?

³⁰ Whither did David trust God's spirit to guide him, and what special provision did God then make to teach David his will?

David inquired from him as a priestly representative of Jehovah God and received instruction as to the way he should go pleasing to his divine Master. (1 Sam. 22: 17-23; 23: 1-12; 30: 6, 7, 8) Jehovah was his Teacher, and His spirit did not forsake David. His spirit was even in David's tongue and spake by him and caused him to speak God's inspired message, like Psalm 143.

"David was then only about twenty-five years old. In later life he said: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." (Ps. 71: 17) In his psalms he asked for God's continual teaching: "Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. The meek will he guide in judgment: and the meek will he teach his way." (Ps. 25: 4, 5, 9) Repeatedly he prays God: "Teach my thy statutes." (Ps. 119: 12, 26, 64, 68, 124, 135) "Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted I went astray: but now have I kept thy word. . . . O LORD, and teach me thy judgments." (Ps. 119: 66, 67, 108) Concerning the benefits of such divine education he says: "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my [human] teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." (Ps. 119: 98-100) Jehovah's course of instruction does not fail his servant in the midst of the fight: "He teacheth my hands to war, so that a bow of steel is broken by mine arms." "Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight." (Ps. 18: 34; 2 Sam. 22: 35; Ps. 144: 1) Only by such education from God, and taking heed thereto, was David able to remain a "man after [God's] own heart", free from religion.

DIVINE TEACHERS

"He who prays to God to teach him to do the divine good-pleasure or will shows the spirit to learn and obey. While praying thus, he must search the written Word of God, wherein the divine will is recorded, trusting God by his spirit to reveal His will through those sacred pages. (2 Tim. 2: 15) Keep in mind, however, that it is the servant class, not an individual person, that prays to be taught to do God's will. Hence the revelation of God's will must therefore be, not for an individual, but for the entire company of his faithful remnant. It is not an

individual student of God's Word that reveals His will, nor is it for an individual to presume to interpret God's Word to make plain His will. "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1: 20, 21.

"Jehovah God is the sole Interpreter of his Word and is the Teacher of highest education. That his teaching would not be for an individual who imagines himself to have direct personal dealings with God, but is for the entire company of God's people, Jesus showed when he quoted Isaiah 54: 13 and said: "It is written in the prophets, And they shall be ALL taught of God." Isaiah's prophecy was addressed to God's "woman", the Theocratic organization, Zion, and says to such organization: "And all thy children shall be taught of the LORD [Jehovah]; and great shall be the peace of thy children."

"Consequently, Jehovah's teaching comes now through no individual on earth, but through his organization which He uses as his servant. It is for the education of the entire organization, in order that all members thereof may do the divine will in unity and harmony. The Head of that servant organization is Jehovah's Chief Servant, Christ Jesus, and in teaching his visible organization on earth Jehovah associates this beloved Son with him. David of old approached Jehovah God through the priestly organization represented by Abiathar, who had the ephod; and a servant of Jehovah today must likewise look to God's visible organization to learn His will.

"When Jehovah's Messenger and Teacher came to the temple in 1918 he observed a remnant of consecrated, spirit-begotten ones sincerely praying to be taught to do the will of God. He gathered them together into unity and organized them as God's servants at the temple to render sacrifice to Him and to speak of his glory. Jehovah anointed them with his spirit, and thus he constituted this approved and cleansed remnant as his visible organization, or The Society. Under Christ Jesus it became the class foretold to appear at the end of the world, the "faithful and wise servant". "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24: 45-47) Multiplied facts disclose that Jehovah God by Christ Jesus has used this servant body or Society as his visible organization through which to teach his people to do His good pleasure. Wisely, that con-

31 (a) From when on had God been teaching David, and what prayers did David continually make for God to teach him? (b) What are the benefits of such divine education in peace and war?

32 (a) Praying to be taught to do God's will shows what spirit? and what action must accompany such prayer? (b) Who is it that prays such recorded prayer? and what does this show as to the revelation and interpretation of God's will?

33. Who is the interpreter and teacher, and for whom is the teaching?

34. Through what channel does the teaching come, for whose education is it, and who is associated with God in the teaching?

35. At his coming to the temple, whom or what did Christ Jesus deal with as God's visible organization? and what agency has such organization used as its servant in the doing of God's will as taught?

secrated Society of the anointed remnant have used as their agency or legal servant the WATCH TOWER BIBLE AND TRACT SOCIETY for publishing the will of God as He taught it and for directing His people in the doing of it unitedly throughout the earth.

³⁶ As a reproof to any religionists who object at this positive identification of God's visible organization today, the Lord says this parable: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my [professed] people doth not consider." (Isa. 1: 3) During the years since 1918 the wise have looked to Jehovah God and Christ Jesus as their Teachers in Zion. They now know that Jehovah has answered their prayer, "Teach me to do thy will; for thou art my God," through his organization of the anointed remnant, these using the legally constituted WATCH TOWER Society. This is because The Society teaches no religion, serves none, and is devoted to no religious organization. That is proved by the fact that it is persecuted by all religious organizations (King Saul) for serving Jehovah and for being chosen and anointed to serve Him.

³⁷ When the officers of the Watch Tower Society were released from prison cells in 1919 by God's marvelous overruling of religious opposition, what did he teach his faithful remnant to do as his will and good pleasure? This: To be his witnesses by proclaiming as never before his Word, fearlessly, asking of no man first for permission to preach God's Word at His command. (*The Watchtower* August 1 and 15, and September 15, 1919) Fearlessness was specially required because they must "declare the day of vengeance of our God" against "Christendom" and all the world. They must proclaim the message of the Kingdom to all nations, as foretold and commanded at Matthew 24: 14, and that message must be of the Kingdom as having been established in A. D. 1914. This must be done before the final end comes on the world at Armageddon.—See *The Watchtower* July 1, 1920.

³⁸ Before the great Teacher came to the temple in 1918 Jehovah's consecrated people had thought that all their work before the final end was to be devoted exclusively to the spiritual ones, namely, those consecrated to God and begotten by his spirit to heavenly life. Now, however, beginning in 1923, the Teacher at the temple began to reveal that there is an earthly class who become the Lord's "sheep" and whom he gathers now before Armageddon's war to the right side of His throne. From then on, step by step, the heavenly Teacher opened the under-

standing of the spiritual remnant to see that such "other sheep" must be witnessed to and served with the Kingdom message and thereby enabled to take their stand for God's kingdom. So doing, these may pass alive through Armageddon into the New World. They are the ones who were pictured by David's devoted lover and fellow warrior, Jonathan, and they become the companions of the faithful remnant in this time of persecution by the King Saul class.

³⁹ This wonderful course of education by the Wise Counselor and Teacher at the temple continued, and now his "other sheep" as well as the remnant of the "little flock" were privileged to attend the Lord's schooling and receive education for everlasting life, which entails the doing of God's will now. It was a sublime revelation when the perfect Educator opened the Textbook, the Bible, and in 1925 revealed that the name of Jehovah must have its proper place; that his Kingdom was born in 1914 and Jehovah's purpose by it is to 'make a great and lasting name for himself' at the battle of Armageddon; and that such battle is not a fight between capital and labor, conservatives and radicals, or any human parties and nations, but is God's FIGHT against the entire Devil's organization invisible and visible; and that his servant class on earth have no part in that fight, but must only warn of its coming.—2 Sam. 7: 23; Isa. 63: 14.

⁴⁰ The teaching on this subject continued. In 1929 it was revealed that Jehovah's purpose primarily is the vindication of his name, and hence the greatest Bible doctrine is that of the Kingdom, because the Kingdom is His instrument to effect that vindication. The privilege of the remnant of those anointed ones in the covenant for the Kingdom is to have a part in that vindication, and their obligation now is to honor and publish His name. This was made very plain as being God's good pleasure for them to fulfill faithfully.

⁴¹ Parallel in time with the above instruction, Zion's Teachers, Jehovah God and Christ Jesus, progressively taught the remnant and their increasing number of companions what the Kingdom really is, and also the kind of visible organization by which the Kingdom must be advertised world-wide. In that organization Jehovah God and his King are "the Higher Powers". (Rom. 13: 1) The organization is not a loose-jointed one, of self-governing units or companies whose local activities are to be decided upon and supervised by so-called "elective elders". It must have a centralized control and direction; and by 1938 this fact was fully appreciated when the

36. What Scriptural reproof is given to objectors to such identification of the servant? and through what channel do the remnant now know Jehovah has answered their prayer, and why through it?

37. From and after 1919 what did God teach the faithful remnant as being his will for them to do?

38. Beyond what had been believed before 1918, what did Jehovah God reveal to the remnant from 1923 on as to those to whom to minister, and by what friend of David were such ones pictured?

39. Who also were then privileged to attend the Lord's schooling, and what sublime revelation was made by the perfect Educator in 1925?

40. What teaching of primary importance was given in 1929?

41. What teaching, reaching a climax in 1938, was also given as to the kind of organization Jehovah God and his King use to accomplish the divine will?

great Teachers taught the servant class that God's organization is Theocratic. It obeys God rather than men, and hence must be governed and operated from the Supreme One, Jehovah, down, and not from the servants on earth upward *à la démocratie*. How patiently and wisely Jehovah God was developing the understanding of his servant class to do his will according to Theocratic instructions through his visible organization!

"Jehovah gave them practical training. He appointed world-wide Testimony periods at regular intervals through the year and taught them unity of action under a unified command. After years of stupendous radio broadcasting by them in the face of religious opposition he provided them with portable phonographs with recorded Bible lectures and taught them to make back-calls on hungry "other sheep" and to conduct home Bible studies. He let them be brought before rulers, courts, police, and law-and-order authorities and trained and developed them to give effective witness in such places. He taught them how "every man shall bear his own burden" and how to endure the most rabid persecution and defeat it by faithfulness. He provided them with magazines and showed them how to publish the Kingdom message on street corners and pavements and on routes. He has made them know their commission (Isa. 63:1-3), that they are ordained ministers of the Kingdom gospel and that their sole mission on earth now is to be "Jehovah's witnesses". Their chief obligation is to be a Kingdom publisher. In this they are not on the defensive nor beating a retreat, but must follow God's King in his offensive against religion. To aid them thereto he has established among them schools of "advanced course in Theocratic ministry" and also established the Watch Tower Bible College of Gilead to train special publishers to push the offensive on weak fronts or on untouched foreign fields. Thus has he answered the prayer of his servant in a most marvelous manner that could be only "the Lord's doing", and not the wisdom and ingenuity of any man-built organization.

FUTURE COURSE OF INSTRUCTION

"It is God's spirit, his invisible energy, upon his people that has helped them to accomplish his work thus far. As they have followed its leadings through his Word, the servant class have been led into the "land of uprightness", the condition of willingly and lovingly doing His will according to Theocratic rule. The Theocratic instruction makes the "land" a plain and level one, where there need be no stumbling over what to do and how to do it, though in the midst of the enemies of God's kingdom, The Theocracy.

"The "strange work" which precedes God's "strange act" at Armageddon is not yet done. So many of the "other sheep" are yet scattered and in danger of perishing, and need to be fed. We stand at the threshold of 1944. It is certain to be a crucial year. Whether it brings either sudden or speedy close to the conflict between "the king of the north" and "the king of the south" is immaterial. The post-war era must come with its human efforts and machinery for global peace. That will bring its own tests of the faith and faithful endurance of Jehovah's servant class and their companions, because Satan and his demons will be relentlessly marching all nations to the climax at Armageddon. The fervent prayer that went up in 1918, "Teach me to do thy will; for thou art my God," needs to be continued by the servant class. In view of the momentous period ahead, with its steadily broadening regimentation of all peoples to carry out the will of "both these kings" as a certain prospect, the words of the above prayer, of Psalm 143:10, have been provided as the yeartext for 1944. They appear on the Society's service calendar.

"The anointed David not only prayed to be taught God's will, but also asked for the strength to do it because of the opposers. He prayed: "Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." (Ps. 143:11, 12) In faithfulness and according to righteousness Jehovah responded to the prayer of his anointed servant, not for mere David's sake, but for His name's sake. His anointing to the kingdom was put upon David not in vain; it must mean a right-hearted man must come to Israel's throne that the Theocratic rule might be carried out to the glory of Jehovah's name. Though it took some thirteen years to cut off all enemy interferers with God's purpose, Almighty God brought his disciplined servant David to the throne of the typical Theocracy, so foreshadowing glorious things to come.

"In 1919 the "valley of dry bones", seen in Ezekiel's vision, God quickened into living organisms in his Holy Land by power of His spirit. (Ezek. 37:3-14) The intense activity of Jehovah's witnesses now in the midst of global war and under totalitarian aggressions and encroachments is self-evident proof that Almighty God revived his servant class, raising them from the pit of 1918. They had pleaded that, for His own name's sake, he enliven them again to his service and open the way to it. He did so, because

42. What practical training as to doing his will has Jehovah God given us down to this very year?

43. By what has God worked through them and led them, and in what sense have they been led into "the land of uprightness"?

44. Why, at the threshold of 1944, does the prayer of Psalm 143:10 need to continue as the prayer of God's servant class? and what visible aid has been provided thereto?

45. Besides to be taught, for what did David also pray as respects himself and his enemies, and how did God work out the answer?

46. How did Jehovah quicken his servant class for His name's sake? and how is it true that they have been brought out of trouble?

it was his purpose to have his name declared throughout all the earth before he shows his power over all enemies at Armageddon. So the Lord God made the servant class his witnesses and put his name upon them. He called them by the foretold "new name", that is, "Jehovah's witnesses." All inward trouble and perplexity that they felt back in 1918, well, the Lord God has lifted them up out of that. The trouble that the religious Saul class brings upon them does not disturb them inwardly or disrupt their peace with God. They know that such enemy trouble is permitted for a test of their integrity and that they may have a part in vindicating God's name by faithfulness.

47 Like David, God's servant class and their companions do not pray for the malicious enemies, except

47. (a) What does the servant class, like David, pray as regards the enemies, and because of what personal relationship to God? (b) How does such relationship make the affliction by their enemies a most serious matter, and why are we content to keep on serving God?

that these should be exterminated. Those enemies show no mercy to Jehovah's witnesses and their fellow sufferers; and so mercy to them can be expected only from God by his destruction of the afflictors who seek to bring about the soul-destruction of His faithful people. Jehovah's witnesses make such earnest request, not for heartless, selfish reasons, but because, say they, "I am [Jehovah's] servant." Their wholehearted service to Him first, last and all the time is the essential cause of their being assaulted by demons and wicked religionists. Because they are Jehovah's servant, persecution and punishments inflicted upon them are an affront to God and a reproach to his name. Therefore in the final vindication of his name at Armageddon he will vindicate his servant class by the called-for destruction of all enemies that afflict them. (Luke 18: 7, 8) With that prospect we are content to keep on serving Him as he is pleased to teach us to do his will.

CALAMITIES—FROM WHOM AND WHY?

A CALAMITY is an evil because it results in suffering, distress and loss to those upon whom it falls. A calamity may be either from the Devil or from Almighty God. At stated times God sent calamities upon certain ancient peoples, and in each instance that evil was a righteous act of judgment. Consider now that upon Egypt. The Israelites, God's chosen people, were for a time in Egypt. God had greatly favored the Egyptians by saving them from starvation in a time of famine in the days of Joseph, the Israelite prime minister of Pharaoh. Because of that, and because God's people were in that land, the Egyptians and their ruling powers had reason to know the great Jehovah God and to know of his name. The Egyptians oppressed Jehovah's people and continued to increase their burdens. The Egyptians therefore wrongfully afflicted the Israelites with evil in defiance of Jehovah God.

God heard the cries of the Israelites, and he sent Moses and Aaron to appear before the ruler of Egypt and request that the Israelites be permitted to depart from that land. This request was refused by Pharaoh, who arrogantly replied. "Who is Jehovah, that I should obey his voice?" Then God sent certain plagues or calamities upon the peoples of Egypt, which resulted in evil to them, and finally he completely overthrew the Egyptian military hosts in the Red sea and caused the then ruling power to perish. Such calamity was a very great evil upon the Egyptians, but it was a righteous evil that fell upon them. Why did God bring that evil upon the Egyptian people? Was it to teach them the sinfulness of sin? Was it for the purpose of venting ill-will against them? The Lord caused the proper answer to these questions to be written in his Word when he said: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to MAKE HIM A NAME?" (2 Sam. 7: 23) Satan the enemy had defamed Jehovah's name and turned the people away from him and caused those who should have known better to defy him. Jehovah God's ex-

pressed purpose was to keep his name before mankind until his own due time to completely vindicate his word and name.

Just before the seventh plague upon Egypt Jehovah God, by his prophet Moses, said to Pharaoh the oppressor. "Even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence, and thou wouldst have been cut off from the earth; but for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9: 15, 16, Leeser's translation) This agrees with the inspired statement at Proverbs 16: 4: "Jehovah hath made everything for its own end [purpose (margin)]; yea, even the wicked for the day of evil." (Am. Rev. Ver.) Or, according to Leeser "Every thing hath the LORD wrought for its destined end: yea, even the wicked for the day of unhappiness." Note that this does not say that the Lord Jehovah made or created the wicked, because wickedness does not find its origin or creation with Jehovah; "his work is perfect." (Deut. 32: 4) "His work is honourable and glorious: and his righteousness endureth for ever." (Ps. 111: 3) But whereas Jehovah God did not make or create the wicked, he did make the destiny for the wicked. In permitting the wicked to come into existence and to remain for a time in existence, God destined or made "even the wicked for the day of evil". As God said to Pharaoh the servant of Satan, so also God had permitted Pharaoh's lord, Satan, to remain "for the day of evil", that there in that day Jehovah God might show his power over Satan the Devil by visiting upon him the calamity of destruction. "All the wicked will he destroy." (Ps. 145: 20) "There is no peace, saith my God, to the wicked."—Isa. 57: 21.

In King Hezekiah's day the Assyrian army appeared before the city of Jerusalem and defied the name of Almighty God. The Assyrians were worshipers of the Devil and were instruments used by the Devil to reproach the name of Jehovah and to turn mankind away from Jehovah

God. The Assyrian embassy that appeared by the walls of Jerusalem not only defied Jehovah, but diligently attempted to draw all the people of Israel away from God and their covenant with him. At such insolence God brought a great disaster or calamity upon the Assyrian army. He sent his angel and in one night smote 185,000 of them. This calamity was an evil, but was rightfully enforced, that the name of Jehovah God might be kept before human creatures.—Isaiah chapters 36 and 37.

In the patriarch Abraham's day Jehovah God brought fire and brimstone from heaven upon the peoples of Sodom and Gomorrah, and such was an evil upon them. (Genesis 19) In destroying them, however, Jehovah's action was right, for like reasons as the above stated. It will not do to say that the Egyptians, the Assyrians, and the peoples of Sodom and Gomorrah were destroyed because they were already convicts and under the condemnation of death as descendants of Adam. They were not under sentence of death, for the reason that they had never been tried and sentenced. They were all born in sin by reason of the fact that they were offspring of Adam, who was sentenced to death in Eden. They were under condemnation because disapproved; but if for that reason they were executed, then we should expect Jehovah God to execute every one of the human race, because every child is born in sin. (Rom. 5:12) However, in the case of the Egyptians, Assyrians and Sodomites and Gomorrahites the question of mere imperfection was not involved.

Those people had turned away from Jehovah God and worshiped the Devil. They opposed God's servants and chosen people, and brought great reproach upon his holy name; and for the good of all creation God slew them. He did so for the same reason that he went down to Egypt, to wit, to make a name for himself or keep his name before creation until his own good time to completely vindicate it. He would have the people know that Satan is not the Almighty, but that Jehovah is the Almighty God. His action in overthrowing the Egyptians and the others also foreshadowed his purpose in due time to completely destroy Satan's organization, that all creation may know that Jehovah is the only true God and that his Word is true and that his name is the only one whereby life may be obtained through Christ Jesus.—Ezek. 38, 39, John 17:3.

The nation of Israel made up Jehovah's visible typical organization, which he used to foreshadow his purposes. He chose the Israelites and placed his name upon them and made them his peculiar treasure above all people, upon the condition that they would obey him. (Ex. 19:5, 6) As his people among the other nations round about, they were God's representatives and stood for Jehovah. The other nations were under Satan's control and practiced the Devil religion and reproached Jehovah's name. The Israelites became unfaithful, defamed the name of Jehovah, and followed after false gods. Then Jehovah God brought a great calamity upon them. He caused their holy city to be laid low and the people thereof that remained after the great slaughter to be carried away captive to a foreign land. His punishment upon them was for his name's sake.—Jer. 44:26-28.

That calamity which befell Israel was a great evil to that people; but it was right, and was administered justly

as a punishment for their wrongdoing, and more particularly as a vindication of the name of Jehovah God. The issue was then, and is now, between Jehovah and the adversary Satan. Jehovah has not prevented Satan from carrying on his wicked ways and works, nor has he prevented the people from following after Satan. He has from time to time brought calamities or disasters upon certain peoples that his name might not entirely perish from the sight of creation; and this he does for the good of creation that lives. Therefore all the evil which God has caused to come upon creatures has been right and just, whether that evil be in the form of individual punishment or as a great calamity upon a people or upon peoples.

The Israelites, being God's covenant people and responsible to him, were more reprehensible because of bringing reproach upon Jehovah's name. To them he said: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1, 2) The city of Jerusalem stood for his organization; hence he said: "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6) In other words, the punishment that fell upon the Israelites, God's chosen people, he either permitted to come or sent it to carry out his righteous purposes. The iniquity of that people consisted in their breaking his law and commandment and doing contrary to their covenant, and therefore the evil which God brought upon them was right and his judgment and the enforcement thereof was righteous.

Since the human tragedy at Eden Satan has been, and now is, the wicked "prince" that has persisted in going contrary to God's law. When Jesus was on earth he spoke of Satan as "the prince of this world". (John 12:31) Jesus described him as the one opposed to Jehovah and to himself. Satan is also designated in the Scriptures as "the prince of devils", which means he is the chief one among the devils or wicked ones. He is also termed "the prince of the power of the air"; which must mean he possesses and exercises power that is invisible to man and that is great. (Matt. 12:24; Eph. 2:2) Such fact is within the common knowledge of all who really discern the truth as revealed in God's Word. As such "prince", Satan would have power to generate storms, hurricanes, floods and like things that would bring great calamities upon the people. When Jesus was on the sea of Galilee, without doubt it was Satan that brought up the storm in an effort to destroy the Master. (Mark 4:37) Jehovah would not have brought on that windstorm, which put in jeopardy the lives of his chosen men. Since Satan possesses such power, and since he made repeated attempts to destroy the Lord Jesus, he must have been responsible for that storm on the sea of Galilee. In support, the Scriptures are explicit in the statement that Satan produced the great storm that destroyed the children and the property of Jehovah's servant Job.—Job 1:12-19.

From time to time there have befallen the peoples of earth great calamities in the way of storms, hurricanes, cyclones, typhoons, floods and fires, and the like. Since there would be no occasion or reason for Jehovah to bring such disasters upon the people, the one responsible therefor must be Satan. Since God overthrew Israel, his typical

people, in A. D. 70, there is no evidence that he has brought calamities or been responsible for the calamities that have befallen the peoples of earth. On the contrary, the Scriptures point out that he abides his own good time to bring the great battle of God Almighty which will completely and for ever clear, sanctify and vindicate his name.

What would be the purpose of Satan in bringing calamities upon the people? Manifestly for the reason that he would cause such to be charged against Jehovah God and thereby cause the people to curse God. Knowing that Satan has a set policy which has ever been to turn man away from Jehovah, and knowing there has been instilled into the minds of men the thought that storms and floods and the like are the acts of God, we can easily see that these calamities are a part of Satan's scheme to reproach God.

Early in the days of the "Christian era" Satan obtained control of men who were the leaders of "organized Christianity", or the organization formed in the name of Christ. Since then he has caused men and organizations

in the name of Christ to practice and carry on extensive wickedness and has charged the same up to God and has thereby brought great reproach upon the name of Jehovah God.

For centuries crime has run riot in the earth, and the record of every nation is smeared with human blood unrighteously shed, for all of which Satan is responsible. He has caused the persecution and death of many people and has used professed followers of Christ to commit such crimes. By this means adopted by Satan he has brought the name of Jehovah into reproach and turned many men and women away from the great eternal God, the Life-giver. It is the due time for at least the body members of Christ Jesus and for all "men of good-will" to have a proper understanding of evil, wrongdoing and wickedness, and the distinction between these things. By the light He shed upon his written Word Jehovah God by Christ Jesus now makes it possible to come to that correct and Scriptural understanding.—Prov. 2:6.

JOSHUA, SUCCESSOR OF MOSES

UNSWERVING devotion to the Lord marks Joshua's career as Moses' successor. At no time, so far as the Divine Record discloses, was Joshua guilty of serious trespass. Even prior to his induction into the position of visible leader of the nation of Israel in Moses' stead, Joshua's service record is without taint or blemish. He was very Theocratically minded, never once rebelling or even murmuring against the servant, Moses, that God placed in command of His typical nation. Joshua adhered to the Theocratic order during the trying time of the forty-year wilderness journey, a time marked by backslidings and rebellions on the part of the older generation of Israelites liberated from Egypt. Jehovah rewarded his faithfulness.

The genealogy of Joshua is traced back to Ephraim, in 1 Chronicles 7:20-27. First mention of him is abruptly made, as though he were so well known that any introduction to him would be superfluous, at the time of Israel's resistance to the unprovoked attack of the Amalekites. There Joshua, appointed by Moses as the commander of Israel's army, "discomfited Amalek" and his hosts. The victory was from Jehovah and granted to those under his banner, for it was only as Moses held aloft the rod of God over the warring factions that Joshua's fighters prevailed. In recognition of this an altar was constructed and called "Jehovah-nissi", which means "Jehovah my banner". (Ex. 17:8-16) It was under this invincible banner of Theocracy that Joshua ever afterwards fought.

Joshua was called Moses' minister and servant, and enjoyed a close relationship with the man of God in Theocratic service. At the time of Moses' first forty-day stay in the mount of God, Joshua accompanied him part way, and was the first to accost him on his return. Joshua had not indulged in calf-worship, as had the other Israelites, but was awaiting with unshaken faith the descent of Moses from the mount. (Ex. 24:13; 33:11; 32:17) Again, about one year later, Joshua proved himself when he was sent, with eleven others, to spy out the land of Canaan. He, along with Caleb, brought back a faithful report and urged the fearful Israelites to trust in Jehovah and oust the heathen from the

Promised Land. It was this zealous course that assured his ultimate entrance into the land of Canaan. (Num. 13:8, 26; 14:6-10, 30) So it was not to an untried or unproved servant that Moses spoke thirty-nine years later, saying, "Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee: he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—Deut. 31:7, 8.

Joshua was appointed to succeed Moses in leading the Israelite nation; he was appointed by Jehovah. (Num. 27:15-23) Shortly after Moses' death the Almighty himself spoke to Joshua, enlarging upon the charge Moses had given. The son of Nun was assured of success in the campaign against Canaan, and was told that no man would be able to stand against him, that he would surely divide the land for an inheritance. The prime requisite for success in his mission was solemnly sounded by Jehovah of hosts: "Only be thou strong and very courageous, . . . the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh 1:1-9.

Joshua acted quickly. Spies were dispatched across the Jordan to Jericho, the first city in line for attack. He commanded the people to prepare victuals, for in three days they would cross the Jordan. The spies returned with a good report, having been greatly aided in their scouting mission by the righteously disposed Rahab. And moving according to schedule, three days after Joshua's command to make preparations the Israelites crossed Jordan and entered the Promised Land, and this despite the fact that the river Jordan was at flood stage. (Josh. 3:15) It was Jehovah's doing. The priests bearing the ark of the covenant led, and as they stepped into the raging Jordan the torrent from above was stopped and the waters heaped up and backed back; and the Israelites passed over on dry

ground. To memorialize Jehovah's mighty act in their behalf, Jehovah's people set up twelve stones in the midst of Jordan, where the priests stood, and also took from the river bed twelve stones, which they set up at their first encampment in Canaan, namely, Gilgal.—Joshua 4.

Preliminary to the launching of the war against the demon religionists infesting the land, Joshua ordered the circumcision of all males, in harmony with Jehovah's law. "Gilgal" means "a rolling away", of reproach. The fourth day of their stay at Gilgal the passover was kept, it being the fourteenth of Nisan. Thereafter the descent of manna ceased, and the Israelites ate of the fruit of the land of Canaan. Here it was, too, that an event of importance occurred, relating particularly to Joshua and the fight ahead. Joshua spied a man standing with drawn sword, and asked, "Art thou for us, or for our adversaries?" The thrilling answer came, "Nay; but as captain of the host of the LORD am I now come." Joshua prostrated himself on the earth, and worshiped, and sought instructions. (Josh. 5:13-15) This mighty Leader of Jehovah's invisible hosts was undoubtedly the Word, God's only-begotten Son, and his presence at the outset of the strenuous warfare ahead assured victory.

And the subsequent battles did constitute a victory march, and some clearly indicated the hand of this "captain of the host of the Lord", and of the God of battle, Jehovah. First came the smashing defeat of the strongly fortified Jericho. On the seventh day of tramping around the heathen stronghold Jehovah flattened its walls and opened the way to victory. Next Ai was assaulted, but the comparatively small band of attackers were routed by the enemy. Why? Because of sin in Israel. (Josh. 7:8-12) The troubler, Achan, was eliminated, and a second campaign was launched against Ai. Jehovah instructed that an ambush be laid against the city; and it was successful. This is the first record of the use of this stratagem of war. The power of the Canaanite kings in the south was broken by the next series of engagements, and particularly at Gibeon. After the destruction of Ai, and the inscribing of the law of Moses on the altar stones in Mount Ebal, the Gibeonites came to Joshua at Gilgal, and by a ruse effected a league between themselves and the Israelites. This precipitated a confederacy of five kings, headed by the one at Jerusalem, who moved against the Gibeonites. In a forced march, Joshua and his armies rushed to the aid of the besieged ones, and Jehovah magnified His power by administering a stunning blow upon the confederated heathen kings.

It was on this occasion that Jehovah cast down from heaven upon the fleeing foe great hailstones, killing more than did the Israelites by the sword. An even greater miracle took place. Joshua cried out, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The Lord hearkened, and the sun extended the time of its shining about the space of a whole day. (Josh. 10:11-14) Higher critics, who do not believe the Bible, try to explain away God's miracle of halting the sun in its course, saying it was an optical illusion or a mistake in the time of day, or some other insipid substitution. Jehovah's Word gives the true account, trusted in by men of faith. Armageddon will witness acts of Jehovah on a far grander scale, which

will convince, at the cost of their lives, those that scoff at Jehovah's power to work miracles.

Joshua's fame spread. In the north the Canaanitish chiefs banded together and assembled a multitudinous host, fully equipped with horses and chariots, at the waters of Merom.

At Jehovah's direction, Joshua swung his army northward and fell suddenly upon the combined enemy at Merom. They were scattered, and Joshua swept through the northern part of Canaan in a victorious drive that swelled the roll of his conquests to thirty-one kings, listed at Joshua chapter 12. The enemy was not extirpated by Joshua's campaigns; such was not Jehovah's purpose at that time. (Deut. 7:22; Judg. 2:20-23) Their power and organized resistance, however, was broken.—Josh. 11:23; 21:43-45.

Joshua was now stricken in years, and proceeded to divide the land among the tribes for an inheritance. Six years of almost constant warfare had elapsed since the memorable crossing of the swollen Jordan river. (Josh. 14:7, 10) Joshua received as his particular inheritance the city Timnath-serah in Mount Ephraim, where he dwelt, and where later, upon his death, at the age of 110 years, he was buried. (Josh. 19:49, 50; 24:29, 30) During the time of the land division the tabernacle of the congregation was established at Shiloh, forty-eight cities were assigned to the Levites, and six of these were designated as cities of refuge, as the Lord had commanded to Moses. (Joshua chapter 20; Num. 35:6, 7) Thereafter the warriors of the trans-Jordan tribes were blessed by Joshua and dismissed, to return to their inheritance east of Jordan.—Josh. 22:1-6.

After an undisclosed period of time, "a long time after that the Lord had given rest unto Israel from all their enemies round about," Joshua assembled the Israelite nation and in a valedictory address offered wise counsel. He charged them to valiantly push the fight against the remaining heathen, declaring, "One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you." Warning against demon religion was sounded, it being called a snare. (Josh. 23:10, 12, 13) Subsequently he reviewed the Lord's mighty works in behalf of His people, from Abraham to the possession of the Promised Land. He exhorted them to serve Jehovah God rather than heathen gods, and put the issue squarely before them, saying, "Choose you this day whom ye will serve." Joshua then added, "As for me and my house, we will serve Jehovah." (Josh. 24:14, 15, A. R. V.) And so he did, faithfully, all the years of his life that are recorded in Holy Writ.

Joshua is the author of the book bearing his name "And Joshua wrote these words in the book of the law of God" (Josh. 24:26) Trained under the tutelage of his predecessor Moses, Joshua had in that man of God a good example of recording events. He followed it, and his writings inspired by God are now a part of the Bible, the "book of the law of God". Among Bible scholars there is a difference of opinion on this authorship, but Jewish tradition credits Joshua with it, and the Scripture Record strongly supports and clinches the belief.

All of the foregoing Bible record concerning Joshua is prophetic of these last days, and particularly of the Armageddon conflict. In the battles of Canaan, Joshua as executioner pictures Jehovah's great Executioner, Christ Jesus, at Armageddon, when He will annihilate all devil-

worshippers. The battle of Gibeon, in particular, foreshadowed Jehovah's "strange act" of Armageddon, wherein miracles so wondrous will occur that the halting of the sun at Gibeon will fade into insignificance by comparison. (Isa. 28:21) Joshua's name (originally "Oshea", or "Hoshea", according to Numbers 13:8 and Deuteronomy 32:44)

means "Jehovah saves", and the rendering of it in the Greek Scriptures is "Jesus". (See Acts 7:45 and Hebrews 4:8, *margin*.) Thus his name is seen to be the same as one of those given to the One he typed. Joshua lived up to the meaning of his name, always looking to the Almighty God, Jehovah, as the Source of salvation.

FIELD EXPERIENCE

FREEMEN'S RESOLUTION (LEAVENWORTH, KANS.)

"To the Watchtower Bible and Tract Society,
and Jehovah's witnesses everywhere.

"DEAR BRETHREN:

"In the increased light of the most recent flashes of revelation from Jehovah's throne and temple, we see our privileges of service more clearly than ever before; and we give thanks to Jehovah, our God, and to our King, Christ Jesus, for these truths, revealed only through the loving-kindness of our Creator.

"In appreciation of these provisions for the eternal welfare of all people of good-will toward Almighty God and his King and kingdom, we are RESOLVED:

"That we shall keep our vision trained on the goal ahead, The Theocracy in its fullness of righteousness and peace, and shall not deviate to the right nor to the left from the course before us, chartered and clearly illuminated by the revealed truth of Jehovah's written Word;

"That we shall press on, with all our energy and ability, to the accomplishment of Jehovah's announced purpose, the free education of all men of good-will; overlooking no

opportunity to speak the truth, in vindication of His name and Word;

"That to the best of our ability we shall take advantage of the opportunities so graciously provided by our great Educators, Jehovah God and Christ Jesus, and shall prepare ourselves for the most effective participation in all phases of the great campaign ahead; at the same time holding ourselves in instant readiness to engage, with zeal and determination, in the fight against the demons immediately, should Jehovah effect our release from present conditions of restricted activity.

"We do, indeed, give thanks to our God, Jehovah, for the provision of a visible medium for our Theocratic instruction and education: the WATCHTOWER Society, and eagerly look forward to additional privileges of service and to our future association and companionship. We wish to express our love for all the brethren and companions everywhere, throughout all the earth; and our determination to maintain our integrity against all efforts of demons and men to cause us to fail in obeying our King's command, expressed at John 21:15, 16: 'Lovest thou me? Feed my sheep.'

[Signed] JEHOVAH'S WITNESSES

OUR FATHER'S LEADINGS

DEAR BROTHER KNORR:

Having carefully read the two articles entitled "The Prodigal Son in Need" and "The Prodigal Son's Home-Coming", I feel constrained to voice my gratitude to our heavenly Father for these timely articles. We're so prone to be circumscribed in our thinking and influenced by our own restricted local viewpoint and to give too much consideration to that which merely concerns ourselves. It is nigh impossible to lift our thinking away from "the body of this death", as the apostle Paul terms it. But our benevolent and understanding heavenly Father, who has told us, "For my thoughts are not your thoughts, neither are your ways my ways," graciously lifts us, if we are willing, to heights which make possible our glimpsing into His mind, and there he permits us, in confidence, to see the cause of His own rejoicing ("Because this my son was dead, and hath come to life again, was lost and is found").

Like the blooming of the exquisite rose, sending its fragrance whither it would go, God's Word reveals his own tender compassions. And what a fragrance! Were it not for those tender compassions, where would any of us be? We who may have been privileged to continue in the Lord's grace, from the Elijah period through into the Elisha period, were engrossed with the matters of the "high calling", unaware at the time of the "spots and wrinkles" of our own religious thinking, and measurably failing, because of this, to give full honor and praise to the

name of the Most High. Then came our release from the narrow confines of prisonment of religious formalism, worship of creatures and misconception of the "higher powers". "But Jehovah was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me."

As all the tender, patient leadings of our Father are seen in retrospect, shall any of his "elder son" fail to thrill at the fact of our Father's heart being made glad "because this my [younger] son was dead, and hath come to life again, was lost and is found"? Seeing that "large place" of our benevolent Creator stretches into limitless space wherein shall dwell myriads of his happy children, his family in heaven and in earth, how could one fail now to honor and extol the name of the Great Purposer? How could one fail to respond with burning zeal to that which will vindicate that hallowed name? How could one expect to retain his right to sonship were he to, in any degree, fail to rejoice in that which makes the great heart of the Eternal One glad and who has said, "It was meet that we should make merry, and be glad."

My humble gratitude goes out to our Father who is so signally manifesting his tender compassion for all his children through *The Watchtower*.

In the bonds of The Theocracy,

M. A. HOWLETT, Bethel

(Continued from page 2)

ately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual

food. The new Yearbook, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.