



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35 15.

VOL. LXII

SEMIMONTHLY

No 5

MARCH 1, 1941

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

## OFFICERS

J. F. RUTHERFORD, *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, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

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

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

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

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

## "GOD AND THE STATE"

A new booklet, by Judge Rutherford! The urgency of the rapidly tightening world situation has hastened the issuance of this timely booklet. Parents, children, and all lovers of righteousness will be grateful for the clearness, completeness and helpfulness of the author's treatment of the supreme issue today, as presented in its 32 pages. A neat cover design makes it very presentable. Due to the growing need for just such information, a large circulation of this latest booklet is bound to follow. Get your copy now, at a contribution of 5c the copy.

## MEMORIAL

The Scripturally assigned date for the memorial celebration to both Jehovah's name and the sacrifice of His provided Lamb, Christ Jesus, is Friday, April 11, 1941, after six p.m. Each Christian company should therefore assemble after six p.m. of April 11, and the anointed ones celebrate the Memorial, and their companions, the Jonadabs, be present as observers. If there is no competent person present to deliver a brief discourse just before the partaking of the emblems, the short article "Memorial" as published in the *Watchtower* issue of March 15, 1939, should be read instead. Since the breaking of the bread and the drinking of the

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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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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wine both picture the death of Jesus, it follows that both emblems should be served together at partaking, and not separately. The emblems should be unleavened bread and real red wine, to follow the example of Jesus and his apostles, who used real red wine in symbol of his blood. A report of the celebration should be promptly made to the Society, showing total attendance and number of partakers. In preparation for this 1941 celebration the article "Memorial" suggested above will be studied with profit.

## "WATCHTOWER" STUDIES

Week of April 6: "Victory Song" (Part 1),  
¶ 1-19 inclusive, *The Watchtower* March 1, 1941.  
Week of April 13: "Victory Song" (Part 1),  
¶ 20-40 inclusive, *The Watchtower* March 1, 1941.

## "THEOCRACY"

This new booklet by Judge Rutherford, in 64 pages, offers the clearest and best description yet of the world's leading issue today, "The Theocracy." The visible operations of its representatives on earth are plainly set forth, together with the vicious opposition which they are encountering world-wide. A specially fine cover

(Continued on page 79)

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXII

MARCH 1, 1941

No. 5

### VICTORY SONG

#### PART 1

*"And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."—Ps. 40:3.*

JEHOVAH is the Author of the song of victory. It is a song of praise. Songs of which Jehovah is the composer are always of praise, telling of deliverance of his devoted servants and glory to his own name. They are prophetic of the time when Jehovah manifests himself for the honor of his name. The faithful servants of Jehovah have always been oppressed by the enemy Satan and his agents; and when Jehovah's servants wait upon the Most High and put their trust fully in him, then he in due time delivers them. The song of praise tells of such coming victory in a great conflict led by Christ Jesus, to the honor of his Father.

<sup>2</sup> Proof of this rule is shown in the song of David recorded at Psalm Forty, embracing the foregoing text. David had suffered much at the hand of his enemies. He had waited patiently for Jehovah to manifest himself and to deliver David from his enemies. Jehovah did deliver David in his own due time. To wait patiently means to fully trust in God and to confidently move forward in performance of assigned duty, well knowing that one is on the right way and backed up by the King of Eternity. Such ones never try to run ahead of Jehovah, but follow explicitly the instructions given. One who is patient is anxious in his mind, watching with great care that he may not miss an opportunity to honor Almighty God. To be patient, therefore, means a trial of faith and a refusal to be turned aside from steadfast devotion to God, regardless of what persecution the enemy may bring upon the servants of the Most High. When Jehovah's due time arrives for him to avenge his servants he will do so, his primary purpose being to vindicate his holy name.

<sup>3</sup> David, whose name means "Beloved", was a man of whom God said: 'He is a man after my own heart.' He was a type of Jehovah's beloved Son, Christ Jesus. In the Davidic picture are also shown all the members of "the body of Christ", that is to say, the 144,000, all of whom must suffer tribulation before entering into the Kingdom. This is shown by many prophetic pictures recorded in the Bible. Quite ap-

propriate to the victory song of Barak and Deborah, which we are about to examine, is the Psalm or song of David above quoted. God's faithful servants, and particularly the class known as "the remnant" of his organization on earth, have suffered much at the hands of the enemy and continue to suffer, but Jehovah has given them such a clear vision of his purpose that now they clearly see that the Lord has set their feet upon the solid rock, that is, upon Jehovah and his THEOCRATIC GOVERNMENT by Christ Jesus, and that the victory is assured to them if they remain faithful to the end. By faith now they see the day of deliverance is near, and they are all filled with the song of praise to the Most High. And what results from their singing of the victory song and continuing faithfully in the service in these dark days that are now upon the world? They see people of goodwill who are being awakened, hurriedly taking their place on the side of THE THEOCRACY and wending their way to refuge and life. As the Psalm of David says: "Many shall see it [THE THEOCRACY, and the deliverance and blessings that righteous government brings], and fear [Jehovah God], and shall trust in the [King Christ Jesus and in the King of Eternity, Jehovah]." It is timely and appropriate that they join in the song. Therefore those who will compose the "great multitude" are putting their trust in the Lord and are finding refuge under his organization, and they too join in the song.

<sup>4</sup> In the preceding issues of *The Watchtower* consideration has been given to the drama of vengeance, in which Barak and Deborah and Jael played prominent parts. That drama, plainly a prophetic one, foretells of God's purpose to avenge his faithful people and to completely vindicate his own great name. Quite appropriate, therefore, is the prophetic song of victory that follows and which is now considered in *The Watchtower*. "Then sang Deborah and Barak the son of Abinoam on that day, saying."—Judg. 5:1.

<sup>5</sup> This was actually sung before King Jabin's death and after the destruction of his army under Sisera and after Sisera had been slain. The killing of Sisera

by Jael pictures the Jael class, that is to say, the people of good-will, slaying religion, which Sisera represented, and making religion dead so far as the people of good-will are concerned. Thus putting religion out of their lives, they devote themselves to the Almighty God. Those people of good-will now look upon religion as no longer having any influence or power over them, but that it is dead and putrid; and therefore they shun religion. The "other sheep" of the Lord, which are the modern-day Jael class, are taking that action today against religion, counting it a dead thing. The persecution of Jehovah's witnesses, that is, "the remnant," is calling out the "great multitude" from amidst the people, and that in a time of great tribulation upon the world; and these people of good-will are 'washing their robes in the blood of the Lamb, Christ Jesus', by exercising and showing their full faith in the ransom sacrifice, the blood of Christ, which is the redemptive price of all who hear and obey the Lord.—Rev. 7:14.

\* Deborah and Barak sung that song under divine inspiration. It was a song which Jehovah had composed and put in the mouth of his servants, Deborah and Barak. Jehovah is the author of that song, which is a prophecy of God's "strange work" and telling of his "strange act" of complete victory. The song expresses the joy of Jehovah's organization at the early vindication of his name. It is the "joy of the Lord", that is, the joy of the Lord Jesus Christ and which joy he invites his faithful servants to enter into when they are approved. (Matt. 25:21) The faithful servants of Christ Jesus have now entered into that joy and are now singing the praises of the Most High and of his kingdom. Their "companions" hear the song of praise and hasten to join therein.

† Deborah pictured God's "woman", that is to say, his organization, now fully united in devotion to the Most High, the great THEOCRAT. Through that organization Jehovah now brings to his people the revelation of his holy purpose, which is testified to in the prophetic song. Barak (whose name means *lightning*) pictures Christ Jesus, the Head of the capital organization of God. The "remnant of her seed" (Rev. 12:17), that is, the last members of the body of Christ now on earth, are made a part of Jehovah's organization, and they participate now in the song from the viewpoint of its certain fulfillment in the near future.

‡ In the picture the song was sung "on that day": "So God subdued on that day Jabin the king of Canaan before the children of Israel." (Judg. 4:23) "That day" means the foretelling of "the day of Jehovah", which began in 1914, when the Almighty God sent forth his beloved Son the King, Christ Jesus, to rule in the midst of his enemies. (Ps. 110:2) Then

followed the "war in heaven" and the World War on earth, which the Lord had foretold. (Rev. 12:7-9; Matt. 24:7) The day of Jehovah began there and continues until Armageddon, when "the battle of that great day of God Almighty" will be fought, with full and complete victory to Jehovah and his King, the Greater Barak. We are now in that "day of Jehovah", and it is appropriate in the light of very recent developments that all of God's faithful people now join in the song of appreciation and joy, looking confidently to the hour of early deliverance. Note that the song opens not with felicitation to creatures, but the opening words are to the praise of the Most High. "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."—Judg. 5:2.

\* The *American Revised Version* renders this part of the text: "Bless ye Jehovah." Unto whom shall the song of praise to Jehovah be sung? Another prophet of Almighty God answers the question: "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." (Ps. 22:22) The application of this song cannot be left in doubt. Christ Jesus, the Greater Barak, uses the same words, which are repeated by the apostle at Hebrews 2:12: "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." For centuries Christ Jesus has sung this song, well knowing the day of complete victory he will gain, when all the survivors of the great battle of that day shall praise the name of the Most High. Now the time has come when all members of "the body of Christ", both in heaven and on earth, join in the song and all those of good-will toward God are invited to participate in the song. The angels in heaven sing because they all see that the day of the vindication of Jehovah's name and the complete victory of Christ Jesus, the Greater Barak, is at hand. (Rev. 7:9-12) So today Jehovah's witnesses must "bless" or speak words of praise to Jehovah's name and to his kingdom, and do so amongst all people who have a hearing ear and who desire to see the triumph of righteousness in the earth. All those who are of the "other sheep" of the Lord must likewise take the same course that Jael took.

† For what did they praise and bless Jehovah in that song, and to what does it look forward? "For the avenging of Israel" and, now, for the avenging of spiritual Israel. It was the time "when the people willingly offered themselves", as the song states. The faithful people of God now on the earth by faith see that for a certainty soon Jehovah will fully vindicate his name; and, having this full assurance, they raise the song of praise before the battle is fought and won. When the battle of that great day of God Almighty is fought and won every surviving creature will join in that song of praise to his holy name: "Let

every thing that hath breath praise the Lord. Praise ye the Lord."—Ps. 150: 6.

"Jehovah's witnesses must now declare "the day of vengeance of our God", which vengeance will vindicate Jehovah's name and will avenge all oppressed of Jehovah's witnesses and their companions, upon whom oppressions and persecutions have been heaped by the modern-day Sisera, the religious leaders and others of Satan's organization.

"While the *Authorized Version* of this text is comforting, the matter is made much clearer by other renderings of the text, to wit: "In the leading on of the leaders in Israel, in that a people willingly offered themselves." (*Literal rendering*) "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." (*American Revised Version*) "For freeing free men in Israel, for a people willingly offering themselves, bless ye Jehovah." (*Young*) "For the leadership of leaders in Israel, for the volunteering of the people, bless ye Jehovah!"—*Rotherham*.

"The time of the fulfillment of this prophetic song is definitely located and fixed beyond any question of doubt by the words recorded at Psalm 110: 2, 3: "The Lord [Jehovah] shall send the rod [His King] of thy strength out of Zion; rule thou [Jesus Christ] in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."

"It was in 1914 that Christ Jesus was enthroned King and sent forth to rule, and immediately there began a "war in heaven", resulting in the ousting of the Devil and his angels and the casting of them down to the earth. (Rev. 11: 18; 12: 1-12) God's faithful people thereafter willingly have offered themselves unto the Lord in his service. Christ Jesus took the lead, and whithersoever he leads the faithful servants on earth follow. In the prophetic drama the "leaders" were Barak and Deborah, picturing Christ Jesus and God's organization; and "the governors of Israel" willingly offered themselves. (Judg. 5: 9) In the fulfillment of the prophetic drama Christ Jesus, the King, and his heavenly army take the lead and all those on earth who are Jehovah's witnesses voluntarily offer themselves, entering the service of the King and joyfully performing that service. The fulfillment of this part was specifically marked from 1937, when at a convention of God's faithful people assembled at Columbus, Ohio, they arose as one and marched out into the service, singing the praises of the Most High, and they have been at it since. At that great assembly of God's devoted people the keynote was the slogan taken from the Scriptures: "Arise ye, and let us rise up against her in battle." (Obadiah 1) That was the yeartext for 1937; another strong cir-

cumstantial proof that the Lord selects the appropriate text each year for his own people.

"Note here the evidence in proof of the fulfillment of this prophecy: Up until 1937 the average number of publishers in the field service in the United States alone was 21,454. There was a great increase in 1938, and from then onward the number has continued to increase; and in the year 1940, there were 50,000 publishers in the field in the United States alone, and that amidst the greatest persecution that has been heaped upon them by the enemy in this land. In the countries of Europe, including Great Britain, and in other parts of the earth, the number of publishers has greatly increased since 1937. For this manifestation of the Lord's blessing all who love THE THEOCRACY sing: "Bless ye Jehovah." "Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel."—Judg. 5: 3.

"In the prophecy the song was sung before the death of King Jabin, and this is significant and is here noticed. The kings and princes of Canaan, who had not been cleared out up to that time, were demon-worshippers, and included in that number was Jabin. This shows that in the fulfillment the song of victory is begun even before Armageddon clears out all parts of the Devil's organization. The "strange work" of Jehovah is observed by all the servants of Satan, and that greatly angers them. They behold Jehovah's people volunteering and willingly going forward in his "strange work" and doing so with great joy, and this they do in the face of all manner of persecution heaped upon them. The kings and rulers of the earth see this, and at the instance of religious leaders, particularly those of the Roman Catholic Hierarchy, they redouble their efforts put forth to destroy the faithful servants of the Almighty God. Thus notice and warning is given by the Most High, who commands that the earthly rulers shall give heed for their own good or benefit. Jehovah does not take advantage of their ignorance, but sees to it that they have opportunity to hear. Jehovah has sent forth his King, Christ Jesus, to rule, and He announces his purpose to break up completely the organization of Satan; and therefore Jehovah gives warning and advises the earthly rulers of the nations to heed, when he says to them: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2: 10-12.

"If the worldly rulers and judges possessed and used the slightest bit of wisdom they would soberly give heed to the warning given them from Jehovah's Word and, doing so, they would cease oppressing the

servants of Almighty God and thus save themselves from grief. Instead, they give heed to a vicious company of religious leaders; and so now there are among the political rulers those who indict and try Jehovah's witnesses upon the false charges of sedition and conspiracy to provoke to riot, such false charges being based solely on the fact that Jehovah's witnesses proclaim the message of the kingdom of the Most High as God has commanded them to do. The action on the part of these rulers is in defiance of Almighty God. Will such cruel, fanatical and demoniacal persecution of Jehovah's witnesses stop the "strange work" of Jehovah God? Certainly not. That work of Almighty God will continue until the due time to have it end, and that end will immediately be followed by His "strange act".

<sup>18</sup> Mark this, in the prophecy, as it is written: "I, even I, will sing unto the Lord." This means Barak and Deborah in the picture; the Greater Barak, Christ Jesus, and Jehovah's organization, in the fulfillment, both of which continue to sing the song. That means that Christ Jesus and his organization, invisible and visible, will continue to sing the song of praise and victory to Jehovah, regardless of whether the "kings" and the "princes", the judges and the sheriffs, and other officers of "Christendom" like it or not. The name and kingdom of Jehovah must be and is proclaimed throughout the earth, and that work must continue until Armageddon. As God plainly declared this must be done, therefore he said to the Devil and all who support him: 'For this cause have I permitted thee to remain, that I might show thee my power, and that my name may be proclaimed in all the earth.' (Ex. 9: 16) The proclamation of his name must continue, therefore, until his time to exhibit his supreme power against Satan and his organization. Knowing Jehovah's purpose to have his name and kingdom declared, and knowing that no power can successfully resist Jehovah and his King, the faithful servants of the Most High on earth will continue to worship and sing God's praises and the praises of the great THEOCRATIC GOVERNMENT, and this will continue regardless of what may come to pass amongst men. These faithful servants of Jehovah God count not their earthly lives dear unto them, having in mind one thing, that is, faithfulness to Almighty God that they might prove and maintain their integrity toward him and his King, and receive everlasting blessings at the hand of the Most High, and life that shall continue forever. Jehovah's witnesses and companions will find some way to continue their testimony, whether they be in prison or out of prison, or whether in this earthly existence and body or elsewhere. If they seal their testimony with their own lifeblood, that will constitute a witness to the name and supremacy of Jehovah God. The words

"martyr" and "witness" are derived from the same Greek root. Every faithful servant of God, in life and in death, is a witness to his name and to his kingdom. They are martyrs to the cause of righteousness. From Abel to John the Baptist there was a "cloud of witnesses" to the name of Jehovah and to his kingdom. In this Christ Jesus took the lead and continues to lead, and this is the commandment given to the faithful followers of Christ Jesus when the princes of old and Christ Jesus are cited as examples to be followed: "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, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12: 1, 2.

<sup>19</sup> In this text "weight" consists of anything that hinders or retards the servants of Jehovah in giving the witness; while the besetting or close-girdling sin is religion and its baneful influence upon those who hold to any part of religion; and this shows that God's people in this hour of crisis must remove every possible weight and must shun religion as a deadly thing. The faithful cast such things aside and go forward with a song of praise upon their lips. "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water."—Judg. 5: 4.

<sup>20</sup> Jehovah has recorded many prophetic examples for the comfort of his people now on the earth, and these prophetic pictures he is now revealing to them. The Almighty God, by the hand of Moses, who pictured Christ Jesus, led the Israelites on a long and perilous journey from Egypt to the land of promise, thus picturing the long and perilous journey of God's people from the world into the Kingdom. Verse four, above quoted from the song of Deborah and Barak, refers to the march of the Israelites, led by Moses on the way to the land of promise. Moses there described the course of Edom and Mount Seir. (Deut. 2: 1-8) Edom, to whom Mount Seir belonged or was held in possession, refused to give aid to the marching Israelites and, on the contrary, showed themselves to be "goats" by ill-treating the Israelites: "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us; how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in



Kadesh, a city in the uttermost of thy border; let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way; and if I and my cattle drink of thy water, then I will pay for it; I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him."—Num. 20:14-21.

<sup>21</sup> Today that prophetic picture of Edom and Mount Seir is in course of fulfillment, in this, that back there Edom and Mount Seir pictured the religionists, including all their allies, and all of which are opponents of THE THEOCRACY, and these are all violently opposing the people who are advertising The THEOCRATIC GOVERNMENT under Christ Jesus. The Lord sends his witnesses to the modern-day Edomites with a message, and the religionists and allies show the wicked "goat" spirit toward the witnesses of the Lord, and hence Christ Jesus, the great Judge and King, puts those goats on his left hand and marks them for destruction at Armageddon. (Matt. 25:31-46) At Armageddon Jehovah visits them and, by his King, sends all the "goats" into everlasting destruction. (See also Obadiah 1-21; Ezek. 35:1-15; Jer. 49:7-22.) When the Lord marches forth from modern-day Edom and Mount Seir, the religionists and their allies, he will there march forth as the mighty Conqueror and behind him he will leave all opponents of THE THEOCRACY in utter destruction.

<sup>22</sup> The prophetic song describes what shall be the result upon modern-day Edom and Mount Seir when the Lord shall have executed the "vengeance of our God" at Armageddon. Concerning this it is written: "The earth trembled." Back there that "earth" was territory held by the enemy of God's people. The earth trembled because of the presence of Jehovah God representatively by Moses, and that pictured the shaking which the Lord will give Satan's religious and combined organization on earth at his presence representatively by the Greater Moses, Christ Jesus. That shaking will cause that wicked organization to suffer complete destruction. The earthquake was for the destruction of the dwellers of that "earth", and in fulfillment the final shaking and destruction will be upon the earth now ruled in unrighteousness.—Hag. 2:6, 7; Heb. 12:26, 27.

<sup>23</sup> Also the power of Almighty God will be exhibited from the heavens; as it is written: "And the heavens dropped, the clouds also dropped water." The description given in the song of Deborah and Barak foretells the destruction that shall be upon the world and all the organizations of Satan at Armageddon, and is further supported by other prophecies relating to the same thing, to wit: "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thou leddest thy people like a flock by the hand of Moses and Aaron."—Ps. 77:17, 18, 20.

<sup>24</sup> Regardless of the opposition, Moses and Aaron led the people right on; and so now the Greater Moses, Christ Jesus, who is also pictured by Aaron, leads his people on. These events are recorded in the Scriptures for the benefit of God's people, and to increase their comfort and hope, who are now being wickedly persecuted by the enemy without a cause. Furthermore God's prophet describes what Jehovah did to his enemies back there, and thus shows what is coming upon the enemy within a very short time: "Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah." (Hab. 3:9-13) Thus is foretold that the Lord's army, invisible to human eye, will completely overwhelm the enemy. The clouds denote the Lord's presence for judgment, and the execution of his judgment by destroying all his enemies. Further describing the effect upon the enemy the prophetic song continues: "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel."—Judg. 5:5.

<sup>25</sup> The melting of the mountains here pictures terrific heat of such intensity as to melt the rocks or entire mass of solid rock into a liquid and cause the same to flow down like liquid fire. That would be far worse than lava from an active volcano. Such must be the effect upon religion and like organizations when Jehovah performs his "strange act" at Armageddon. In this connection note that Jehovah puts a prayer in the mouth of his people, which of itself shows the prayer to be a prophecy, which God in his

own due time will hear, answer, and completely fulfill.

<sup>28</sup> The prayer of Isaiah pictures God's people just preceding Armageddon, to wit: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence."—Isa. 64:1-3.

<sup>29</sup> The earth is symbolic of those who rule in the earth contrary to the law of Almighty God, while the hills picture the highest part of that earthly-ruled organization; and concerning which the prophecy says: "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." (Ps. 104:32) "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."—Pss. 114:5-7; 144:5, 6.

<sup>30</sup> When at Armageddon the Almighty God threshes and cuts to pieces the modern-day Mount Seir, with her religious organizations, together with all other organizations allied thereto, such as the totalitarian, iniquitous and wicked earthly rulers, then the heat of divine judgment there expressed by and through Christ Jesus will completely melt down all such oppressive systems and destroy them for ever. This indicates the manner in which Jehovah will avenge his elect or select ones and how he will vindicate his name.

<sup>31</sup> A literal example of what shall come to pass at Armageddon was given by the Lord at Mount Sinai, concerning which it is written: "Even that Sinai from before the Lord God of Israel." Jehovah God there demonstrated to all that He is the Almighty, the Most High, when he came down in fire upon the mountain. Thus he indicates how his vengeance will be expressed at Armageddon, when he showed that he is the Almighty God: "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—Ex. 19:18.

<sup>32</sup> Mount Sinai was not there literally melted down on that occasion, but it was there used as a type or prophetic picture of Mount Zion, that is, God's capital organization of which Christ Jesus is the Head, and which organization will completely destroy everything in opposition thereto, executing the enemies of Jehovah and putting them out for ever. Representatively God there appears by Christ Jesus, and concerning which it is written in his Word: "For,

behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place."—Mic. 1:3, 4.

<sup>33</sup> In the day of King Jabin the Israelites, God's typical people, were greatly oppressed and all their freedom denied. That also appears to be prophetic, which corresponds with the oppression now upon the antitypical Israelites, the faithful people of God on earth. In every nation of the earth Jehovah's witnesses and companions are hated solely because they advertise the name of Jehovah, his THEOCRATIC GOVERNMENT, and the King thereof, Christ Jesus. This is exactly as Jesus said it would be: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." (Matt. 24:9) Describing the oppressive conditions that obtained in that day of Israel the prophetic song says: "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways."—Judg. 5:6.

<sup>34</sup> Such was the fear of the oppressed Israelites, and so fully were they cowed and their freedom denied and their movements harassed and their worship of Almighty God interfered with, that they walked not in the roads or highways; they would go from place to place in the by-passes to avoid the ill-treatment heaped upon them at the hands of Jabin's secret police. A like condition today exists in other countries ruled by the totalitarian dictators, all of whom are instruments of Satan, and all are against THE THEOCRACY and those who tell about that gracious government of Almighty God. The Israelites could not with safety leave their homes and go up to the tabernacle of the Lord at Shiloh to there celebrate the feast as required by the law of God. (Josh. 18:1) It was in that time that the Lord raised up Shamgar as a deliverer; which was following the time of Ehud: "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel." (Judg. 3:31) Doubtless Jael's life overlapped that of Shamgar, and these are both mentioned in the prophecy, which further shows that they were both pleasing to the Lord, and their course foretells what others must do to receive the blessing of the Lord.

<sup>35</sup> A like condition of oppression of spiritual Israelites, the people of Almighty God, began about the year 1918, when the enemy took advantage of the World War conditions and abused and oppressed the servants of Jehovah God. In that persecution the religionists took the lead and by means of lies induced the political authorities to inflict great punishment upon Jehovah's servants. It was then that many of



God's people used the byways or secret ways to serve God and his kingdom, rather than to face the danger of coming out in the open and boldly proclaiming Jehovah's name and his kingdom, as the Lord had commanded. That condition of fear continued for some time after the World War had ended, and even after the antitypical Jael class, that is, the people of good-will, began to come out and declare themselves on the side of Jehovah and his King. The persecution of Jehovah's servants grows in severity in the present day, and even now some take to the byways, but these are few compared to those who boldly declare themselves for Jehovah and his kingdom. To be sure, it is always wise to use discretion and sagacity and not to unnecessarily provoke anyone to wrath, but, when necessary, the servant of God should not hesitate to declare himself for Jehovah God and his King, Christ Jesus. There can be no compromise.

#### FEAR

<sup>34</sup> The prophetic song now shows what results from fear of men. One who has made a covenant to do the will of God, and who then because of fear of men fails or refuses to faithfully carry out that covenant, is certain to be ensnared by the enemy. Without criticism of the Israelites, who were merely men and not spiritually minded, mention is made of the course they took. It should be kept in mind that the Israelites were being used to make a prophetic picture foretelling what would come to pass upon the consecrated people at the end of the world, where we are now. While, of course, the acts of the Israelites resulting from fear could not be approved, yet if that people were acting out their part then without knowledge of the meaning thereof, they are not subject to criticism. Those who are in a covenant to do the will of God, however, should weigh well the results that come from fear of men. "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel."—Judg. 5:7.

<sup>35</sup> Other renderings of this text illuminate the subject matter: "The rulers ceased in Israel, they ceased." (*A.R.V.*) "There was a failure of rulers in Israel, a failure." (*Rotherham*) The leaders among the Israelites failed to faithfully represent the Lord God. That foretold that the time would come when among the covenant people of God, the antitypical Israelites, that fear would lead some into a snare; and the facts show it was even so. The persecution that resulted from the World War caused almost all, if not all, of the consecrated then to fear man, because it was believed that the "higher powers" were the worldly rulers over nations. Many of God's servants desired to lead off in the active service of the Kingdom, but were arrested and imprisoned and thus prevented from doing so, while others were forcibly re-

strained; and still others who had been leaders went into inactivity, that is, remained silent; while still others became unfaithful and betrayed their brethren to the enemy at the price of their own freedom, and such became a part of the "evil servant" as the Lord had foretold.—Matt. 24:9-12, 48-51.

<sup>36</sup> Referring now to the typical condition and oppression that obtained as described in the prophetic song of Deborah and Barak, which says: "Until that I Deborah . . . arose a mother in Israel." That was not boasting on the part of Deborah, but was a mere statement of the facts, as stated in the prophecy, that she judged Israel at that time. She was making a prophetic picture. In the fulfillment conditions of fear persisted amongst God's people during the World War and until the Lord came to his temple and began judgment and the purging of the remnant by removing from them their fear due to religion, together with fear of creatures, and everything due to subservience to human organizations in opposition to the will of God. The time had come for the Lord to build up Zion, his capital organization, which organization was pictured by Deborah; and therefore it is written: "When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102:16.

<sup>37</sup> The Lord Jesus Christ began the building up of Zion by gathering unto himself those of his own and gathering them into one organized body, that is to say, all who had proved their integrity and been faithful. First he gathered those who had died in faith and faithful by awakening them out of death, and then he gathered "the remnant", that is, the faithful on the earth still in the flesh, who were "caught up . . . to meet the Lord in the air"; and all were gathered into unity into the organized "body of Christ". (1 Thess. 4:15-17) The time had come for God's "woman", his organization, to bring forth her children and to rejoice: "Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:4, 5, 6, 13.

<sup>38</sup> To these children of God by his organization, and who are yet on the earth, Jehovah says: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." "That ye may suck, and be satisfied with the breasts of her

consolations; that ye may milk out, and be delighted with the abundance of her glory.”—Isa. 66: 8, 11.

<sup>99</sup> It was thereafter that the remnant began to see by faith the victory of Jehovah that he would give through Christ Jesus his King. It was then that they recognized that Jehovah’s anger had been turned away from those who had feared men and who had now fully turned to the Lord, and so they began to raise a song of praise to his holy name; and concerning that song it is written: “And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and

thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.”—Isa. 12: 1-3.

<sup>100</sup> It should be expected that the faithful servants of Jehovah God on the earth would from that time forward make progress and that their joy would increase, and that they would go forth with confidence and with singing; and the Scriptures and the facts show that it is even so.

(To be continued)

## FROG PLAGUE ON “CHRISTENDOM”

THE plagues upon ancient Egypt Jehovah God speaks of as “wonders” and “signs”: “And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.” (Ex. 7: 3; also Ex. 3: 20; 8: 23; 10: 1) “He . . . wrought his signs in Egypt, and his wonders in the field of Zoan.” (Ps. 78: 43) It now appears to those devoted to the Lord that the ten plagues upon Egypt were prophetic, and have a modern-day fulfillment.

Pharaoh the king of Egypt served the Devil, Satan, and represented him on earth. Why Jehovah the Almighty God has permitted Satan to remain and continue his nefarious work in all the centuries past is stated by Jehovah thus: “To show thee my power, and that my name may be declared throughout all the earth.” (Ex. 9: 16, *Am. Rev. Ver.*) The declaring of Jehovah’s name throughout the earth takes place at the end of the world, hence now. Jehovah has taken out from the nations a “people for his name”, and he uses them in connection with the declaring of his name, just as he used Moses and Aaron in Egypt. “He sent Moses his servant, and Aaron whom he had chosen. They showed his signs among [the Egyptians], and wonders in the land of Ham.” (Ps. 105: 26, 27) Moses pictured Jehovah’s great Prophet, Christ Jesus; whereas Aaron, the brother of Moses, pictured the members of the “body of Christ”, over which Christ Jesus is the Head, and of which there is a small remnant on earth today. They are the anointed witnesses of Jehovah.

The plagues from one to nine were in effect pointed declarations and notices of Jehovah’s supremacy over the oppressors of his people, and thereby both Jehovah’s organization and Satan’s organization are made to appear prominently. The tenth plague brought the release of Jehovah’s people from Satan’s organization and their deliverance out from Egypt. Such plagues were performed before Pharaoh, and hence constituted notice to him. The modern-day, antitypical fulfillment of the plagues must be before Satan and his organization, and they constitute notice and warning to Satan and his organization. Economic depression, woes and misfortunes have come upon the peoples of the world, but we know that Jehovah is not responsible for such, because it is expressly stated, at Revelation 12: 12, that Satan has brought these woes. Therefore the nine preliminary plagues upon ancient Egypt could not properly foreshadow and apply to such woes, but must have some

symbolic significance, such as the seven last plagues described in Revelation, sixteenth chapter. Each plague is a specific message of misfortune from the Lord, and these messages delivered in modern times against Satan’s organization irk, disturb, plague and forebode the downfall of Satan and his organization. As the plagues upon Egypt constituted notice and warning, antitypically fulfilled today the plagues must be notice and warning.

Jehovah commanded Moses to perform certain signs in Egypt, first before his own brethren, the Israelites, and then before the ruler of Egypt, Pharaoh, the purpose of which signs was to supply convincing proof that Jehovah is God and that Moses was sent to Egypt as God’s representative. The third of those signs when performed by Moses and Aaron before Pharaoh constituted the first plague upon Egypt. That sign or wonder was the turning of the waters of the river Nile into blood; Jehovah “turned their rivers into blood; and their floods, that they could not drink”. “He turned their waters into blood, and slew their fish.” (Pss. 78: 43, 44; 105: 29) Jehovah’s commandment to Moses concerning the first plague is recorded at Exodus 7: 14-25. Moses there appearing before Pharaoh was a type of Christ Jesus, the Vindicator of Jehovah’s name. The rod which Moses lifted up represented the divine authority conferred by Jehovah upon him. Antitypically it represents the divine authority conferred by Jehovah upon Jesus, the authority and power of the Lord Jesus Christ to oust the enemy and deliver his people. Aaron acting with Moses pictured in the antitypical fulfillment today the remnant on earth performing the duties of Jehovah’s witnesses to whom is committed the “testimony of Jesus Christ”. Aaron in using Moses’ rod shows that these witnesses are acting under divine command.

Satan, as foreshadowed by Pharaoh of Egypt, is totally depraved, and many of his visible agents on earth give evidence of their total depravity. God continues to give them notice and warning, as he did of old to Pharaoh. The second plague upon Egypt was that of frogs. “He sent . . . frogs, which destroyed them.” “Their land brought forth frogs in abundance.” (Pss. 78: 45; 105: 30) The full record of the second plague appears at Exodus 8: 1-15. Jehovah commanded Moses (the type of Christ Jesus) to say unto Aaron (the type of the earthly mouthpiece of Christ Jesus, Jehovah’s witnesses) to proceed with the work of carrying

out the second plague: "And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt."—Ex. 8: 5, 6.

The hand stretched out holding the rod, which manifestly was Moses' rod, represented and pictured the power and authority of Jehovah God conferred upon Christ, the Greater Moses, and by him upon the earthly members of his organization, the servant class, who bear the message or testimony of Jehovah before the rulers and before the people, particularly of "Christendom". The rivers and ponds and other waters pictured the peoples of the world, but particularly of "Christendom". According to the Hebrew text frogs are "marsh leapers" and inhabit shallow waters or marshes. They give the appearance of great wisdom and importance and make a loud and discordant noise, and these particularly represent the modern agitators amongst the common people who suggest divers and numerous remedies for the salvation of the world; for example, the socialists, communists, Christian Scientists, and the various elements of organized religion. According to the Bible frogs are unclean; and their coming out of the waters of Egypt, that is, the world, shows that whatever they represent today is from Satan's organization, because Egypt was a part of Satan's visible organization. Frogs are mentioned in the Bible only in connection with the plagues upon Egypt, and nowhere else aside from Revelation 16: 13, which reads: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

It was the exercise of divine power and authority that caused the frogs to come up and to be EXPOSED and to harass the Egyptians. Antitypically, it is the authoritative exercise by Jehovah's servants (including those on earth) of the power and commission from Him in delivering the message of notice and warning to the enemy organization and which exposes the many so-called "remedies" for the human race. According to the physical facts of modern times it appears that the second plague, that of frogs, as antitypically fulfilled had its beginning upon Satan's organization from the year 1927 and onward and corresponds to the sixth vial of God's wrath, at the pouring out of which there appeared the "three unclean spirits like frogs" (Rev. 16: 12-16), also to the sixth trumpet and its effects as described at Revelation 9: 13-21. The facts which relate to the antitypical fulfillment of this plague are these:

The Lord Jehovah caused his people to assemble in general convention at Toronto, Canada, in July, 1927. The Lord had so arranged conditions that the broadcasting combine was put in a position that its radio facilities must be used to the glory of the Lord on that occasion. Before a visible audience of 15,000 people, and within the hearing of an unseen audience of millions, an address entitled "Freedom for the Peoples" was delivered at this Toronto assembly, and the resolution entitled "To the Peoples of Christendom" was read, and the visible and invisible audience by vote adopted the resolution. Fifty-three radio stations were linked together in the greatest radio network up to that time, extending from the Atlantic to the Pacific coast,

and these, together with short-wave broadcasting apparatus, heralded the truth through the United States and Canada and to the lands across the sea. The spirit and substance of that message was: 'Loose those who are bound in Satan's organization and let them go free.'—Rev. 9: 14.

The message broadcast on that occasion was afterwards printed and distributed by the millions of copies to the peoples of earth and in many languages. Amongst other things that message said was in substance this: 'The blessings so much desired by the people can never come through any unrighteous system of "Christendom" or any organization of so-called "Christianity", because the same forms a part of Satan's organization, and there is no reason for the people to give support to that hypocritical and oppressive system that blinds them, misleads them, and turns them away from God. Further, in this hour of perplexity Jehovah God bids the people to abandon and for ever forsake "Christendom" and all of her misleading systems and organizations, because all of these are of the Devil's organization.'—See *Light*, Book One, page 163.

At the time of the delivery of that message (two years before the world depression began in 1929) commerce was at its zenith in operating fraudulent and oppressive schemes to get rich, and which schemes were oppressive to the people. About the time of the delivery of that message men and women through the public press and by other means began a great croaking noise in the way of palaver and talk and agitation, and wind-puffing, assuming great wisdom and making much noise about the ability of their various systems to bring about the desire of the people, the falsity of which talk and agitation the message of Jehovah's witnesses "To the Peoples of Christendom" exposed as being from Satan. Amongst these croakers were included the religious clergy and their newspapers, as well as the secular press. All of these things were the expression of human or man-made wisdom and were all opposed to God's kingdom under Christ, The Theocratic Government. Included also amongst these croakers is the class of consecrated persons who, because of unfaithfully turning against the Lord's organization, became "that evil servant" foretold by Christ Jesus at Matthew 24: 48-51. Such "evil servant" class join with the public press and the clergy and other agitators to speak against Jehovah's witnesses and against the message of truth delivered by these. Many who thought they were amongst God's people were misled by these croakings and became offended at Jehovah and Christ and fell away, joining Satan's organization openly. Some of these offended ones said in substance: "Had the radio speech at Toronto been tempered with moderation the National Broadcasting Company would have permitted the continued use of its radio facilities to the Watchtower Society."

None of such frog-croaking, of course, came from Jehovah's witnesses, but came from those that opposed the Kingdom; and the fact that Jehovah's witnesses called attention to and exposed these croakings as being from the Devil, and cited the Scriptures in support of that fact and showed that none of such schemes were from God, made the croakers very angry.—See Jeremiah 23: 16-21, 31, 32.

The message above mentioned exposing the frog-croaking was distributed to the official element of Satan's visible organization pictured by Egypt as well as to the people.

Satan induced his wiseacres to try to offset it by bringing forth some "frogs" of their own, just as Pharaoh of old had his magicians do. "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." (Ex. 8:7) These latter frog-messages did not proceed from the croakers amongst the common people, but, as Revelation 16:13 declares, they "come out of the mouth of the dragon, and . . . the beast, and . . . the false prophet", the official element of the Devil and his organization. This latter scripture gives the clue to the meaning of the frogs of the second plague upon Egypt: "for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:14) In the above text in Revelation and in connection with the Egyptian plagues are the only places in the Bible where frogs are mentioned, and both references show they represent the beastly and fraudulent claims made by Satan and his organization which the Lord by his power has exposed.—See *Light*, Book Two, pages 42-51.

The plague of frogs does not in any manner refer to Jehovah's witnesses as being suchlike, nor to the message delivered by them, but that plague does show what resulted by reason of the delivery of the divinely given message, because the message resulted in exposing these various croakings or false claims.

The record, at Exodus 8:8-15, reads: "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, . . . Be it according to thy word: that thou mayest know that there is none like unto the Lord [Jehovah] our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. . . . And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said."

The dying of the frogs does not mean that Jehovah's witnesses as the expositors of the "frogs" stopped proclaiming the message of truth, because Jehovah commands them to continue their work; but it does seem to say that the reasonable people on earth begin to see that these croakers have no real means of bringing blessings of life to the people, and such persons of good-will cease giving heed to them. By the croaking of these antitypical "frogs" the official part of Satan's organization was greatly disturbed, and hence, fearing that the same might interfere with their schemes, they, like Pharaoh, lied in order to have themselves released from these frog annoyances and continued to oppress Jehovah's people. (Ex. 8:8) The frogs of Egypt did not all die, but only those that were on the dry land and in the houses of Pharaoh and his official family. All the other frogs remained in the rivers. (Ex. 8:11) Correspondingly, in 1928 the Watchtower Society published a new book *Government*, and that message of God's kingdom specially pointed out that all attempts of government by agitation and agitators, such as hereinbefore described, must fail or die because only God's kingdom under Christ can bring what is the desire of the people. (See *Government*, pages 242-247.) That message was put in the hands of practically all the official visible part of Satan's organization in "Christendom". Satan and his official crowd probably have taken some satisfaction in believing that they will not be overthrown by such agitators, but that their own schemes, namely, the false, unclean messages that come from the mouth of the Devil, his beast, and his false prophet, bespeak the remedy for the controlling of humankind.

The message contained in the book *Government* further exposes the many false systems and attempt of government by imperfect human creatures and points out that the only possible means for the blessing of the people of good-will is through The Theocracy, God's kingdom under Christ. The message of truth therefore angers Satan's organization, the antitypical Egypt, the members of which harden their hearts, like Pharaoh. Hence further testimony of notice and warning must continue, which will plague Satan's organization, and which will be to the honor of Jehovah's name.

## THE FIRST RESURRECTION

**T**HE FIRST ONE to be resurrected from death, and who is therefore "the firstborn from the dead", said: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20:6.

The use of the word *the* emphatically in connection with the resurrection means the chief resurrection or that resurrection which is of greatest importance. The phrase "the first resurrection" means that it is first in importance and also first in time. The inference to be drawn from this, of course, is that there is a resurrection subsequent to and to some degree less in importance than the first.

When Jesus was on earth as a man no one had been resurrected. He stated that at that time no one had ascended into heaven. (John 3:13) Later the apostle Paul, as God's witness, gave testimony to the same effect: "But now is"

Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.

"Christ" means the "Anointed" of God. "The Christ" is composed of Jesus, "The Head," and the anointed members of "his body", which are the church. (See Colossians 1:18, 24; Ephesians 1:22, 23.) The Scriptures prove that Christ Jesus is the beginning of the resurrection, that his resurrection precedes all others and is first in importance as well as in point of time. It is manifest therefore that all who have a part in "the first resurrection" must be in Christ and therefore be a part of "The Christ". To be "in Christ" means that one must be begotten to spiritual life and anointed by the spirit of Jehovah, and thereby adopted into the "body of Christ".

The Scriptures are explicit as to the conditions that must be met and performed by all who will ever participate in the first resurrection. To merely profess to be a Christian

will not suffice. One must make a full consecration of himself to Jehovah God. That consecration must be accepted, followed by one's justification by Jehovah. The one justified must be accepted by Jehovah as a sacrifice through God's great High Priest, Christ Jesus, and then be begotten to spiritual life, and called to the heavenly calling, and from that time on enter upon his trial or test. He must be "baptized into his [Christ's] death" by the sacrifice of his right to live everlastingly on earth as a human creature, which right to life resulted to him by reason of his being justified. He must become "dead with him" in order to live with Christ Jesus in the spirit. Only those who are baptized into Christ's death can possibly partake of the first resurrection.—Rom. 6: 3-8; Luke 12: 50; Matt. 20: 22, 23.

From Jehovah's side of the covenant of consecration, the Christian is counted dead as a man from the time he is begotten of God's holy spirit. The one thus begotten must finish his contract or covenant in actual death and there be actually baptized into the death of Christ Jesus. Such is the testimony of the apostle: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 3-5.

At the time of his consecration the Christian enters into a covenant with Jehovah. This is called a "covenant by sacrifice" and must be fully performed. The importance of the performance of that covenant is stressed by the apostle when he wrote: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3: 8-11.

The apostle was determined that nothing should stand in the way of his full performance of his part of the covenant in order that he might partake of the resurrection of the dead. To this end he put everything else in the background and pressed forward that he might attain unto the prize. He was not willing to take any chance by being active in God's service for a time and then to rest upon what he had done, but he realized that he must continue faithful even unto death. There is a temptation to become weary in the service of the Lord, and for one to think that he has done enough; but such a one should remember that the Christian reaps in due time provided he does not relax in the performance of his covenant. (Gal. 6: 9) The faithfulness of the "new creature" must continue even unto death if he would receive the "crown of life", which means to participate in the first resurrection.—Rev. 2: 10.

"Blessed and holy is he that hath part in the first resurrection." (Rev. 20: 6) That means that such a one is wholly devoted to the Lord, and that his condition is happy because

thereof; but this condition must continue unto the end of his earthly journey if he would participate in the first resurrection. The whole or complete devotion to the Lord cannot begin *after* one reaches the heavenly realm; there must be a complete devotion to God while the Christian is on the earth. Only these are granted the prize of immortality.

Since "The Christ" means "The Anointed", and is composed of the Head Christ Jesus and the many members of "his body", it follows that the first resurrection, which had its beginning when God raised up Jesus out of death, will be completed only when every member of the "body of Christ" has been raised to glory and immortality. And the completion of the resurrection of the Christ must precede the general resurrection. The Scriptures appear to indicate that God through Christ Jesus will exercise his power and raise to life on earth those faithful ancient witnesses mentioned by the apostle Paul in Hebrews the eleventh chapter before the completion of The Christ by taking the last member of the body of Christ from earth to heaven.

At Pentecost, fifty days after the resurrection of Jesus, the selection and begetting of the "body of Christ" began. Thereafter as each Christian finished his earthly course, full in the faith, he went into the grave to await the Lord's time for the resurrection. Concerning this the apostle Paul said shortly before his own death: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4: 8) "That day," as used here, must mean the time when the Lord resurrects those saints who have been asleep in Christ Jesus, waiting for his appearing.

At the time Paul wrote his second letter to Timothy, quoted above, his work was done. He was satisfied that he had been faithful. He had the testimony of the Lord that he had been true and had performed his covenant. He was ready to depart. His great desire, as he expressed it, had been, and was at that time, that he might participate in the resurrection of Christ. Now he knew that he must die and wait in death until "that day" when the Lord would call him forth from the state of death and give him a crown of righteousness. That crown would be life in the highest condition. Then he would be victorious. Then he would "put on immortality". (1 Cor. 15: 53, 54) He would then gain the victory over death and the grave, because no more should death have power over him. Then, as he had written to the Corinthians, Paul could say: "O death, where is thy sting? O grave, where is thy victory?"

The Lord had illuminated the apostle's mind and had made it clear to him at that time that he would triumph over death and the grave; and that that time would come in the future, when not only would the apostle triumph but all others of the Christian saints who were sleeping in death would likewise be awakened and given the crown of life; that is to say, all those saints who "love his appearing". The apostle does not say that all who would be expecting the second coming of the Lord or all who would desire to see him come would receive the crown of life by participating in the first resurrection, but those who "love his appearing"; that is to say, those who would rejoice in the fact that the King has come and has taken unto himself his power and begun his reign as earth's rightful Ruler.

It follows then that all such as love the outward manifestation of the Lord's invisible presence would prove their love by keeping his commandments.

Christ Jesus could not consistently take power and begin his reign until the expiration of the "times of the Gentiles", or "times of the nations", and the "times of the Gentiles" did not expire until A.D. 1914, that being 2,520 years after the first destruction of Jerusalem in 606 B.C.—Luke 21: 24; Ezek. 21: 24-27; Dan. 4: 16, 23, 25, 32.

When Jesus was on earth Satan was "the god of this world". Satan also had access to heaven, because he was the invisible ruler of the earth as well as the heavens relating to the earth, and must continue in this position until God's due time for Jesus to assume power and act. God does everything in due time. His statement, at Ezekiel 21: 24-27, was that the Gentile Times should continue until he "whose right it is" to rule should come. The Gentile Times began with the overturning of Jehovah's typical theocracy in 606 B.C., and must continue for 2,520 years (or "seven times") and therefore end in A.D. 1914; and until that time Jesus must wait at the right hand of Jehovah God. Upon this point the Scriptures are explicit: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool."—Heb. 10: 12, 13.

During a part of that period of "waiting" the Lord was doing a preparatory work. Until the end of the Gentile Times Satan was in possession by God's permission. When that time expired it was due time for Jehovah to become active against him and for Jehovah, through Christ Jesus, to take possession and oust the Devil from heaven and restrain him to the earth. The clear statement of the prophecy is that God would make the enemy his footstool, and since the prophet declares that the earth is the footstool of Jehovah, we must conclude that God would cast Satan out of heaven into the earth. The prophecy then says that when God's due time had arrived he sent forth his beloved Son to do the work of ousting the enemy, saying to him, "Rule thou in the midst of thine enemies."—Ps. 110: 2.

In what capacity did Christ Jesus go forth to do this work? In the capacity of the great Priest or Executive Officer of Jehovah God, which Priest was foreshadowed by King Melchizedek, "priest of the Most High God." (Gen. 14: 18-20; Heb. 7: 1-3) It was God doing the ousting, exercising his power against Satan by and through his beloved One, his great Priest. Since all things are from Jehovah and by the Lord Jesus Christ, his Executive Officer, it is proper to say that it was God's fight against the Devil and by and through Christ Jesus. This is supported by the statement of Revelation 11: 17-19: "We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant [symbol of the Lord's presence]."—*Am. Rev. Ver.*

It pleased God to cause a prophetic statement to be

recorded whereby the followers of Christ on earth could locate the time when he would begin action against the Devil, and the fulfillment of this prophecy in world events shows that it took place in A.D. 1914. It is written, at Revelation 11: 18, that "the nations were angry" when he took his power to reign. The Gentile Times ended in 1914, and the nations were then angry, in the first World War, and it was the Lord's due time to take possession and oust Satan. Seeing, then, that the Scriptures conclusively prove that the Lord Jesus Christ did not take his great power and begin his reign till 1914, it follows that the resurrection of the faithful Christian saints that slept in death did not take place prior to 1914.

Referring again to Revelation 20: 6: It is there stated that these blessed ones who participate in the first resurrection are made priests unto God and unto Christ Jesus. They could not become an active part of the great Melchizedek priesthood prior to 1914, for the proof shows that Christ Jesus, as the Head of that great priesthood, began his action against Satan after the Gentile Times ended, to wit, in 1914. Reasonably, the sleeping saints would not be awakened to life in the spirit in heaven and thereby be resurrected to the office of priesthood prior to the time that the Lord would begin the exercise of his priestly office against the enemy.

Note Revelation 20: 6 says: "They shall be priests of God and of Christ, and shall reign with him a thousand years." It is manifest that the reign of Christ Jesus did not begin prior to 1914. Reasonably the saints would not be resurrected to the position of kingship prior to the time that the Lord Jesus became active against the enemy, as foreshadowed by the prophecy which began to have its fulfillment in 1914.

In the Scriptures "Zion" means God's organization, and is pictured or symbolized as a pure woman, God's "woman". Zion, or God's organization, brings forth or gives birth to God's capital organization, the Kingdom, of which "the man Christ Jesus" is God's anointed King and Head. Hence the Kingdom is pictured or symbolized as a "man child". Zion also gives birth to the other members of God's royal house or family, to wit, the members of the "body of Christ". Thus "Jerusalem", or Zion, "which is above," is spoken of as the "mother" of all the Kingdom class, God's royal family or capital organization. (See Galatians 4: 26.) Does it necessarily follow that the sleeping saints would be resurrected simultaneously with the time when the Lord Jesus took his power and began to reign? Not necessarily. The weight of Scriptural evidence shows that he first took his power, and that thereafter the resurrection of the sleeping saints followed unseen to human eyes because "it is raised a spiritual body". (1 Cor. 15: 44) The words of Jehovah, through his prophet (Isaiah 66: 7, 8), are: "Before she [Zion] travailed, she brought forth; before her pain came, she was delivered of a man child [the Kingdom, in which Christ Jesus is King of kings]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children [the others besides the King of kings]."

The woman referred to here is Zion, God's organization. The man child mentioned is the nation or government which



shall rule the world in righteousness. That "nation" or righteous government rests upon the shoulder of Christ Jesus. Isaiah 9:6 says: "The government shall be upon his shoulder." In A.D. 33, when Jesus was resurrected from the dead, all power in heaven and earth was vested in him. (Matt. 28:18) The birth of "the nation" or Kingdom would therefore mean that when God's time would arrive for Christ to function as King that would mark the birth of The Nation. It is evident that a distinction must be made between the Government, represented by "the man child", and the individual members of the "body of Christ".

It would not necessarily follow that the sleeping saints should be resurrected when the government is born, for the reason that the governing power rests upon Christ Jesus, and he could reign regardless of whether any members of his body were with him. It is a privilege for any of the body members to reign with the Head, but it is not a necessity. Isaiah 66:7, 8, above quoted, indicates the following order of events, to wit: The birth of the "man child", which is the Government resting on the shoulder of Christ Jesus; then, following such birth, the period of pain or travail; and then the birth of the "children" of Zion. This is directly opposite to natural birth of humans, because in the natural birth the pain precedes the birth. Therefore the prophet asks: "Who hath heard such a thing? Shall a nation be born at once?" That is exactly what happened. The birth of the "nation" was instantaneous, when Christ Jesus was sent forth to rule and took power to reign; whereas the birth of the body members of The Christ extends over a period of time.

When 1914 arrived, and the Gentile Times ended and Jehovah's time had come to act, he sent forth his beloved Son (Ps. 110:1, 2); and that marked the beginning of The Nation. The nation was born without pain and before travail of Zion. After the nation was born Christ Jesus goes forth to make war against Satan and to oust him from heaven. That was the beginning of the controversy or travail. How long the fight lasted the Scriptures do not indicate, but they do indicate that the fight had ended and Satan had been cast out of heaven before Zion gave birth to "her children", the members of the "body of Christ", including the sleeping saints.

Concerning the birth of The Nation, or Kingdom, Revelation 12:5 states: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This is a de-

scription of the birth of the Kingdom, and not of the members of the body of Christ. Its being "caught up unto God and to his throne" would suggest that the authority proceeds from the throne of Jehovah God, because it is time for Jehovah to act, as indicated in Revelation 11:17, above quoted.

Then the account at Revelation 12 proceeds: "And there was war in heaven: Michael [this title applying to Christ Jesus in heaven] and his angels fought against the dragon [the Devil]; and the dragon fought and his angels" (Verse 7) In this fight between Christ Jesus on one side and the Devil on the other, Satan was cast out into the earth. The statement is that the angels fought with Michael. Who were the angels thus engaged? Are those angels "children" of Zion and members of the body of Christ? No, for the reason that the children were brought forth after the angels participated in the fight. The battle took place, and then Zion gave birth to the children. "Angel" means "messenger" Now, if the sleeping saints had at the time been resurrected, they would certainly be a *part* of The Christ, and not designated as "angels" of Christ.

At the time Jesus on earth was unlawfully arrested by the agents of Satan, the religious clergy as Satan's agents were then Satan's visible angels on earth. Peter wanted to fight them. To him Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) The word "presently" means *now*. So Jesus' words meant this 'Peter, if I ask my Father, he will now give me twelve legions of angels and more, to fight in my behalf.' That being true even before the death and resurrection of our Lord, it is entirely consistent that these same holy angels would participate with him in the great "war in heaven" when the time came to fight.

Christ Jesus warred against the Devil and his demons in heaven, and the holy angels assigned to Christ were with him in that fight. When the fight was over, then Zion brought forth "her children". That would indicate that the awakening of the sleeping saints in the "first resurrection" was sometime after 1914, to wit, in the spring of 1918, when Christ Jesus came to the temple for judgment, as Scriptures heretofore discussed together with the physical facts prove. The birth of the children of Zion, to wit, the resurrection of the sleeping saints, would not take place until after Satan was cast out of heaven and the Lord came to the temple for the judgment of the Christians and the nations.

(Continued from page 66)

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## FIELD EXPERIENCES

### FROM THE WATCH TOWER'S BRITISH BRANCH

"It is a pleasure to be able to report that all is well with your London family, and with the Lord's interests here. For some days, and especially nights, the bombing by the Nazis has lessened considerably. In the daytime raiders have been driven back from London, and at night raiders have been traveling north. Great damage has been done in some of the provincial cities. First they send a wave of light bombers with incendiaries, try to get fires going, to guide the following waves, traveling by various routes, and hoping to focus their heavy explosive attacks by the flares. Till some means of meeting this murderous, destructive work is met there seems to be nothing for it but to bear up against the havoc and suffering. But the people are bearing up in a wonderful manner, and there is not the least sign of panic, but, on the other hand, there is a clear stiffening of determination to try to put an end to the awful thing which is abroad in the earth. Our immediate neighborhood, which got so much evil attention recently, has been almost free from further damage. Another thing, wonderful in its way, is the pertinacity of Jehovah's witnesses in continuing their work of witnessing, and in trying to comfort the people by the knowledge of the truth. They are surely a people with a purpose, set in that by the grace of God, who purposed at this time to have a people for his name. The weather has been milder than might have been expected, except for cold winds, and this has been favorable to the people, who, in their thousands, nightly carry some extra clothes for their nights in the Tubes and shelters, and who in the early morning must go out to their homes, sometimes to discover they are wrecked, wholly or in part, and uninhabitable. The branch servant will be keeping you informed of the growing difficulties in importing. The mails have come through very well on the whole, though the non-arrival of *The Watchtower* of November 15 and December 1 issues seems to indicate a loss at sea. The constant refreshment of the reading is a great 'miss', for every issue has its portion. One feels the need of the prayer, 'Give us this day our daily bread'; and no doubt the Lord is causing his people to remember the need to pray for His gifts."

### COMMUNIST RAISES CATHOLIC MOB (ORIENTE, CUBA)

"We were arrested and charged as thieves. This was caused by a Communist who was looking for a chance to relieve his father of some cash and other goods. It so happened that we worked that district about the same time his fever was on, therefore he seized the opportunity, cleared his father of \$60 and some other things, then went right away and reported at Omaja that this robbery was done by two men, Jamaicans, selling books with a phonograph. So they were out looking for us. We were attacked by a mob of twenty men and boys with sticks, machete and revolver, who compelled us to return and delivered us to the corporal of the rural guard as 'two great thieves'. You could see the Devil coming out of their eyes, but Jehovah protected us from being hurt. I asked one of them what was their religion. Then came the loud shout, 'We are Catholics  *cien por ciento* [one hundred percent]!' That night we had to go ten kilometers with the corporal, who was very nice to us. He took our bags on his horse and prepared meals when he got to Omaja. The sergeant was also a very nice man. They gave us beds, and in the morning we saw the judge, who gave

us our liberty and declared that those boys were all mad. They took literature. We went out and covered Omaja, leaving over 75 pieces of literature in the hands of the people, and returned home thanking and praising The Theocrat."

### THE PHONOGRAPH IN EL TIGRE, VENEZUELA

"Today witnessing in the above village with the recorded lecture 'Enfrentense a Los Hechos' ('Face the Facts'), I had a very large group, all of fifty; then this number increased rapidly to a crowd. All seemed to enjoy themselves with facts stated. I asked the listeners if they believed in the resurrection of the dead. Some hesitated to answer; but then I said to them, To live without the hope of a resurrection is not Christian, because the hope of every Christian is to live again, whether in the spirit or in the flesh. I asked them to listen to the record 'Resurrection'. At the same time the Devil seemed to operate his influence and the power of the demons on a young man present (he seemed to be intoxicated in every sense of the word). He said to me, 'Are you a Protestant?' He resorted to abuse. At the very time he interrupted the crowd was willing to clout him. He was taken away. So I continued 'Resurrection'. Then I asked the crowd if they really understand what is or was 'Protestantism'. They hesitated to answer. So I told them it was really Roman Catholics, against the false doctrines of the very Roman Catholic religion, who opposed such false teaching and withdrew themselves from that religion and started another way of worship which they believed was true according to their conscience or belief. I told them neither Protestants nor Catholics were worthy of anything if they ignored the truth of the prophecies. They were pleased to hear that there is a chance of living again. I explained how one's life depends upon obedience to Jehovah and Christ Jesus our *Salvador*. I promised to be with them tomorrow night to give further explanation of this Christian hope."

### AT STATEN ISLAND (NEW YORK CITY) WATERFRONT

"Saturday evening, while distributing magazines at a ferry terminal, I approached a gentleman with *The Watchtower*. After a ten-minute discussion he said, 'I believe in being honest. I'm not interested in *The Watchtower*, or what you believe, but if Judge Rutherford in this movement can get young people to do this work on a Saturday night instead of going out and having a good time, then there must be something in it.'"

### 'DON'T YOU TALK: LET THE PHONOGRAPH!'

"Stating that the Bible is not a religious book almost always brings forth a 'What's that? The Bible, you say, is not a religious book?' This helps to open the way to play a lecture series: *you* are an obstruction with many, and the phonograph certainly helps them. I just played 'Government and Peace' for a lady in her apartment. She was just not in favor of Judge Rutherford, but I finally persuaded her to hear it, and when finished she remarked, 'Well, well, I never knew there was such an inspiration for me in Rutherford!' I immediately asked her a time to play 'Religion'. Said she: 'By all means! Come at six o'clock Friday.' An old gentleman to whom I played all the recordings said: 'Don't you talk, you just play that phonograph, and I vouch that everyone who hears those two lectures will have it settled in them ever after, that Rutherford's O.K., and that he is for them 100 percent.'"