



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35. 15.

VOL. LXIV

SEMIMONTHLY

No. 21

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

N. H. KNORR, *President*

W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there will be much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus will take hold of the privileges of the month. The means of testimony that will be to the forefront will be the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World*, both to be presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies requiring back-calls of you. Set your affairs in order now for a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of December 5: "The Prodigal Son in Need,"

¶ 1-20 inclusive, *The Watchtower* November 1, 1943.

Week of December 12: "The Prodigal Son in Need,"

¶ 21-42 inclusive, *The Watchtower* November 1, 1943.

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.

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HOW TO MAKE REMITTANCES TO THE "SOCIETY"

Everyone sending a remittance to the Society for any purpose can do so in an enlightened way so as to be a real help to the general offices and the treasurer's office by observing the instructions below, and we ask that each one do so at all times.

To the WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, N. Y., send all contributions to the work; that is, your "Good Hopes" or other donations, to be used to advance and spread far and wide the message of God's kingdom. Make such checks, money orders or bank drafts payable to the WATCH TOWER BIBLE & TRACT SOCIETY, just as above written.

To the WATCHTOWER BIBLE AND TRACT SOCIETY, INC., 117 Adams Street, Brooklyn 1, N. Y., send your remittances for all purposes other than "Good Hopes" donations; that is, for books, for magazines, for book or magazine accounts, and for all other stock or supplies. Make such remittances payable to the WATCHTOWER BIBLE AND TRACT SOCIETY, INC., just as here written.

By your directing your several remittances as above instructed they will at once reach the office of the proper corporation, and this will be of real assistance. Never send currency through the mails; use money order, check, or bank draft.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE PRODIGAL SON IN NEED

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father."
—Prov. 28:7.

JEHOVAH inspired many parables, both to illustrate his purpose and to conceal it till the due time. A parable is a likeness or comparison, a similitude or simile. In a parable things or doings in the natural life of men are used to picture other things or doings that correspond, but which are on a larger scale, of greater importance and of spiritual value and meaning. The prophet Ezekiel, whom Jehovah addressed as "Son of man", he inspired to speak parables to the nation of Israel. (Ezek. 17:2; 24:3; 20:49) Such parables were also prophecies which find their fulfillment in happenings of our day that have a connection with the spiritual things of God. In the prophetic Psalms it is written: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable [from God]: I will open my dark saying upon the harp." (Ps. 49:3,4) "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us." (Ps. 78:1-3) This shows that such parable is a prophecy which foretells coming things that have a likeness to or are comparable with the things related in the parable.

² Ezekiel and the psalmist were themselves prophetic figures of a greater parable-teller to come, namely, Christ Jesus, who was called "The Son of man". The scribes and Pharisees of his day restricted the speaking of parables to their own educated circles. They refrained from speaking in parables to the common people, whom they called *am ha-arets*, or "people of the land". (2 Ki. 11:14, 18, 20) Such "country people" the scribes and Pharisees looked upon as uneducated and illiterate and hence unable to grasp and get any sense out of a parable. (Acts 4:13) However, "The Son of man," Christ Jesus, did not thus demean the common people, who "heard him gladly"; but at the proper time according to

the purpose of God he addressed them in parables. The report on this reads: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34,35) Thereby Psalms 49:4 and 78:2 were fulfilled.

³ Jesus spoke to the multitude in parables, not because parables might be more entertaining and interesting to listen to and more easily remembered than a straight declaration of principles as in the Sermon on the Mount. His real reason for so speaking is recorded, at Matthew 13:10-17: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of [Isaiah], which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

⁴ For some time Jesus and his apostles had gone through the length and breadth of the nation preach-

1. (a) What is a parable? and why did Jehovah inspire many such? (b) Who were inspired to speak parables? and what does this show concerning parables?

2. Why did the scribes and Pharisees not tell parables to the people? and why did Jesus?

3. What did Jesus tell his disciples was his purpose in speaking to the people in parables?

4. How, by means of parable-telling, was it fulfilled that he that had not should have taken away even that which he had?

ing, "The kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 14, 15; Matt. 4: 13-17; 10: 1-7) Those who repented were in the minority, and this included many reputed sinners and many tribute-takers, tax-gatherers, or "publicans", and these Jesus did not cast out, but received. When the majority showed they had no real interest, attending to what he said without displaying any earnest desire to perceive or understand, he spoke to them in parables. Those who lacked desire and zeal for the kingdom of God would hear but they would make no serious effort to search or inquire for the meaning so as to follow up the matter and act upon it. So doing, they heard and did not perceive, and finally what information and what opportunities thereby they had were taken away from them. The parables screened them out as unfit for the kingdom of God.

* Those who had a genuine interest in God's kingdom would seek to understand the Kingdom parables and would ask for further information from God and through his Representative. Such would be favored to see and hear things that faithful and righteous men of old did not perceive. The explanation which Jesus gave his inquirers concerning some of his parables was in itself not only a key to understanding the parables, but also a prophecy. Among his prophetic parables to which Jesus supplied an explanatory key was that of the wheat and tares. (Matt. 13: 24-30, 36-43) The parables of the wise and the foolish virgins, and of the servants and the talents, and of the separation of the sheep from the goats, were a part of Jesus' prophecy on the "end of the world", where we are now.—Matthew 25.

* The parable of the prodigal son not only is rated as the finest short story ever told by a man but is also a prophecy. (Luke 15: 11-32) It had an interest and a measure of application or point at the time of its telling, but it has a greater interest now, because now is the time of its complete fulfillment. It must have its fulfillment before the battle of Armageddon, because after that "battle of that great day of God Almighty" no prodigality as described in the parable will be permitted or possible. If you are interested in God's kingdom and have a desire for life in the New World without end, you will be interested in the meaning of this parabolic prophecy as now made understandable by the actual facts fulfilling it. It is not a story likeness or similitude picturing the fall and scattering of the Jewish people to far Gentile countries and any restoration of them as a nation under God's kingdom. Neither is it a parable in support of such unscriptural doctrines as "death-bed repentance" or "universal salvation", including Satan the Devil himself. It is a parable in vindica-

tion of the name and purpose of Jehovah God, showing that Satan's organization cannot prevent earthly creatures from taking their stand fixedly on the side of Jehovah's kingdom in this day, nor prevent Jehovah from receiving such creatures.

TIME OF FULFILLMENT

* The circumstances under which the experience of the prodigal son was told throw light on the time and manner of its fulfillment. The time was one of preaching the kingdom of God as at hand, and when its King himself, Christ Jesus, was present among God's covenant people of Israel. John the Baptist as Jesus' forerunner had prepared the way before the King, and concerning this Jesus said to the chief priests and elders of the Jews: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." (Matt. 21: 31, 32) For three years Jesus had gone preaching that the kingdom of heaven was at hand, and yet he was opposed by the religious leaders, who tried to kill him in their desire to prevent his becoming King. Jesus was now in the last half-year of his earthly life and was on his way up to Jerusalem to die, as he foreknew. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."—Luke 15: 1, 2.

* To show the rightness and Godlikeness of his thus receiving repentant Jews, and thereby giving a mild rebuke but merciful suggestion to the objecting self-righteous Pharisees and scribes, Jesus gave the parables of the lost sheep and the lost piece of silver. Then he followed these up with the further parable of the prodigal. (Luke 15: 3-10) The parables of the sheep and the silver piece showed the search made by the loser for that which was lost, followed by great rejoicing on finding such. The parable of the prodigal shows what this lost one must do, and heavenly rejoicing over his doing so.

* Since A. D. 1914, and more so from 1918 and after, it has been a time of preaching the good news of the Kingdom as established, with its King present and on the throne. This is in fulfillment of Jesus' prophecy concerning the "time of the end", which began in 1914: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have

7. What were the circumstances under which this parable was told?
8. Why did Jesus then give first the parables of the lost sheep and the silver piece, followed by the parable of the prodigal son?

5. To those who had, how was further given? and what was such further matter respecting the parable?

6. In itself what is the parable of the prodigal son, when must it have fulfillment, and what general truth does it support or illustrate?

9. (a) How do events since 1914 compare with Jesus' day as to preaching the message and as to the preparatory work that preceded it and was stopped? (b) What has led to things in fulfillment of the parable and why is its explanation due?

come the end." (Matt. 24:14, *Roth.*; Mark 13:10) Just as John the Baptist's ministry preceded and also overlapped for a short time on Jesus' own ministry, so prior to 1918, for about forty years, a work was carried on by Jehovah's consecrated people corresponding to John's. During that work of publicly pointing forward to Jehovah's kingdom under Christ, God was preparing a "people for his name", for his special use after 1918. That year the religious enemy used World War I as a means to stop the work of Jehovah's people. The next year the Kingdom proclamation was revived by Jehovah, by using a faithful remnant of his witnesses who are in line for a place in the kingdom with Christ Jesus. Looking back nineteen centuries: After John the Baptist's work was stopped by his beheading, Jesus and his band of faithful disciples carried forward the proclamation, "The kingdom of heaven is at hand." (Matt. 4:12, 17-23; 11:12, 13; Luke 16:16) Back there the different responses of various classes to the Kingdom proclamation set the stage for Jesus to utter the parable of the prodigal son. Now also the preaching of the good news of the established kingdom of God and of the presence of its King has led to things which are in fulfillment of Jesus' touching parable. The objections and criticisms raised and voiced by some on account of the results accruing from the faithful Kingdom preaching call for an explanation of the parable, not only as an answer to them, but because Christ Jesus meant it for our comfort.

¹⁰ Having just stated, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," God's inspired Son gave the parable now to be considered. "And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." (Luke 15:11, 12) The narrator of this parable was the Lord Jesus on earth. In our day and since his coming to the temple in 1918 the same Lord and King, Christ Jesus, enlightens all those with seeing eyes and hearing ears as to the meaning of the prophecy. By him as the Interpreter at the temple, Jehovah God calls our attention to the physical facts at hand that fulfill the parable.

FATHER AND SONS

¹¹ The "certain man", the father of the two sons, pictures the great Life-giver, Jehovah God, as the Father of the household of creatures in line for everlasting life through Christ Jesus. It was Christ Jesus that specially revealed Jehovah God in his relationship of Father to faithful consecrated persons here on earth, and he taught them to pray,

saying, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come." To his disciples, called to be heirs of God and joint heirs with Christ in the kingdom of heaven, he said: "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 11:2; 12:31, 32) A remnant of the "little flock" have successfully come through the temple judgment since 1918 and have been anointed and taken into the Kingdom covenant and are serving as Jehovah's witnesses down till this present time.

¹² Besides such "little flock" of Kingdom heirs, Christ Jesus, "the Good Shepherd," said he had "other sheep", whom he must bring into relationship with himself as Shepherd, and which "sheep" receive blessings on the earth from the heavenly kingdom. They are prospective earthly children of the heavenly Father, Jehovah God. Such life comes to them through God's Son, the Good Shepherd who laid down his life for all the sheep. (John 10:11, 15, 16) Regarding their relationship to his Father, and the earthly blessings they gain under the Kingdom, the foundation of which is Christ Jesus, he says: "And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34.

¹³ Thus, according to the Scriptures, there are two classes from among sinful men that inherit life everlasting as sons of God. There is a spiritual class called to the kingdom of heaven; and an earthly class that gain life after the Kingdom's establishment and that inherit God's blessings on earth under that heavenly Government. Such two classes are pictured by the "two sons" of the "certain man". His "elder son" is therefore a picture of those who are in line for the kingly inheritance, they having consecrated themselves to God and been begotten of his spirit as his spiritual sons. To them is it written by the apostle John: "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, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

¹⁴ Having believed on the ransom sacrifice of Christ Jesus and consecrated themselves through him to God to do His will, they enter the work of their heavenly Father and serve him in the field as his

¹² Besides the "little flock", whom must the Good Shepherd also bring, and how did he show their relationship to the heavenly Father?

¹³ What two classes are therefore pictured by the "two sons", and whom does the "elder son" picture?

¹⁴ In what way are these the "elder" class, and against what are these admonished by the apostle?

¹⁰ Who was the parable's narrator? and who is its interpreter now?
¹¹ Whom does the "certain man" of the parable picture? and how does this agree with Jesus' disclosure concerning him to his disciples?

witnesses. Being begotten of his spirit, they are spiritual sons of God now, and they enter into everlasting life in advance of other creatures who are later redeemed from among men. They are of the "firstfruits unto God and to the Lamb", "a kind of firstfruits of his creatures." Hence they are like the "elder son". (Rev. 14:4; Jas. 1:18) As the firstborn, the elder son of the father is "the beginning of his strength". (Deut. 21:17) Those of this class are taken out from among the nations, Jewish and Gentile, to be a "people for his name". (Acts 15:14) Some of these may have murmured and disputed in the apostle Paul's day, because he writes admonishing them all: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." —Phil. 2:14-16.

¹⁵ The younger of the two sons represents a class who are in line for redemption by the blood of Christ's ransom sacrifice and hence in line for everlasting life as earthly sons of God under his kingdom. Such younger son does not symbolize all redeemed humankind. He pictures only such ones thereof as appear on the scene in the fulfillment of the parable, namely, those who become the Good Shepherd's "other sheep" and whom he brings into the "one flock" in company with the remnant of the "little flock". (John 10:16, *Am. Rev. Ver.*) They come into his fold after the King Christ Jesus has brought the judged and approved remnant into unity with himself at the temple, hence after A. D. 1918. Many who go to make up this "younger" class heard the Kingdom message prior to that date, including the message "Millions Now Living Will Never Die", which was first proclaimed in Los Angeles, Calif., on February 24, 1918, shortly before the enemy took drastic action to suppress the work in the United States and shortly before the Lord came to the temple for judgment. Since a class of persons is pictured by the younger son, the formation of this class takes place over a period of time, but it is composed of those who have the prospect of becoming the children of God on earth. Some of such class were children of a parent or parents consecrated to God and spirit-begotten, and were thereby made acquainted with the Kingdom hope within the family circle. This class heard of the Kingdom message, particularly before 1931. By that year the Lord had assembled all his spiritual remnant of laborers into the vineyard of his service and bestowed upon them the "penny" of the "new name", Jehovah's witnesses,

opening up further privileges of service to them as such.—Matt. 20:1-10.

¹⁶ The facts show that the "younger son" class did not act in line with the spiritual opportunities that were open down till that year, but showed indecision or a considerable measure of indifference or lack of appreciation. Although young in knowledge of God's "present truth", or immature therein, they did not heed the exhortation of his Word, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1) They never recover the lost opportunities, though they may have been inclining to the thought of sometime acting and becoming God's children.

DIVIDING HIS GOODS

¹⁷ How, then, was it that the "younger of them said to his father, 'Father, give me the portion of the estate falling to me'?"¹⁷ and how was it that "he divided his living between them"?¹⁸ (*Diaglott*) In the parable the younger son asked for movable goods according to the value of his due future inheritance from his father, "the share that falleth to me of what there is." (*Roth.*) He did not ask for the part of his elder brother, his father's firstborn son. He could not inherit such except as his elder brother should die before the final disposition of all property at the father's death. Christ Jesus drew his illustration from Jewish life of the day; and according to Jehovah's law by Moses the elder boy of the family should inherit two-thirds of the father's estate, even though he was the son by a hated wife, whereas the younger boy should receive one-third. As it is written, at Deuteronomy 21:16, 17: "Then it shall be, when he maketh his sons to inherit that which he hath, that . . . he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." The younger son was not content to wait. He wanted the feel of possession by having something tangible now, over the disposal of which he had the say and which he could convert into something or which he could use to get something that he wanted to enjoy when he wanted it.

¹⁸ Among God's ancient people it sometimes occurred that disposition of the property for inheritance was made before the death of the parent. Thus it is written that, before the death of the patriarch, "the friend of God," "Abraham gave all that he had unto Isaac. But unto the sons of the concubines [Hagar and Keturah], which Abraham had, Abraham gave gifts, and sent them away from Isaac his

¹⁶ Prior to 1931 what opportunities did this class fail to act upon, and why?

¹⁷ For what did the younger son ask, to what was he entitled, and why did he ask then?

¹⁸ According to what occasional practice did the father let the younger son have his legal share?

¹⁵ (a) Whom specifically does the younger son symbolize? (b) How and when did the formation of this class take place?

son, while he yet lived, eastward, unto the east country." (Gen. 25: 5, 6) So also in the parable, the father let the younger son have his legal share, although the elder son did not ask for his share, but was content to keep on serving his father and to wait.

¹⁹ The class whom the younger boy foreshadowed were also not content to wait. During the forty years that the Lord was preparing the way before coming to the temple in 1918, Jehovah God revealed to his people that not all from among humankind who would be saved to everlasting life would go to heaven and be joint heirs with Christ and be "partakers of the divine nature". A number, much larger than that "little flock", would avail themselves of the merits of his ransom sacrifice and gain everlasting life on earth as perfect human creatures under God's kingdom of his dear Son. This truth was first discerned distinctly in 1881 and was set forth in the booklet entitled *Tabernacle Shadows of the "Better Sacrifices"*. (See *The Watch Tower* of July 15, 1906, pages 233-235.) This booklet had a circulation of millions of copies. It was published for some years after 1918, but has been discontinued because of the clear light which the Lord God has given on the subject since the coming of his Messenger Christ Jesus to the temple. The message *Millions Now Living Will Never Die* showed that a multitude of human creatures would pass alive through the battle of Armageddon and continue life on earth forever under God's kingdom. This message was based upon the truths first set forth in *Tabernacle Shadows* and thereafter enlarged upon in the seven volumes of the *Studies in the Scriptures*, all of which were published before 1918 and circulated in a number of languages by many millions of copies.

²⁰ Consequently, when World War I ended in 1918 and Jehovah's witnesses resumed the Kingdom proclamation in 1919 more vigorously than theretofore, there was a class of persons that had been touched and somewhat affected by the truth concerning the hope of everlasting life on earth during Christ's 1000-year reign. These did not want life in heaven, any more than the "younger son" wanted his brother's share of the inheritance, but wanted only that "which falleth to me". It was earthly life, the enjoyment of the natural things on this globe, that they desired. Further, they desired to enter into the enjoyment of such things during this present time before Armageddon's war. The Kingdom reign and its blessings of the future looked good, but they desired something tangible to enjoy now, things that they could convert into the means of self-satisfaction at present. As

the younger son was unwilling to take up the service of his father at home and to wait until the father's own time to dispose the inheritance property, so this modern class did not see fit to enter just then into the service of the great Life-giver, Jehovah God.

²¹ Both prior to 1918 and for some years thereafter, practically down to 1934, Jehovah's consecrated children, his witnesses, were in his service, like the "elder son", and they were preaching consecration to God and exhorting others to consecrate themselves to His service. However, consecration was then understood to be to heavenly life, the step to be taken during this time by those who were to be made spiritual children of God and members of the "body of Christ", to reign with Christ Jesus in the heavenly kingdom. (See pages 133, 139-146 of book *Government*, published August, 1928.) Such consecration was therefore understood to lead to justification from sin unto life, followed by being taken into the "covenant by sacrifice" whereby all future human prospects were sacrificed and were displaced by a heavenly hope of life to which God begets such consecrated one by His spirit. Due to confusion as to the identity of the "great multitude" foretold in Revelation 7:9-17, that company of persons, who consecrate themselves to God, were understood to be taken into that covenant by the sacrifice of all things earthly and then to be begotten to heavenly life. Persons of good-will were understood to be a different class, and not consecrated to God during these closing days of the so-called "Christian era". (See pages 106-112 of Book One of *Vindication*, published July, 1931.)

²² In the year 1932 the suggestion was published that such persons of good-will might do like Jonadab of old and take their stand for righteousness and go along with God's spiritual remnant in the work, but this was not understood as a consecration to God the Father. (Pages 77-84 of *Vindication* Book Three, published June, 1932) Thinking that consecration would lead to consequences that they did not want, namely, life in heaven at the sacrifice of all human prospects now and future, the "younger son" class did not view consecration as the course for them. The idea of applying themselves wholly to God's service out of a mere love of righteousness and leaving the unlimited enjoyment of earthly good things till after the battle of Armageddon and its destruction of this unrighteous world of Satan, such an idea did not appeal to or take hold on them. By their course of action toward the widely-proclaimed Kingdom message they in effect made request of the Life-giver Jehovah God for their earthly portion now, to enjoy

19. As respects the prospects of the "younger son", what truths had the Lord revealed during the forty years of preparing the Lord's way? and upon what was "Millions Now Living Will Never Die" based?

20. Hence, by 1919, what kind of earthly-minded class was there in existence, and what was their attitude toward God's service?

21. Prior to 1934 to what end was consecration now to God understood to be, and for whom only was it thought to be proper now?

22. Why, then, did the "younger son" class not view consecration as the course for them? and how did they ask for their earthly portion "now"?

it to the full during this old world and to take whatever God's mercy and grace might hold out to them under the Kingdom through Christ's ransom sacrifice. They did not fear that they might do despite unto the spirit of God's grace now and thus prove unworthy of any future redemptive provisions of Christ's sin-atonement and go into everlasting destruction.

²³ How, then, did the Life-giver, Jehovah God, divide the "living" and let the "younger son" class have the "share that falleth to me of what there is" now? It was by shortening the days of the "great tribulation" that began upon Satan's organization in 1914 and that will be completed in the battle of Armageddon. When Satan and his demon organization were cast out of heaven by the "war in heaven" and were made Christ's footstool at the earth, Jehovah did not command his victorious King to push the battle further and to the limit, immediately destroying Satan and all his organization demon and human. He halted the hostilities and arranged for a "day of his preparation" for the final part of the "great tribulation", at Armageddon. During such day of preparation God's appointed work must be done by his anointed, spirit-begotten witnesses, his remnant. "The gospel must first be published among all nations." (Mark 13: 10) This "strange work" began shortly after the close of World War I, and continues. Thus God has shortened the days of "great tribulation" upon Satan's organization by this break or interruption in the middle. (Matt. 24: 21, 22, 14) It is during this middle period that the Lord's "other sheep" come out from under Satan's organization; and so it is prophetically said that they "come out of the great tribulation".—Rev. 7: 14, *Am. Rev. Ver.*

²⁴ By granting this merciful interval, during which the "younger son" class are permitted to take first their selfish, own-chosen course till coming to their senses, Jehovah God "divided unto them his living". To the remnant class he divided the privilege of serving Him in the field by publishing this gospel of the Kingdom; and to the "younger son" class he divided a period of time for the use of their earthly privileges according to their will, to expend their human lives selfishly before Armageddon broke, if they chose. So doing, they would be no different from "men of the world, which have their portion in this life", and who appropriate the things which God put here on this earth for use under his Theocratic Rule and abuse and misuse such things to God's reproach. (Ps. 17: 14) The "younger son" class did not discern and appreciate that the heavenly Father is, quoting Psalm 142: 5, "my refuge and my portion in the land

of the living." They did not have the appreciation like the faithful men of old, who, without any heavenly hopes, served God fully and without withdrawal or compromise in this present life simply for righteousness' sake, because it was right toward God.

²⁵ "And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance [the goods fallen to him] with riotous living." (Luke 15: 13) Meanwhile his elder brother remained close to his father and served him in the field, enduring the heat and burden of the day. There is no suggestion that the younger son, inoffensive though he may have been, had served his father before departing or had shown himself worthy of his share of the inheritance in advance. On the contrary, it appears he was loathe to work for his father, irresponsible toward him, light-minded, loving self-gratifying pleasure, being a prodigal squanderer or waster, not appreciating the cost to his father of the goods which he had requested in advance. He had not yet proved himself a worthy son of his father or displayed a love of wisdom that rejoiceth a loving father. (Prov. 29: 3) Having received his portion of goods, he was quick, "not many days after," to leave for distant parts, far from the scrutiny, criticism and restraining check of his father. His father's house, in company with his elder brother, was not the place for what adventure and for what a fling at life and abandon he wanted. The covenant-keeping life of his brother was too narrow and strait, too confined, regulated and orderly for him. Service of his father, care for the good name of his parent, enjoyment of his father's approval and loving guidance, and hope of a good future reserved for himself by his father, could not hold him or tie him down to his godly father's house.

IN THE "FAR COUNTRY"

²⁶ The far country to which he journeyed at quite an expense and discomfort may have been Rome, the capital of the Roman empire, the sixth world power in Bible history, "the king of the north." At Rome a man might receive a worldly kingdom, as illustrated in the certain nobleman who "went into a far country, to receive for himself a kingdom, and to return". (Luke 19: 12) It was a part of the world, of which Satan is the god and which lies in wickedness or under that wicked one. (2 Cor. 4: 4; 1 John 5: 19) In Jesus' day the Devil was dominating the earth through the beastly Roman empire. Regardless of the actual location or the distance of the country, it was "far" from the spirit of the younger son's father. The son "there wasted his property in

²³ By what merciful provision did Jehovah God divide the "living" and let the "younger son" class have their share?

²⁴ To each "son" class what did Jehovah God then divide? and in what way did the "younger son" class lack the appreciation of the faithful men of old?

²⁵ Before departing from home, what kind of son had he proved himself? and when did he depart, and why?

²⁶ In Jesus' day what could have been the "far country" to which the younger son departed? and how did he waste his substance there?

profligate living", not saving anything against the unpredictable future. To get as much selfish pleasure out of this life, at whatever cost, was his aim. He did not work, and thus he was a double waster. "He also that is slothful in his work is brother to him that is a great waster." (Prov. 18: 9) Satan the Devil, "the god of this world," is the greatest waster or destroyer. Christ Jesus said that he that is not for Him is against him and he that does not gather with him scattereth. One not for Christ shows a relationship to the great waster and scatterer. (Matt. 12: 30) The prodigal was not near or on the Lord's side.

²⁷ The prodigal's home country was evidently the land to which Christ Jesus confined his preaching and that of his apostles, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10: 5, 6) It was the land of the covenant people of God. The "prodigal son" class of this "time of the end" have likewise journeyed to a 'far-off country', by their course of action in not seeking the way of consecration to God and his service. The "far country" illustrates a condition far off from God, which is the condition of the world. It does not require a lot of actual traveling to enter into the world. The parable of the prodigal son was evoked by the publicans and sinners who drew near to Jesus and to whom the Pharisees and scribes objected. Such publicans were tax-collectors or revenue-gatherers for the Roman government and were operating among their own Jewish people whom Rome was oppressing. They were in the service of the world empire, in the midst of which Christ Jesus was killed on the tree. They themselves were using their office to do some oppressing of their own by fraud and false accusation to fatten their own personal gains. Such profit-making was in the service of a far-off government and was far from the spirit and covenant of Jehovah God, although the publicans were yet in their native land. They were therefore despised by the religionists and their flocks and were looked upon as gross sinners.

²⁸ The term "sinners" would include also those guilty of other sins, such as harlots and other violators of the covenant with God. (Luke 7: 37-39) The Gentiles, who were aliens and strangers from the covenant of God, were regularly spoken of as "sinners"; and for a Jew to fellowship with or live like the Gentiles was to cause him to be classed as a sinner. (Gal. 2: 7; Luke 6: 32-34; 24: 7; Matt. 26: 45) Hence it was not necessary for such sinners to leave the homeland of the Jews in order to wander

far off from Jehovah God, with whom they were in covenant relationship. The far-off state was not because such Jews were not so educated or favored as the Pharisees, scribes, lawyers and elders, but was because of living in disregard of their covenant obligations; and the aforementioned religionists did not assist them near to God, but despised and avoided them.

²⁹ The "prodigal son" class might think it was just the course of harmless innocency for them, while doing no one knowingly an injury materially or physically, to live like the rest of the world for self-gratification and to get all the enjoyment they could out of this life. Nonetheless, it was a 'journeying to a far-off country', because it was a being conformed to this world, and this world is far off from God. What truth they may have heard was a means of drawing near to God, but the failure to follow up such truth, even though it led to consecration to the Lord God, leaves one on the side of the old world, which world God does not love. Indifference to the Kingdom truth, and a desire to please and appear respectable to the world so as to share in with its pleasures, is friendship with it and, spiritually, is like mingling with harlots, as the prodigal son did. Says the apostle to those who ask things of the great Life-giver, but in order to squander and prodigally spend such on their own selfish desires: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4: 3, 4.

³⁰ One need not necessarily tie in with the official part of Satan's organization to commit such spiritual fornication or harlotry. If one does not love God's kingdom and take his stand for it, he can not escape defilement with this world but must be loving it and its pleasures. God commands his people: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2: 15-17.

³¹ This earth is destined to be the everlasting home of righteous creatures who serve their heavenly Father, Jehovah God; and the natural blessings with which he has surrounded human creatures are meant to be used in God's service and to his glory.

27. (a) Where was the prodigal's home country? (b) What is the "far country" to which the "younger son" class goes? and how does the course of the Jewish publicans show it does not take much actual travel to get there?

28. Whom does the term "sinners" mean, and how did they in effect go to the "far country"?

29. Why was the course of the "younger son" class that of living in a "far country"? and in company with "harlots"?

30. Why is a direct connection with the official part of Satan's organization not necessary to commit spiritual fornication?

31. For what are this earth and its natural blessings destined? and how did the "prodigal son" class engage in squandering?

The visible part of Satan's organization, and the people living subject to it, are appropriating the earthly and material benefits to themselves and to God's reproach and in the service of this demon-ridden world. They madly squander and waste such things with riotous living. The "younger son" class, in refusing to acquire the truth or to act upon it and live in harmony with it, particularly from and after 1918, were like the world, 'wasting their substance or goods with living like the world.' They were squandering many and great opportunities to use their goods and strength in the service of the Life-giver, the Most High God. And in not devoting themselves and all they had to the consecrated service of God they were, particularly down to 1931, squandering an inestimable privilege. What? An opportunity to be of the kingdom-of-heaven class, becoming the newer and younger part of God's remnant as pictured in ancient time by Ruth and Esther. As respects those who desire to gain everlasting life as sons of God, this middle period, by which the days of the "great tribulation" are being shortened, was not meant for riotous living by life-seekers. It was graciously inserted in order that the Kingdom gospel that leads to gaining eternal life might be proclaimed to all nations.

³² Since 1918 and down to and including 1931 the quantity of literature distributed heralding the Kingdom and the opportunity of surviving Armageddon and never dying was exceeding great, being over 110,000,000 books and booklets in many languages, besides hundreds of millions of free tracts, lectures from public platforms, and broadcasts over many radio stations, singly and in networks. The "prodigal son" class squandered the opportunity which such proclamation afforded for getting into God's service. Acting on good terms with the "far country", the world, they spent their money for that which is not bread and labored for that which satisfies not. (Isa. 55:2) Whether natural children of consecrated parents, or whether persons kindly disposed to Jehovah's witnesses, yet if they permitted the cares of this world and the deceitfulness of riches to choke up their lives and to divert them from God's purposed work for this period of grace before Armageddon's fight, they have been prodigally wasting time and opportunity and means, unwisely.

³³ How greatly such ones might have increased in the knowledge of God's Word and will by using the time, otherwise frittered away, to study the literature explaining the Bible, or by attending assemblies for hearing and searching into his Word respecting the Kingdom, or by listening to radio programs proclaiming the message of that Righteous Govern-

ment! What precious opportunities of joining in God's "strange work" they have missed through "riotous living" by loving pleasures more than God and jazzing around with the present pleasure-mad generation or by letting their "hearts be overcharged with surfeiting, and drunkenness, and cares of this life"! (Luke 21:34-36) They have mingled with the spiritual adulterers or harlots of this world, and have drunken of the "wine" of Babylon, Satan's organization, whereby all nations have been made drunk and mad. (Jer. 51:7; Rev. 17:1-5) Such course has been according to their desire for all the selfish enjoyment they could get out of life unbridled by any covenant obligations toward God, and it has brought them nought but spiritual impoverishment. Feeding such desire has hardened them nigh to the point of stubborn and confirmed callousness to God's will as respects those wanting life in the New World.

³⁴ A warning against such selfish desires was faithfully given: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (Jas. 1:14,15) The purpose of the god of this world is to turn all men away from God the Life-giver, whether by pleasure-seeking or by other means.

FAMINE AND WANT

³⁵ In time the consequences began to pile up for the prodigal: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."—Luke 15:14-16.

³⁶ The famine struck that "far country", but not the land of the prodigal's father. It was a mighty famine, and it caught the spendthrift all unprepared and without any resources to meet it. Former friends who found him good company in the day of his free and easy spending suddenly grew cold and showed no gratitude by any assistance to him. (Prov. 19:4,6,7) He who wanted to live free and irresponsible toward his father must now debase himself to hire himself out to a citizen of that worldly Gentile country. The work was not of his choosing, but of the citizen's. The prodigal was evidently a Jew, for it was sinner Jews that drew the parable from Jesus' lips.

³⁷ The prodigal's conscience, what he had left of it, was not regarded by the Gentile citizen; for he

34. What warning against selfish desire was given by James, and what is the Devil's purpose thereby?

35. What consequences then piled up for the prodigal son?

36. How financially did the famine catch him, and what work was he obliged to do?

37. What regard was paid to the prodigal's conscience, and what did he even long to eat?

32. Further, in view of what great publication work did they prove themselves squanderers?

33. Thereby, what opportunities for self-improvement and activity have they missed? and to what state did such course bring them?

sent his Jewish employee into the dearth-stricken fields to feed swine. The prodigal must have remembered that, according to God's law by Moses, swine were unclean beasts for His covenant people, forbidden to be eaten or sacrificed. (Lev. 11: 7, 8; Deut. 14: 8) Tending swine was unclean, defiling work; but the prodigal must stifle his conscience if he was to hold his job and earn even the barest subsistence. What food he got for his low wages for this despised job of swineherd did not fill or satisfy him. "And he longed to be fed with the carob pods, which the swine were eating; but no one gave to him." (*Diaglott*) Evidently he was not given the right even to eat of such fodder for the swine, although carob-tree pods are very poor diet and are regularly fed to swine and cattle. Slow death seemed to stare him in the face.

³⁸ Famine, as there prefigured, struck this world, particularly its chief visible part, "Christendom," after 1918. It was not a literal famine for material bread and water, but for hearing God's Word. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it." (Amos 8: 11, 12) Jehovah God sent the famine because of the unfaithfulness of "Christendom", which claims to be the mouthpiece or spokesman for God, her clergy of religion claiming to be the only ones capable and authorized to explain and interpret God's Word to the people. Such clergy reject His Word and make it of no effect by the worldly wisdom, traditions of men, and "science falsely so called" which they teach to their congregations. To them God says: "How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?"—Jer. 8: 8, 9.

³⁹ After World War I ended in 1918, then, instead of taking up the preaching of God's kingdom alongside the faithful remnant, the clergy took up the slogans and postwar schemes of politicians, big financiers, and religious leaders, such as the League of Nations, prohibition of drink, Catholic Action, Fascism, Nazism, etc. They so rejecting Jehovah's Word, he withheld from them the understanding of his Word and its present-day message. He made his faithful remnant his mouthpieces and publicity agents for the Kingdom he established in 1914. Thus

the political, commercial and financial prophets of "Christendom" today have no message from God. The people are famine-smitten as to hearing the "words of the Lord" from such worldlings and are led from one disappointing prediction to another, and out of one disillusioning experience into another. Though being given "more religion", they are spiritually starved, and hence are on a starvation diet. This is due to Satan and his demons who were cast out of heaven and down to the earth during 1914-1918. In his wrath Satan brings great woe upon earth and sea.—Rev. 12: 12.

⁴⁰ Having spent their all for some satisfaction from worldly things and neglecting the many opportunities of God's service and of informing themselves as to his loving purposes, the "prodigal" class come to spiritual poverty. Also the great dearth in "Christendom" strikes them. At first they still do not turn and give heed to Jehovah's witnesses, but put confidence in "Christendom's" false prophets and their postwar promises, plans and organization for peace, prosperity and security, to "make the world safe for democracy" and to make World War I the "war to end all wars". So the "prodigal son" class attach themselves to a "citizen" of Babylon, the world.

⁴¹ The "citizen" is wealthy and owns swine, and he is an exploiter of labor. He is conscienceless, or has no appreciation of a conscience acquainted with God's Word. He is interested only in the old Gentile world which is far from God and has no part with the new world of God's promise. The citizen-employer, therefore, represents the ruling factors of the world which the outcasts from heaven, Satan and his demons, are trying to turn totalitarian. So, in 1919, Fascism was founded in Milan, Italy, where its first meeting was held. Then Nazism was founded in Germany, and her future dictator quickly becomes its leading figure. Bolshevism's seizure of Russia is ostensibly the scarecrow; and in 1923 the Union of Soviet Socialist Republics was founded. The totalitarian pope of Rome plays up to Fascism and Nazism, with success, and extends his diplomatic relations also to other countries. Political rulers, heedless of God's Word as sounded by Jehovah's witnesses, yield to the flirtations of the Vatican, and true democracy and freedom are endangered.

⁴² Under the dire famine for hearing the real Word of God through "Christendom's" channels, the "prodigal" class attach themselves to the programs and machinery of her ruling classes and go to work for them and their old world. Their normal way of living depends upon such enforced work. What pangs and darts of conscience they have that their job is

38. What was pictured by that "famine"? and who sent it, and why?
39. How did God send the "famine"? and what is the experience of the people thereunder?

40. Why and how do the "younger son" class hire themselves out to a "citizen" of the country?
41. Who is pictured by the "citizen", and how has he grown in power?
42. Under famine pressure what did the "prodigal" class do, and why was this class in great need?

unclean they must disregard. They are not serving the Giver of life, Jehovah God, but are feeding a selfish, unclean worldly class and with the 'carob-tree pods' that the ruling citizen class of the world supplies for the "swine" class. No man of this world

gives to the "prodigal" class any soul-satisfying nourishment. He is in sore need! Is there no way out, no means of relief, for this class? The sequel to this article in the next issue of *The Watchtower* will answer according to facts fulfilling the parable.

UNITY AND ITS GAINS

UNITY with Jehovah God and Christ Jesus is absolutely necessary before anyone may receive a life interest in the New World. It requires faith in God's Word, and an appreciation of the purposes of the Almighty God, before one may come into unity. The only sure guide to this unity is found in the Word of God. The apostle Peter writes: "Finally, be ye all of one mind." —1 Pet. 3:8.

Unity is not accomplished by mere contemplation. It is to be gained only by activity, and such activity as is defined by God's Word. Not only must the people of God be at unity with the Creator and at unity with one another, but, as a people, must 'come to the unity of the faith', that they may take their stand in this world as God's witnesses, as the instrument to carry out His purposes at the end of Satan's organization, where we now are. Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee." This unity of God's people becomes known world-wide. It is this unity that brings upon God's people the wrath of this world, with its hatred. Therefore the people of the Lord must know their place, must understand clearly the purpose of the Almighty in them, and, regardless of all the persecution the Devil through his agents may bring, they must remain at unity with Jehovah, His Son, The Theocracy, and one another.

How do Jehovah's people attain this unity? What exactly is this unity? First, it is the truth, mixed with the love of the truth, that brings Jesus' followers to oneness of mind. What truth has brought this unity? What is it that binds together Jehovah's people in all parts of the world regardless of their race or color or language or distance? What is it that has brought unity into the understanding of the Bible? It is this. The revelation granted to us of *the purposes of the Almighty to establish His Kingdom by Christ Jesus* (accomplished in 1914), and to *vindicate His holy name by it*. There is no body of people on this earth who believe that truth aside from Jehovah's witnesses. When this great, vital truth is discerned, then God's people are united in their understanding of the truth. One thing alone exists to unite in oneness of mind. It is this: The Theocracy of Jehovah God through His Son, the King. Who is it that believe with all their hearts in these truths? Who is it that today are at complete unity? The answer is, Jehovah's witnesses! They have *one* mind, because they have consecrated themselves wholly to Jehovah God and rally about his Theocratic Government. These are in the way to gain life in the New World. They must remain true and faithful in keeping this unity, and this they do by carrying out to the best of their ability God's standards and life requirements, which apply to both the remnant and their companions, the Lord's "other sheep". The Devil seeks to disturb and destroy the oneness of

God's people and, if possible, to break down their wholeness of devotion and their dedication to God, but those who follow the counsel given by the apostle will not fall. The apostle said: "... having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing." —1 Pet. 3:8, 9.

As we witness the trials of our brethren who are suffering because of the Devil's opposition, we are compassionate and sympathetic toward one another. We love one another, not according to the flesh, but as brethren in the Lord. Sometimes faithful servants of the Lord are hard pressed, and are striving hard to meet the righteous requirements. It would not be manifesting love to encourage that servant to ease up and rest for a while, suggesting that the Lord expects "reasonable service". Those who love as brethren will encourage the faithful to press on and seek strength from the Lord and to feed on His Word, and keep a clear vision of Jehovah's purposes, depending entirely upon the Lord God to provide for His own. All who counsel should do so realizing that we are dealing with the Lord's "sheep", and move in the fear of Jehovah. All have received the mercy of God, and have tasted of the pity of Christ Jesus their Redeemer, and they gladly manifest this Godlike quality to their brethren. Those who have received of the Lord's forgiveness and who rejoice in His mercy readily forgive their brethren, and do not take personal offense. Those who have a proper appreciation of their own relationship to the Creator do not exalt themselves. They are not self-opinionated. They do not seek to wield authority over others, but take into account the fact that their brethren are also servants of the Creator. Such faithful servants of the Lord do not permit their personal matters to cause dissension among them and so take their minds off God's kingdom and its service. These are true imitators of Christ Jesus, the Perfect One, who was wholly in harmony with his Father and gained immortality. By heeding the counsel of the apostle such loyal servants will likewise retain unity, and be found approved.

This blessed unity inside God's organization incurs the bitter hatred of the Devil's organization. Of late years this hatred has increased, and before we are through with our work there will be intense hatred. The Devil will put forth every effort to break up this unity and destroy God's nation, and so to control the earth without interference from the ambassadors of the New World. The conditions in the earth are working to this great climax. The clash will come. Fierce will be the encounter when all the evil, hatred, and murderous intent of the Devil's organization to destroy Jehovah's people will be demonstrated. The Devil knows that his time is short, and that he has to fight the Lord God Almighty, and hence his wicked intentions upon God's

people today. They are the obstacle in his way for carrying out his schemes. They are the ones who are exposing his plans. They will not bow down to his image. They will not go contrary to the commandments of God. Furthermore, they are the ones who are enlightening the people and making known to them the truth, so that others may become free and gain salvation. For this reason he causes his agents to rail against them. He works up the press to make slanderous, false and unjust charges against them. He brings into being mob action, and violence of every description.

In some countries, by orders in council Jehovah's witnesses are ruled an illegal organization, and so they become outlaws, on the pretext that they are 'likely to interfere with the safety of the State'. What it is, is *this*: They are likely to interfere with Satan's schemes for this "New World Order" and its success, and he is determined to stop this work so that the truth shall not be made known to the people. Can you imagine a body of people conforming to the Word as stated by Peter, 'be pitiful, courteous, compassionate,' such a people carrying out that requirement, and being a menace to any government? It is absurd! It is not the governments of the people that are in danger. It is his "New World Order" that is in danger, and with this beastly order he intends to rule the world.

In Canada Jehovah's witnesses are outlawed, as not fit for human society, not worthy of consideration, but a despised company. Every endeavor has been put forward by the great religious power to prevent Jehovah's people from declaring God's message in that country. Failure has resulted. Why? Because God's people are unified with Jehovah God and Christ Jesus, and they will remain at unity, declaring the Word of God, no matter what the enemy brings against them.

Recently many public-spirited men in Canada raised their voices on behalf of Jehovah's witnesses, urged of the government that the ban be lifted. Receiving no satisfaction from the person responsible in the government for the ban, they pressed further, and demanded again that reason be given as to why the ban was placed on these people and why it remains. The answer given by the minister responsible shows clearly the fear of the Hierarchy in the activity of Jehovah's people. I quote from his words, published in the "Official Report" (Hansard's) dated July 15, 1943.

"As to why the ban was originally imposed upon Jehovah's witnesses, among other organizations, I have only hearsay information about that, because the regulations were passed at the very outbreak of the war, and this particular provision was adopted in June, 1940, a year and a half before I left my professional activities in the city of Quebec. I have ascertained, however, that this is a very large international organization and the amount of literature that is put out from the Watch Tower on behalf of this organization is something fabulous; it runs into tens of millions of tracts and various other publications. It is also well known that thousands of phonographs with recorded speeches of their great leader, the so-called Judge Rutherford, are being used to further enlighten the people. There are also, or there were, very large numbers of motor trucks fitted out with these phonographs and loud-speakers to blare to the population at large the merits of that particular doctrine and the demerits of all religions. . . ."

The Hierarchy fears the proclamation of the truth.

For our encouragement we have an example in David. He was outlawed and persecuted by Saul. David, the sweet singer of Israel, the man of God who loved the altars of the Lord more than anything else in life, was not outlawed by the Creator who loved him, but God permitted Saul to bring persecution upon David, making a drama for our day. David's course was open before God and before his fellow men, but King Saul denounced him, and also those who helped him were declared guilty of treason and were killed. For a time David found himself associated with the Philistines, and had to work his way from there to the land of Israel. What a strange condition for one anointed of God to be in! Cast out from his own people and identified with those who were not in harmony with the covenant people of God! However, is this not the same as today? In lands where Jehovah's people have been declared illegal they are cast out from God's "land", the place where they can worship and serve Jehovah, and they become classified with other bodies of people, who are not in covenant relationship with God, such as the "Communists" and others. Howbeit, Jehovah's people do not remain in that condition, but, regardless of the ban of 'illegality', they work their way back into the field of worship, into the "land of the living", into God's holy "land", where they can exalt and praise His name.

No fault can be found in Jehovah's witnesses. It is known, for instance, in the land of Canada, not one conviction has been made for subversive activities, even though there have been hundreds of arrests and convictions for preaching the truth. But not one of Jehovah's witnesses has been convicted of anything that has been against the interests of the country. This is as it should be. The word of the Lord expressed through Peter gives this counsel. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."—1 Pet. 3:10-12.

Those who keep unity and desire the approval of Jehovah God would lose out if they did not obey this Word. If they sought to do injury and cause damage to others they would be disobeying God's commandments, and would fail to receive His blessing. These requirements must be met, even under provocation from the evildoers and persecutors, even though the workers of iniquity revile with words that pierce like swords. We must not permit Satan to enter our hearts and cause us to return evil for evil. There must be no desire for revenge in a spirit of bitterness, because we must have full confidence in Jehovah God. He says, "Vengeance is mine; I will repay." We may be sure He will call to full account all those who are evil against his own people. They follow the example given by David, who never once repaid King Saul evil for evil, and even when it was twice within his power to kill Saul, and when urged to do so in self-defense; yet for all this David was eventually delivered, whereas the violent religionist, Saul, the king of the country, was killed by his own sword, with which he had tried to kill the "outlaw" David.

We know that Jesus' example, though "illegal", is the

only good one, and, as a result, the consciences of Jehovah's people are not hurt, not because they are conscienceless, but because they act in all good conscience. This conscience has been enlightened and instructed according to the Word of God to imitate Christ Jesus, and follow the course set by the faithful prophets of old, such as David. This is the only safe course for Jehovah's people to take. They can take it, because they are at unity. They will not permit mistreatment to take their minds off the Kingdom or their service, but will warn the ignorant of their course of opposition.

The gains obtained through unity far outweigh all the persecutions and trials in this present life. Where there are discernment of Almighty God's purpose and a knowledge of The Theocracy of Jehovah, and his Son, there are peace, confidence and loving desire to help our brethren who are meeting up with trials, encouraging one another to trust implicitly in the protection of the Most High. We are happy, fearless, and of good conscience. We are privileged by the loving-kindness of God to abide at the temple and walk

in the light. True discernment brings freedom from fear, and joyful participation in his service. The oneness of mind with "The Higher Powers" and our link with The Theocracy know no barriers, permit no obstacles to break faith. Though there may be lack of personal direction at times, through the opposition of the enemy, or the severing of communications, or being scattered abroad, separated one from another, yet nothing can break the unity that binds the Lord's people together. Persecution is defeated and the Lord's people prove to be "more than conquerors".

Every lover of the Lord desires these rich blessings. They are to be obtained, and must be gained by the faithful. Therefore we should make straight paths for our feet, and permit nothing, either inside the organization or outside, to disturb or break our unity with Jehovah, His King and The Theocracy. All together, both the remnant and companions, in unity shall witness the vindication of Jehovah's glorious name and the destruction of all wicked powers. Never again will the glorious and eternal name of Jehovah be reproached and blasphemed.

MOSES, MEEKEST OF MEN

OUTSTANDING among the leaders of the nation of Israel was Moses, the man of God. He was used by Jehovah God to announce the ten plagues upon Egypt, to institute the passover, to serve as mediator of the law covenant, to lead the Israelites forth from Egyptian bondage a free nation, and to guide them during their forty years of wandering in the wilderness. And not the least of his many service privileges was Jehovah's use of him as His amanuensis in beginning the written Bible. Yet this prominence of Moses among the people of his nation, and his high worldly education, did not induce haughtiness of spirit or highmindedness, neither did he lose appreciation of his relationship to God and His chosen people. Rather God's Word commends him as "very meek, above all the men which were upon the face of the earth". (Num. 12:3) His life of varied experience is more than a gripping account of adventure and drama; it is filled with prophetic import.

Born in 1595 B. C., during a time of crisis for the Hebrew people, Moses' life would have been cut short at its outset had not Jehovah maneuvered it otherwise. The harsh totalitarian Pharaoh of Egypt had launched a vicious anti-Semitic campaign, it taking the form of a decree of death to all male babes born to the Hebrew women. To Amram, a Levite, and his wife Jochebed was born a son, exceptionally fair. (Acts 7:20) After hiding the babe for three months, the mother deposited it among the flags by the riverbank where the daughter of Pharaoh washed herself. The Egyptian princess found the child, determined to keep it, and committed it to the care of a Hebrew woman. The woman was the child's mother, Jochebed, who had managed events to this end. Hence Moses was reared "in the nurture and admonition of the Lord" by his parents. When the child had grown to an undisclosed age, he was turned over to Pharaoh's daughter, who took him as her son and named him "Moses", meaning "water-saved; drawer-out".

All the advantages of education the Egyptian world power had to offer were showered upon Moses. Of him

Stephen testified: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel" (Acts 7:22,23) His visit disclosed to him the suffering and oppression of God's people under the Egyptian yoke. His early training in Godliness, his faith in the God of Abraham, persisted; his contact with pleasure-seeking Egypt had not alienated his affections from the people of Israel. Upon spying an Egyptian slave-master smiting a Hebrew Moses defended his brother and slew the Egyptian.

When faced with the decision, he cast his lot with God's people. Hence of him it is written: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." (Heb. 11:24-26) Moses took the long-sighted view of faith in the matter, confident of ultimate victory by Theocracy. He did not aspire to material riches or succumb to the enticements of that first world power and live for the moment.

Repercussions due to his stand with Jehovah's afflicted ones were instant. Pharaoh sought to slay Moses, wherefore the man of God fled to the land of Midian. Forty years pass. In this interim he marries Zipporah, the daughter of Jethro, and by her has two sons, Gershom and Eliezer. During this forty-year period he doubtless learns of the severe tests of that man of integrity, Job, the account of which he writes under inspiration of God. While Moses resides in Midian, the Israelites still suffer in Egypt. In course of time the Pharaoh seeking Moses' life dies, and another reigns in his stead, just as wicked as his predecessor. (Ex. 2:23) The cries of Israel reach the ears of Jehovah God, who, in turn, remembers his covenant with Abraham, with Isaac, and with Jacob. He acts to release them from bondage.

Moses had shepherded the flock of his father-in-law near to Mount Horeb, or Sinai. There the angel of the Lord appeared unto him in the now-famous burning bush, and Jehovah makes known to Moses what he should do. "The cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. 3:9, 10) God reveals himself to Moses as the great I AM, the self-existing One, Jehovah, the God of purpose. (Ex. 3:14, 15, *A. R. V.*, margin) The Almighty One gives power to Moses to perform miraculous signs, to convince the Israelites that he is sent by God. Even a spokesman, Aaron, is provided for the non-eloquent Moses. Moses departs on his divinely ordained mission, accompanied by his wife and sons, who, it seems, are subsequently sent back, to be reunited with Moses at a later time.—Ex. 4:20, 18:1-5.

The several appearances of Moses and Aaron before the arrogant and Jehovah-defying Pharaoh, whereat they demanded freedom of worship for God's people Israel, are recounted in rapid succession. The devastating plagues from God only served to harden Pharaoh's heart. Nine plagues had swept through the land of Egypt, number ten remained. Jehovah instructed Moses concerning borrowing from the Egyptians, slaying and eating the passover lamb, sprinkling its blood on the doorposts, and being ready to march from Egypt on the fourteenth of Nisan. Why? Because then at midnight Jehovah's death angel would pass through the land and smite the firstborn of Egypt, both man and beast. Only those having the blood sprinkled on their doorposts would be spared. Thereafter, Jehovah said, Pharaoh would let the Israelites go. And so it was. Six hundred thousand men, besides children and a mixed multitude of non-Israelites, marched from that totalitarian land of oppression after a 215-year sojourn there. This memorable night of Nisan 14, in the year 1515 B. C., marked the beginning of the law covenant with the nation of Israel.

There is much surmising as to the length of time occupied by the execution of the ten plagues. They may have occurred within a matter of weeks; it may have been months. The Scriptures definitely establish that they were within a year. Moses was forty years old when he fled to Midian, where he remained another forty years. He was eighty when he first appeared before Pharaoh to show signs and wonders, prior to the plagues. Hence, in view of the fact that he led the Israelites in the wilderness for forty years, and died at the age of a hundred and twenty, his eightieth year must have seen the completion of the plagues and exodus and the beginning of the wilderness trek.—Ex. 7:7; Deut. 29:5; 34:7; Acts 7:23, 30, 36.

Smarting under defeat, Pharaoh and his hosts pursued the freed nation, and when they rashly dashed into the escape-corridor Jehovah had opened in the Red sea for his liberated ones, they suffered annihilation. Safe on the distant bank of the Red sea, Moses led the Israelites in a victory song extolling Jehovah's might in battle.—Ex. 15:1-21.

Then followed the forty years' wandering in the wilderness. In the third month of the year of the exodus Israel camped before Sinai, the mount of God. There the law

covenant made in Egypt was inaugurated, the Ten Commandments and divers laws and ordinances given. The tabernacle was completed the first day of the second year after leaving Egypt. (Ex. 40:17) Though miraculously fed, and sometimes watered, there was much murmuring and dissension by the Israelites at times, both against Moses and against the Lord. Even Aaron and Miriam, his brother and sister, were once guilty of sedition. (Num. 12:1) They questioned the authority the Lord had vested in him, raising in this connection Moses' marriage to a Cushite woman, probably Zipporah, though opinion differs on this point. Throughout the trying years Jehovah's watchcare and mercy are abundantly manifested, and victories are granted over enemies of the typical free nation.

In the fortieth year of their wilderness journey they arrived at the plains of Moab by the Jordan, opposite the city of Jericho. On the first day of the eleventh month of that year Moses addressed the children of Israel, declaring to them the covenant of faithfulness. (Deut. 1:3; 29:1, 9-13) After rehearsing the many righteous acts of Jehovah toward them, he pointed out God's requirements that would keep them in the way of life and safeguard them against ensnaring religion. The results of obedience and of disobedience were sharply contrasted. (Deut. 30:15-20) After charging his successor Joshua, writing the "song of Moses", and blessing the twelve tribes, Moses departs to Mount Nebo. From this vantage point Jehovah grants Moses an inspiring view of the Promised Land, which the man of God was not permitted to enter. (Num. 20:10-12; 27:12-14) Thereafter Moses died and was buried by Jehovah; no man knows where. (Deut. 34:1-7) Contrary to religious claims, Moses did not ascend into heaven.—John 3:13

Moses was privileged to write the Pentateuch, the first five books of the Bible. The Genesis account was handed down from father to son, even unto Moses, and Moses himself was familiar with the events of the four subsequent books, having kept an accurate record. (Ex. 34:27, Num. 33:2; Deut. 31:24) He also wrote the book of Job and the 90th Psalm. He was used by Jehovah as a prophet. (Deut. 34:10) In this, as in many other ways, he prefigured Christ Jesus, whom Jehovah has appointed and raised up as Deliverer, Law-giver, Teacher, and Redeemer of a name-people. Peter correctly applied to Christ, the great Prophet, Moses' words of Deuteronomy 18:15-19, wherein likeness between Moses and the greater One to follow was noted.—Acts 3:20-23.

Another similarity exists. "I am meek and lowly in heart," said Jesus. Though exalted next to Jehovah as His King, he remains meek. (Matt. 11:29, 21:5) Scripturally, "meek" does not bear the unfavorable meaning of weakness or spiritless submission sometimes attributed to it today. It means being humble and teachable under God's hand. How Moses and Christ Jesus contrast with the heady, harsh present-day Pharaohs who, though religious, are Godless and oppress the meek! Domineeringly they cry out, 'Who is Jehovah?' and boast that they will rule. Vain ones! Christ rules, and the "meek shall inherit the earth". Those who would live must 'seek righteousness and meekness' as outlined in the educational work now being performed on behalf of all meek ones.—Ps. 37:11; Isa. 57:15; 61:1; Zeph. 2:3.

FIELD EXPERIENCES

IN BRITAIN, IN THE FOURTH WAR-YEAR

HULL, ENG.: "While I was on the street-witnessing work seven weeks ago, a young man came up to me and said he was interested in peace and asked if he could have a copy of the booklet *Peace—Can It Last?* I let him have a copy, he having promised to read it. The following Saturday he came up and wanted to know more, but had no faith in the Bible, asking for proof of the existence of God. A Bible study was started with him, but he did not seem impressed, for all he could say was we were quoting the Bible and had no proof of its truth. I explained that if he was lost in the black-out and could not find his way home and he met a stranger who offered to accompany him on the way, he would have faith in that one when he found himself safely on the way. Faith is required of all who have a desire for better conditions. I continued the study, and now he is convinced there is a God. He is a publisher and has taken the sound machine with recorded lectures out in the busiest part of the town and is determined that nothing will deter him from declaring the good news of the Kingdom to others. He attends all meetings and has given up smoking and drinking and now his wife is becoming interested and believes the truth."

GLASGOW, SCOT.: "Cathedral Square, Sunday morning, the sun shining brightly through the trees, quiet, except a few early ones on their way to the Cathedral. Two men sitting on different seats, one a soldier reading a newspaper; the other an elderly gentleman reading a Bible. I passed by and then turned back. Asking to be excused for intruding, I observed that he was reading the Bible, and had he ever read books explaining it? A pleasant conversation followed, the man being well-read and well-traveled. He appreciated that religion was at the back of present-day trouble and that the whole thing was a racket. I briefly went through the book *Children*, whereupon he asked if he could have a copy. Next I played my phonograph recording 'Message of Hope', which sounded clearly through the Sunday morning quietness. He asked to hear the other side of the record. I gave him the address of our local meetings and asked him for his own address, as I would like to call on him to enquire of his appreciation of the book and for further discussion, to which he readily agreed. After shaking hands we left."

REMOVING THE CATHOLIC SNARE (NEW YORK CITY)

"He was reared as a Protestant, his wife as a most devout Catholic having crucifixes, statues, beads, pictures of 'saints', etc., all over the place, particularly above an improvised 'altar' in their living room. I was let in. He showed interest at once and I was invited to come back. A model Bible study was started with him. His wife was invited to sit in at least on the study, as she refused to read in our book. As study progressed, she repeatedly interrupted with argumentations. Scriptural proof was each time submitted that she had been misled. I notice a gradual but sure 'pulling down of strong holds', she being a woman that believed in the Scriptures and was well-read in the Bible. She began to read our literature and even invited another family, in the same house, to attend the weekly meetings. Interested persons from two additional families, also in the same house and whom I had in the meantime encountered, were also

invited; so we are now quite a little gathering, and all are realizing that, by the Lord's grace, they are receiving the truth. Well, after the last meeting and after all had departed the religious wife wanted me to study with her a little while longer, which I did. Suddenly she interrupted and said: 'You know, I have been a very good Catholic all my life, and never for one Sunday have I missed the church, except when ill. So you understand how hard it has been to accept what you have been saying; and yet everything has been proved from the Bible. Therefore lately I have prayed to the Lord to guide me as to what to do. Now for the last three Sundays I have not attended the Catholic church, just to see what would happen, and I must say I feel much at ease.' 'It certainly shows that your prayers were heard,' I filled in. 'Yes,' she said, 'and I remember how months ago you told me that when I learn the truth better I will understand that these crucifixes, statues and other things I have is idolatry. So, do you think I should take them away?' 'The sooner you remove them, the sooner you will realize the Lord's additional blessing,' I said. 'All right,' she replied, 'I am ready now. Would you like to go with me in, and perhaps you will gather them together?' 'Yes, indeed,' I feasted, 'I will go with you in, but will not take the joy and privilege from you to remove them.' And so she first took down a religious painting, using this as a tray, and went all around taking down and picking up the Devil's belongings. Thereafter we marched out to the dumbwaiter with it all, and down it went as a great surprise and admonition to the superintendent at the receiving end, who, by the way, is also partaking in the study. At the following meeting she was all joy: 'I am so happy now, and am so glad I have no so-called "church" to go to; but now you must help me so I can go out and serve the Lord, and here is one dollar. Please put it into the contribution box.' Some of the others have now also manifested a desire to go out and serve."

CONTRIBUTED TO PRINT MORE (NORTH CAROLINA)

"While street-publishing with the magazines a stranger asked if she would 'sell' all her literature to him. She answered Yes, if he would read or make use of it, also she would give him a copy of *The Watchtower* or *Consolation*; if he cared to donate or contribute he might do so, but, if not, he was welcome to the copy anyway. He insisted he be allowed to purchase all, which amounted to 50c at 5c a copy. Being handed the money, the publisher gave the man the literature, who put it under his arm and said he would get rid of that much of it, for he was going to burn it. Then the publisher assured him that he was destroying Jehovah's Word and advised against such rash act. She assured him that the money he gave would be used to print more to be distributed and he was helping Jehovah's name to be proclaimed rather than to be suppressed. This made the stranger unbalanced in his denunciations and so confused that he did not know what he was saying. The publisher would not argue, but witnessed to him on the true meaning of 'hell' and told him what constituted a soul, as these issues were those the stranger was so upset over, he stating that Jehovah's witnesses did not teach a burning hell or an immortal soul."