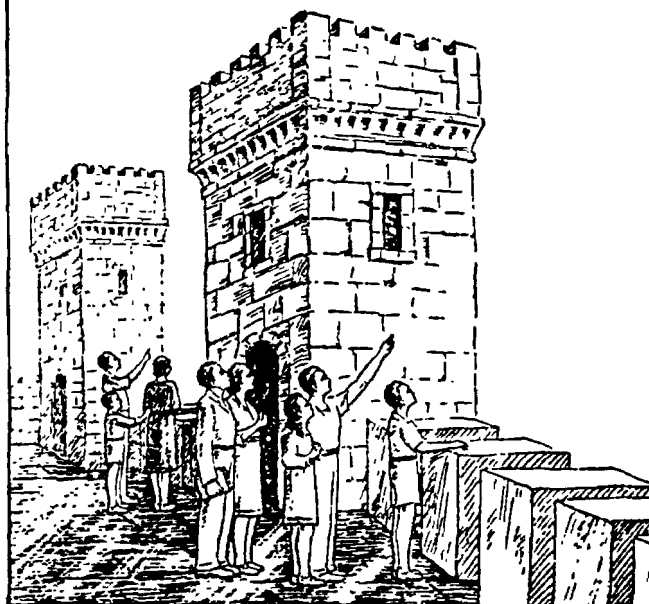




The WATCHTOWER

Announcing
Jehovah's Kingdom



VOL. LXIV SEMIMONTHLY No. 15

AUGUST 1, 1943

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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

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.

"THE ONLY LIGHT" TESTIMONY PERIOD

Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action. When the month's testimony is over, send in your report of work accomplished and the results.

"WATCHTOWER" STUDIES

- Week of September 5: "Victory by Faith."
¶ 1-21 inclusive, *The Watchtower* August 1, 1943.
Week of September 12: "Victory by Faith."
¶ 22-44 inclusive, *The Watchtower* August 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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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

AUGUST 1, 1943

No. 15

VICTORY BY FAITH

"Who through faith subdued kingdoms, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:33, 34.

JEHOVAH, the God of men of faith from Abel onward to this day, is the one indispensable element in all true faith. He is the Key to victorious faith. Without Him that which is called "faith" could never be complete. Religion, which dispenses with Jehovah God and heaps reproach upon his name, does not and can not possess faith, because rejecting the rock-bottom Foundation of correct faith. Remove Jehovah from your belief, hope and confidence, and it is as if removing the sun-center from our planetary system and still expecting the light of day to flood our earth. Faith cannot exist without Him, the Center of the living universe, the great Source of everlasting life, eternal truth and genuine goodness.

* The only-begotten Son of God, who was earliest with Jehovah and who has known Him longest, best and most intimately, is the greatest example and advocate of faith in Jehovah. Said he: "Have faith in God." (Mark 11:12-22) Without faith in Jehovah no human creature can please the great Creator: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Without faith it is beyond possibility to believe in His existence and accept his Word, and hence impossible to follow his Word and thus please Him. Jehovah God is the stability of all the universe. He being its Creator, Maintainer and Preserver, faith in Him is never misplaced.—Isa. 33:6.

* What is faith? Why is it of greatest moment now to exercise faith? and why can victory that means life and freedom be gained only by holding fast to faith? In the unsettled and revolutionary state of the world today these are vital questions, and right answers thereto are a necessary help. A man who wrote more about faith than any other inspired man, namely, the apostle Paul, gives us the definition. It is this: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) *Substance* literally means that which stands under

or subsists, hence a basis or foundation, and that which thus becomes a ground for confidence. Viewing substance as a ground for confident assurance, the apostle uses the expression also at Hebrews 3:14, saying: "For we are made partakers of Christ, if we hold the beginning of our *confidence* stedfast unto the end." To believe in things we hope for there must be firm and irremovable grounds, a basis or foundation for confidence and reliance. Why so? Because what we hope for we do not yet see. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24, 25.

* *Faith* is also "the evidence of things not seen". *Evidence* here literally means *conviction*, that which convinces us, an evident manifestation or demonstration, and is thus a conviction against error, a refuting of it, a reproof or rebuke against untruth. That God's written Word supplies this conviction the apostle Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for *reproof*, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17) Or, as Young translates it: "Every Writing is God-breathed, and profitable for teaching, for *conviction*, for setting aright, for instruction that is in righteousness, that the man of God may be fitted, for every good work having been completed." To serve such purpose of conviction the writing of God's Word must be the absolute truth. And as to that it is such the Son of God said in prayer to the great Author of the Bible: "Thine own word is truth."—John 17:17, *Rotherham*.

* All visible creation, the stars, sun, moon and planets, and our earth, including man upon it, who is so "wonderfully and fearfully made", all such is and should be a convincing proof and an underlying basis for belief that there is a Creator, that God is. The unchangeable laws according to which the visible

1. Who is the all-important element in all true faith, and why?

2. Who is the greatest example of faith, and why cannot the creature please God without it?

3. How does the apostle define faith for us, and what is the substance of faith?

4. In the definition of *faith*, what is the meaning of *evidence*? and what supplies the evidence?

5. To what great fact does visible creation testify? and why is it not now a sufficient "substance of things hoped for"?

creation operates also give reason for believing that God is a Rewarder of those who conform to his laws and serve the good ends or purposes of such laws. Nevertheless, under conditions which have existed for six thousand years, the silent testimony of visible creation has not been sufficient for faith in the true God. Why is the speechless testimony of visible creation not now a sufficient "substance of things hoped for, the evidence of things not seen"? Because the testimony of those created things has been perverted by a mimic god, invisible to man, and who has arisen and become "the god of this world". (2 Cor. 4:4) By that wicked one men have for thousands of years been induced to selfishly misread the evidence of the visible works of creation and have been turned aside to believe in the mimic god and to worship him and his associate false gods.

* Men who claim to be *Deists*, that is, those professing belief in God but not believing in a special written revelation from God, cannot be blindly worshipping the true God, but are in fact worshipping the mimic of the True. Their worship of a God revealed only through so-called "nature" is according to their own understanding and limited insight, intelligence and interpretation, and is therefore a religion. Due to religion the facts respecting the true and ever-living God have been confused and misinterpreted, because religion is the product of the mimic god and was introduced by him for this express purpose.

† Who is the true God, and who is the mimic? What are their names? Without a direct revelation from the true God the names could never be known or arrived at. Turning to that written Word which the Son of God said is the truth, we hear the true God saying: "Thus said God, Jehovah, preparing the heavens, and stretching them out, spreading out the earth and its productions, giving breath to the people on it, and spirit to those walking in it. I am Jehovah, this is My name, and Mine honour to another I give not, nor My praise to graven images. The former things, lo, have come, and new things I am declaring, before they spring up I cause you to hear." (Isa. 42:5, 8, 9, *Young*) God declares his name to be *Jehovah*, and announces it as such when declaring his irresistible purpose concerning his creatures upon the earth. (Verses 10-25) In fact, his name *Jehovah*, whatever be its literal interpretation, means God's purpose toward his creatures. The accomplishment of that purpose will bring vindication to God's name which has been misrepresented by the mimic god. It will vindicate him as being the true God, almighty, supreme, wise, just, loving, always victorious and dependable, the final or ultimate basis of all true faith.

* Regardless of how grandly the visible things of heaven and earth testify that God is, they cannot reveal or declare to man on earth the certain and unchangeable purpose of God Almighty. A declaration of the purpose of Jehovah God is absolutely required for a true knowledge of him and, consequently, for true faith in God. The announced and delivered word of God is therefore necessary to real faith. Knowledge of Jehovah, the God of purpose, is a necessary part of the true faith. Without knowledge of him and his purpose there is no actual faith, because without it belief or credence is lacking its most necessary thing. The needed knowledge or truthful testimony concerning Jehovah is imparted to creatures on earth by his declared and written Word, so that faith is impossible without the Word of God's revelation. Today, therefore, *faith* means the knowledge and acceptance of God's written Word as true, and a heartfelt reliance upon that Word. To the person of true faith God's Word, the Bible, is "the substance of things hoped for, the evidence of things not seen". We can rightly and confidently hope for good things to come only as we have the Word of God's purpose. We can have the conviction that good things not yet seen will appear in due time for the glory of God and the benefit of righteous man only as we have such things manifested to us in advance by the declared and written Word of God. His Word gives substantiality to our hopes now and is all the evidence we need. For this reason we put confidence in his Word and act in harmony with it, and thus have *faith*.

CREDULITY OF RELIGION

* The false god is a mimic, not out of admiration for the true God, but out of opposition to him and to misrepresent him and create confusion and turn creatures away from the Most High God. Hence he is God's *opposer*, which is the meaning of the name *Satan*. He is God's slanderer or malicious misrepresenter, which is the meaning of the name *devil*. In true description of him Jehovah God called the name of the mimic god *Satan the Devil*. The mimic's ambition is to be the one worshiped in place of the true God, and so he is the author of religion. Religion professes to believe in a higher power and worships such higher power, but does not worship according to the revealed Word of God. Religion worships according to the traditions of creatures under the mimic's control. Religion takes the Word of God only in part, and uses that part in a twisted way to take on an appearance of truth. However, by the traditions of men religion denies the fundamental

6 Why cannot the so-called "Deists" be worshipping the true God?

7. How only can we know the name of the true God? and what is its meaning?

8 (a) What is absolutely required for true knowledge and faith toward God, and how is this imparted to us? (b) What, then, does *faith* mean, and why?

9 (a) What is the name of the mimic god, and why does it fit? (b) Of what form of worship is he the author, and what are its characteristics?

truths and teachings of God's Book, the Bible, and makes these of no effect. It holds to the precepts or traditions of men although these contradict God's Word.

¹⁰ The Son of God himself pointed out that fact to religionists, at Matthew 15: 1-9 and Mark 7: 1-13. In that connection he quoted from Isaiah 29: 11-14: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

¹¹ Religion therefore does not build up men in faith, because it rejects the true testimony concerning Jehovah, the God of purpose, and takes the traditions of religionists and tries to twist God's Word into harmony with such traditions. What religion builds up in men is, not faith, but credulity. *Credulity* means belief or readiness to believe traditions on slight or uncertain evidence, and hence being easily imposed upon by the priests and teachers of religion. In effect, religion is unbelief toward the Word of God; it is a lack of faith. Religionists hear the Word of God without being thereafter doers of that Word by proper works. (Jas. 1: 22) Note now the conflict between religion and the Word of God, and between unbelief and faith, from the very beginning of man's existence.

THE BREAKING OF FAITH

¹² Speaking of things hoped for and not yet seen, the apostle Paul wrote: "For yet a little while, how short! how short! the Coming One will be here and will not tarry; but my righteous one by faith shall live, and if he draw back my soul delighteth not in him. We however are not of a drawing back unto destruction, but of faith unto an acquisition of life. But faith is of things hoped for a confidence, of facts a conviction when they are not seen; for thereby well-attested were the ancients." (Heb. 10: 37-39; 11: 1, 2, *Roth*.) "For in this were the elders testified." (*Young*)

10. Who pointed out that fact to religionists, and what prophecy did he quote in part as a proof?

11. What does religion build up in men, and what is religion, therefore, in effect?

12. By what must Jehovah's righteous ones live, and in the gaining of what does holding on to it result?

¹³ Who was the first of those "ancients" who "had witness borne to them" because of their faith? (*Am. Rev. Ver.*) Not Adam, though Adam had the word of God declared to him. Adam did not exercise faith, but drew back to destruction, willfully. When God had given Adam a wife, Jehovah God declared the purpose for which he created the earth and for which he placed this perfect human pair upon it. He declared this by giving those twain a divine mandate, namely: "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." (Gen. 1: 28, *Douay*) That an earthful of perfect men and women all in God's image and likeness is the divine purpose toward this planet God himself says, at Isaiah 45: 18: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." (*Am. Rev. Ver.*) That purpose shall be fulfilled.

¹⁴ Seeing selfish possibilities for himself in such filling of the earth, Lucifer, man's invisible overlord present in the garden of Eden, rebelled against the Creator, Jehovah God, in a move to set himself up as an independent god over all humankind. (Isa. 14: 12-14; Ezek. 28: 11-15) To gain his ends he immediately introduced religion to mankind. He did so by raising doubts, fears and unbelief toward the word of God. By use of the shining, subtle serpent the self-made deity now put the word of God in question, saying to the woman: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." At once Satan the Devil boldly denied the truth of God's word and commandment, saying: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thereby Satan lured the woman into the sin of unbelief toward the divine word of command. Being now drawn with selfish desire and enticed, she accepted the tradition of the creature and departed from faith in the Creator and his word. In unbelief she broke God's commandment, so breaking her integrity toward God. This was a case of credulity toward Satan the Devil and his tradition. Hence it was the beginning of mankind's practice of religion, lack of faith in God.

¹⁵ When Adam came upon the scene, the woman

13. How did Jehovah declare his purpose respecting the earth to Adam, and what course did Adam take toward it?

14. (a) Why, and how, did Lucifer introduce religion to mankind? (b) How did mankind's practice of religion begin in Eden?

15. Why, and in what particular respect, was Adam's disobedience due to lack of faith?

gave him some of the forbidden fruit, "and he did eat." So doing, Adam broke faith in God. He joined in the disobedience, not because Satan's contradiction of God's commandment and its penalty had deceived him, but because of lack of faith in God. How so? Adam knew God's law and now understood his wife to be subject to the execution of death. But he also knew the divine mandate to fill the earth. That purpose of Jehovah God to have the earth filled with a righteous human race must have fulfillment. If Adam had exercised faith in God he would still believe in the mandate and that he would and could have a part in it, even if it would not be through this first woman. If Almighty God, who had given him this female, could provide no way for her reconciliation but she must suffer the consequences of her faithless act, then Jehovah God could still carry out his original purpose by creating another perfect woman to be Adam's wife. But Adam did not choose to believe in the power and purpose of God. Being consumed with selfish desire for his disobedient wife he chose to die with her rather than live without her. He chose to sin with her rather than to be parted from her by God's action.

¹⁶ Adam drew back from obedience to the divine law, and God's soul could have no pleasure in him. Adam did not continue to live by faith, without the woman if justice required, but drew back unto perdition or destruction. Having now lost faith in the word of God's commandment and the divine mandate, he became a religionist. He now lacked love of God and became subject to the torment of fear. He became a man-pleaser, primarily of himself, but also of his wife. So he sought to justify himself for lack of faith. Both being now without faith, what Adam and Eve knew or learned of God's word they could not understand aright, but would bend it to suit their own selfish hopes and desires. As outcasts from the household of God's children, and having lost faith in Him, they must perforce worship and serve Satan the Devil as god. Having begun to believe and follow Satan rather than to have faith in God and follow him, Adam and Eve would continue to be subject to Satan's religious lies and denials of God's word. They continued in the sin of unbelief and practiced religion rather than the pure worship of God, which is faith in God and the service of Him.—Gen. 3: 1-24; 2: 16-25.

¹⁷ The divine mandate still stood as the revealed purpose of God respecting the earth, although Adam and Eve should now have no part in its fulfillment, they having drawn back from it. Then Jehovah added to his spoken word, giving a revelation of his

purpose in the face of this emergency. He cursed the serpent, thereby symbolically cursing the unseen operator of the serpent, Satan the Devil. Then he foretold Satan's destruction, saying: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 14, 15) There was no enmity between Eve and that Old Serpent, Satan the Devil, for Eve had well lent her service to the Devil in prevailing upon her husband Adam to please the Devil and to sin.

¹⁸ Satan the Devil led Eve along in religion to think she was the woman meant by God's word of promise and that one of her sons, most likely the firstborn, would be the 'seed of the woman' to bruise the serpent's head. This was not faith in God's word. It was credulity because being without foundation, all the facts and conditions being against it. It was a religious assumption to herself of the promise of God. That it was not faith, but the credulity of religion, is proved by the fact that matters did not turn out that way. True faith in Jehovah God and his purpose sees now that the *woman* mentioned in his death sentence against the great Serpent is God's holy organization. It is made up of all his creatures who continue obedient and faithful to him and who are united or made one with him by a full consecration of themselves to Him to do His will and purpose. Out from the body of this organization it was that Jehovah promised to bring forth the seed or offspring. Such seed of his "woman" must suffer bruising and enmity from the enemy but would in due time gain the victory and destroy that old Serpent the Devil and his seed. Adam and Eve, cast out of Eden, the garden of God, were no longer a part of God's holy organization.

FIRST ELDER OF FAITH

¹⁹ Neither was it Adam and Eve's firstborn son, Cain, that first exercised faith in God. It is true that he offered an offering to Jehovah God; but it did not please God, and hence was without faith. It was a form of worship, but was not true and faithful worship; it was religious formalism or ceremony. God's refusal of his religious offering led Cain to jealousy, and with religious hate he murdered his brother. Could the murdered man be the first to exercise faith in God? God's Word does not leave us in any doubt. His apostle Paul, after defining faith and stating it brings the witness of approval from God upon the faithful, says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testify-

16 (a) To what did Adam draw back, and what did he now become? (b) What course respecting faith and worship must Adam and Eve thenceforth pursue?

17 How did God then add to his spoken word, and why did that which was revealed not apply to Eve?

18 (a) What view did Eve take respecting the promised 'seed of the woman', and why was she thus not exercising faith? (b) What does faith now see as to identity of the woman and her seed?

19 Why was not Cain with his offering the first man to exercise faith in God? and what testimony is there to show who was?

ing of his gifts: and by it he, being dead, yet speaketh."—Heb. 11: 4.

²⁰ Abel was the first martyr of faith in Jehovah God. *Martyr* literally means *witness*; and in truth Abel was a witness of Jehovah, the first one of the line of Jehovah's witnesses that has continued down till this year of 1943. Of course, Abel's sacrifice of a lamb of his flock was not a sacrifice that could ransom him or relieve him of the disability of sin and imperfection before God. Yet his was acceptable sacrifice because it showed faith in God's declared purpose, his word. It was true worship, for it was in the spirit of God's promise in Eden. It correctly foreshadowed that the Seed of God's woman would suffer bruising unto death at the instance of the great Serpent and his religious seed, but would nevertheless come off victorious over the great Deceiver, Slanderer and Opposer of God. Through the sacrifice of a living creature, an innocent lamb, Abel expressed his faith in God's promise to be relieved of sin and its condemnation by the death of that victorious One and to gain everlasting life. He thus looked for the vindication of God's name and the vindication of God's word as true and dependable. To Abel God's word was the "substance of things hoped for, the evidence of things not seen". For such faith in God's word and for the worship in harmony with his faith Abel was well-pleasing to God and God considered him as righteous.—1 John 3: 12, 13; Matt. 23: 34, 35.

²¹ With what very little of the revealed word of God Abel had, away back there near man's beginning, he yet exercised faith in Jehovah. Abel is therefore an example to those today who likewise manifest faith in Jehovah God and worship him. By their worship of Jehovah they bear witness to His purpose against the "god of this world", and they are willing to endure the unleashed hatred of all the world for so doing and to be faithful even unto death. They go not in the way of the religionists: "not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 12-15) Jehovah's witnesses, of whom Abel was the prototype, love the persons of good-will toward God, who are now manifesting themselves all over the earth. In expression of this love they go from house to house as wit-

nesses of the great God of purpose and hunt out such ones of good-will. They testify to them concerning the Seed of God's "woman", which Seed is Christ Jesus the King, who shall shortly bruise the head of the Serpent at the battle of Armageddon, so vindicating Jehovah's name with benefit to all creatures of good-will.

FAITH IN THE WORLD OF ENDLESS LIFE

²² The next one recorded as displaying faith in Jehovah God against the backdrop of a deeply religious world is Enoch. In the days of Enos, a great grandfather of Enoch, "then began men to call upon the name of the Lord [Jehovah]." (Gen. 4: 26) That was all religious formality, and not pleasing to Jehovah God but bringing reproach upon his name. The men so doing did not walk with God. The only one whom the Word of God, which is our standard of judging, reports as walking with God in that period when men called either themselves or their false gods by the name of Jehovah, is Enoch. Genesis 5: 24 reads: "And Enoch walked with God: and he was not; for God took him." The prevalence of ungodly deeds and speeches by the sinners of his day is disclosed in the prophecy which God inspired Enoch to utter of the coming of a day of judgment to execute all religionists, which day is the one in which the Seed of God's woman must bruise the Serpent's head. (Jude 14-16) It was necessary for Enoch to protest against the hard speeches which the ungodly sinners or religious hypocrites were saying against the true God and to warn them of divine judgment. Enoch was therefore a witness for Jehovah, but he was spared from death at the violent hands of those religionists. They were prevented from taking Enoch's life, for God took him, painlessly, in the ecstasy of prophetic inspiration and vision, when Enoch was given a glimpse of the New World wherein he and other men of faith and good-will shall be blessed with eternal life on earth.

²³ Why was Enoch favored so extraordinarily? The Record answers: "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11: 5, 6, *A. R. V.*

²⁴ Enoch is an example of Jehovah's consecrated witnesses at the end of this world, to whom the

20. Of what long line was Abel the first one, and why was his sacrifice an act of true worship and of faith?

21. (a) As a martyr of faith, of whom today was Abel an example? (b) To whom do such now express brotherly love, and how?

22. (a) What religious activity was going on in the days of Enos, and how did the course of Enoch expose it? (b) How were the religionists prevented from taking Enoch's life?

23. According to the Record at Hebrews 11, why was Enoch favored so extraordinarily?

24. Of whom is Enoch an example, and who are appropriately being gathered into companionship with such ones?

sacred prophecies of the New World are made understandable and who actually will witness on earth the incoming of that righteous world without end. They declare, too, the day of God's vengeance against the ungodly sinners who hide under the cloak of "more religion". By reason thereof the Lord's "other sheep" are now being gathered away from such religionists and become the companions of Jehovah's witnesses. They will have their lives preserved clear through the battle of Armageddon and will enter the New World never to see death themselves. This great multitude of surviving "other sheep" will have the divine mandate restated to them and will fill the earth with their righteous offspring.

²⁵ As for the remnant of Jehovah's witnesses today foreshadowed by that early witness Enoch, God will deliver them from the murderous attempts of the religionists and will reserve them for his service. He will permit the remnant to survive the Armageddon fight with his "other sheep" and to see the New Earth, wherein "there shall be no more death". Then the Lord God will take them. Being a spiritual class, having hope of life in heaven with the King Christ Jesus in the Kingdom, they must carry out their consecration to Jehovah God in faithfulness even unto death. It being then the time of the New World, God's Word declares, they will not sleep in death waiting for the coming of the Seed of God's woman, but will have an instantaneous resurrection to life in the spirit. They "shall all be changed, in a moment, in the twinkling of an eye, at the last trump". Deathlessness, immortality, in the spirit will be their portion, a testimony that they have been well-pleasing to God because of now walking with God, 'by faith and not by sight.'—1 Cor. 15: 51-54; 2 Cor. 5: 7.

²⁶ A man whose belief the whole world scoffed at and regarded as impossible and ridiculous next appears as the outstanding example of true, realistic faith in his times. That man was Noah. This "preacher of righteousness" had the conviction of things to come not ever before seen by human eyes. The substance or basis for his hope of the end of the world of violence and religion within his generation rested in God's declared word. The work of building a tremendous ark and gathering into it a selection of animals for preservation together with his family testified in a most visible way to his vast faith in Jehovah. He had the faith to survive the end of an entire world in a globe-covering inundation, it being the first time a whole world was predicted to come to an end in a devastating catastrophe. Such faith in Jehovah's word of purpose was pleas-

ing to Him, and Noah and his like-believing household of seven others were counted righteous. They were privileged to survive into the succeeding world and give a righteous start to the new generation of humankind. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world [of unbelief], and became heir of the righteousness which is by faith."—Heb. 11: 7.

²⁷ The prophetic word of Christ Jesus establishes beyond a peradventure that Noah and his house prefigured the remnant of Jehovah's witnesses and their earthly companions, the Lord's "other sheep" at the end of this world. (Matt. 24: 37-39; 1 Pet. 3: 20-22) Although "Christendom" claims to believe in an "end of the world", yet she blindly locates it at some date far removed from this generation and far beyond the postwar new world she hopes to build when this global war ends. She has no faith in the signs all about her which were foretold in God's Word. These prophetic signs, being fulfilled upon this generation, are proof that the end of the world will come within this generation, not the end of God's creation, but of Satan's spiritual and earthly organization, and that a new heavens and a new earth will follow. Jehovah's remnant of witnesses, and also their companions as foreshadowed by Noah's sons and their wives, have faith in God's Word which tells of the approaching universal tribulation, the battle of Armageddon. They resist the sin of unbelief or religion which infects the whole world, and bear witness of Jehovah and of the things to come in vindication of his name and word, like the "preacher of righteousness". Moved with godly fear, they live and prepare for the New World and take refuge in the ark of Jehovah's organization under the Greater Noah, Christ Jesus.

"NOT ASHAMED TO BE CALLED THEIR GOD"

²⁸ Satan's boast of being able to prove God powerless to put a man on earth who would hold to Jehovah's universal domination and keep his integrity toward God under persecution is proved false by further examples of faith in Jehovah and his Word. A man now appears who came to be called "the father of all them that believe". (Rom. 4: 11, 16; Gal. 3: 7) To begin with, he was a city man, a resident of Ur of the Chaldees, with large opportunities in the worldly fields of religion, politics and commerce. Then God's word, declaring His purpose of a new world with blessings for all faithful families of the earth and inviting this man to serve God's purpose to that end, came to him. Would this man

²⁵ In his deliverance and translation, how did Enoch foreshadow the remnant of Jehovah's witnesses?

²⁶ In his times how was Noah the outstanding example of faith, and how was his faith rewarded?

²⁷ Whom did Noah and his house in the ark prefigure, and how do these stand out in contrast with "Christendom"?

²⁸ What did Abraham come to be called, and how did he, together with his wife, prove himself worthy of such?

believe God's word and depend upon Him? Hearken: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara [Abraham's wife] herself received strength to conceive seed, and was delivered of a child [Isaac] when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one [Abraham], and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

²⁹ Living in a city organization of this world or breaking off from it and for the rest of his earthly life living free in tents, an alien and stranger to this world but looking forward to the New World with a city or righteous government built and made by God, between these two courses Abraham must make his choice. He chose the course of faith and obedience toward Jehovah God, and he and his descendants Isaac and Jacob continued therein faithful to death.

³⁰ "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11: 8-16) Abraham, Isaac and Jacob were "not of them who draw back unto perdition; but of them that believe to the saving of the soul". They lived by faith and died "according to faith". (Margin) Always they looked and moved faithfully forward to the bringing in of a better Fatherland, the New World, under a heavenly Government, that of the Seed of God's woman. Such faith, with faithful works, pleased and honored God.

³¹ Jehovah was therefore not ashamed to make them his witnesses and to reveal to them His purpose further. They were not ashamed to believe in and confess Him as their God Most High, and God is not ashamed to be called 'the God of Abraham, and of Isaac and of Jacob', but has had that fact recorded

in his Word. Though yet dead in the graves, these men of faith "all live unto him", being heirs of life according to His purpose in the New World. (Luke 20: 37, 38) He will show he is their God by using his recreative power shortly to bring them forth from the graves 'unto a resurrection of life'. In the New World he will give them a permanent abiding-place on this earth, a "city" prepared by Him, that is, an official part in the visible governing organization on earth; for these forefathers of the King Christ Jesus Jehovah God will make "princes in all the earth". (Ps. 45: 16; John 5: 28, 29) Their belief in resurrection will be rewarded.

³² "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph [Jacob's son]; and worshipped [God Jehovah], leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel [out of worldly Egypt]; and gave commandment concerning his bones." (Heb. 11: 17-22; Genesis 22, 27, 48 and 50: 22-26) What is it that highlights the foregoing historic account? The undying faith of Abraham, Isaac, Jacob and Joseph in Jehovah's declared word of promise. Being obliged to live out their lives without having the word of promise fulfilled did not weaken their faith, but they witnessed to that announced purpose of Jehovah and passed along the sure word of God to others for their guidance in the midst of this world. Down to the day of their death they were faithful witnesses of Jehovah; never did they yield to the sin of unbelief and conform their lives to this world. They reared their offspring "in the nurture and admonition of the Lord". In this unwavering course of practical faith they are examples to Jehovah's witnesses of today.

³³ Also Moses revealed victorious faith in the divine purpose as declared by Jehovah's word. His parents obeyed God rather than the king of Egypt who commanded Moses to be killed at birth. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter [who had adopted Moses]; choosing rather to suffer affliction with the people of God, than to

²⁹ Between what two courses must Abraham choose? and which was his choice, and for how long?

³⁰ In what direction did Abraham and his fellow heirs move and toward what did they look by faith?

³¹ Why, and how, does Jehovah show he is not ashamed to be called their God?

³² (a) What further account does the apostle give concerning Abraham, Isaac, Jacob, and Joseph, and what is it that highlights this account throughout? (b) How did failure to realize the promise in their time affect them?

³³ In what did Moses reveal victorious faith, and how?

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. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn [of Egypt] should touch them." After they left Egypt in haste, "by faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."—Heb. 11: 23-29.

³⁴ Moses, more than any before him, was a witness for Jehovah God, and he was a type of Christ Jesus, the Greater Prophet and the Chief Witness of Jehovah. Moses' steps in obedience to God's word and command required his continual exercise of faith. The sin of unbelief was ever lurking near, besetting his path to trip him and make him lose out in the course to eternal life in the New World. Steadfastly by the shield of faith Moses resisted Satan's suggestions to unbelief. Christ Jesus did likewise. His true followers imitate him.

FAITH OF PERSONS OF GOOD-WILL

³⁵ The older generation of the Israelites under Moses entered not into the Promised Land of Palestine because of their sin of unbelief toward Jehovah's word. "The word preached [unto them] did not profit them, not being mixed with faith in them that heard it." (Heb. 3: 7-19; 4: 1, 2) Three elders having faith did enter into the Promised Land of milk and honey, and one of these was Moses' successor, Joshua. Under him the new generation of Israelites marched seven days around the besieged heathen city of Jericho at the word of Jehovah's command. Then what? "By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. 11: 30.

³⁶ Out from the ruins of that city and the execution of its religious inhabitants only the woman Rahab and her relationship whom she brought to her house escaped and were let live. Why? "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11: 31) Those spies were two Israelites who came to her house for lodging. Before their arrival word had come to Rahab of Jehovah's works in behalf of his people Israel. Turning in faith to Jehovah, Rahab forsook the religion of Jericho. She confessed her faith in Jehovah to the two spies and hid them from the king's officers who demanded their destruction.

Then she helped them to escape back to Joshua's camp. Her living faith proved her justified to be preserved to life with Jehovah's holy nation. "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."—Jas. 2: 25, 26.

³⁷ Like the Israelites marching around Jericho in hope of a "strange act" of Jehovah God against that citadel of religion, so the remnant of Jehovah's "holy nation" of witnesses is now marching around the imposing stronghold of religion in this day. It is an organization of unbelief in Jehovah's Word and of opposition to his Kingdom purpose. Jehovah's witnesses have laid siege against "organized religion" by simply tramping about in full view of the enemy religionists and bearing witness to Jehovah's name and kingdom and proclaiming his Word. This requires faith to keep it up to the completion of the witness period ("seven days"); but those who endure to the end of the "strange work" will have their faith rewarded. Shortly they will give the shout of triumph, and Jehovah's wonder-working power will bring down the protection behind which the unbelieving religionists of this world hide themselves, and the God whom they reproached will execute them in the battle of Armageddon.

³⁸ Rahab pictures the Lord's "other sheep" of today, who do good to Christ's "brethren", Jehovah's witnesses, and who thus do good to Christ the King himself. (Matt. 25: 31-40) By her faith in Jehovah's purposes, proved by righteous works, Rahab gained his approval and mercy and was spared to live under God's typical Theocracy in Israel and to become the mother of God-fearing children. To a like degree must the Lord's "other sheep", the people of good-will toward Him, overcome the unbelief of "organized religion", and must show faith toward Jehovah and his Word by works of co-operation with the spiritual Israelites, the remnant of Jehovah's anointed witnesses. Since the sin of unbelief leads to fear of man which brings the snare of destruction, they must fear God rather than the rulers of this world and their officers who seek to destroy Jehovah's servants. They must believe Jehovah's Word concerning the day of his vengeance against "organized religion" and the rest of Satan's organization, and must warn others and aid in the gathering of them into the designated place of security and preservation under Jehovah's Theocratic organization. Only by so doing will they be of that earthly class

34 Of whom was Moses a type, and how did he resist the sin of unbelief?

35 Why did not the older generation of Israelites enter the Promised Land, and by what did Jericho's walls fall down?

36 Who was saved from Jericho's destruction, and through what demonstration on her part?

37 What did the Israelites in tramping around Jericho seven days picture, and how will those who continue therein to the end be rewarded, and for what?

38 (a) Whom did Rahab picture, and how was she rewarded for her faith? (b) How must the modern Rahab-class act like her, and how will they be rewarded for faith?

whom Almighty God's power safeguards through Armageddon and who thereafter have the privilege of bringing forth righteous offspring in fulfillment of the divine mandate in the New World.

FAITH VS. BESETTING SIN

³⁹ "And what shall I more say?" writes the apostle, "for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:32-40) Considered all together, wherein lay the victory of those men and women of old to whom Jehovah God bore witness that they pleased him and would in due time be "made perfect"? It lay in their faith. "This is the victory that overcometh the world, even our faith."—1 John 5:4.

⁴⁰ Faith in God's word strengthened those overcomers to endure reviling and persecutions and to hold fast to the course of faithfulness to Jehovah God and his worship. Faith in Jehovah and in the revelation of his purpose filled their heart. Their heart, or seat of motivation, moved their lips to bear bold and uncompromising witness to His supremacy as the only true and living God and to his promised Government of righteousness, and to expose the mimic god and his religion. Thus by faith they continued till death as Jehovah's fearless witnesses. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (2 Cor. 4:13; Rom. 10:10) The faith of those ancient witnesses was in Jehovah and his covenant-promise concerning the Seed of his woman that shall bruise the Serpent's head and in whom all believers of the nations of the earth shall be blessed. This was nothing other than faith in Jehovah's Christ. Through the meritorious sacrifice of Christ Jesus and his kingdom they shall be resurrected and given the reward of life and princely service on earth under the "new heavens."—Isa. 9:6; Rom. 6:23; Ps. 45:16.

⁴¹ Finally, what is the conclusion to be drawn from this review of these "elders", and to what decision does it urge us? The following, as set out for us by the apostle Paul: "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) We, as believers in God and consecrated to do his will, are in the company of a great "cloud of witnesses", Jehovah's witnesses from of old and including, as chief of all, Jesus. To Jesus must we look, just as the faithful witnesses of old looked forward to him according to God's promise and believed in his coming. Jesus is the beginner or author of such faith as we may now have in Jehovah, and he is the One in whom faith finds its finished or perfect example. He, therefore, is the Finisher or Perfecter of our faith in God.—John 1:18.

⁴² If those witnesses of old demonstrated such faith and triumphed by it so long in advance of the coming of the King, then more reason have we to triumph by faith. Not only do we have their strengthening examples encompassing us about and expect to have them actually encompass us in person shortly when they are raised in that "better resurrection", but we have more. We have the visible signs of the times fulfilling the prophecies of God's Word and proving that the King is now enthroned and the Kingdom is here, ruling in the midst of the King's enemies. Now of all times is it the height of folly to entertain for a moment the base suggestion of drawing back. Drawing back would be most reprehensible now. It might mean the "pleasures of sin for a season", but the unavoidable end would be eternal destruction as a child of Gehenna, a covenant-breaker.—Rom. 1:31, 32.

⁴³ God's Word and its increasing fulfillment beckon us onward in faith unto life. 'Now the just shall live by faith.' Off, then, with every weight that slows up our advance and may eventually tire us out and bring us to a dead stop short of life in the New World! Aside, also, with the "sin which doth so easily beset us"! That sin is lack of faith, unbelief, indifference to God's Word; in short, religion! That *sin* now besets the whole world which lies in the wicked one,

³⁹ How does the apostle sum up concerning the rest of the men and women of old of faith? and wherein did their victory lie?

⁴⁰ (a) What strengthened them to endure and how were they moved to bear witness? (b) In whom, and respecting what, was their faith, and through what will they be given life and service in the New World?

⁴¹ (a) What is the conclusion to be drawn from the above review, and to what decision does it urge us? (b) How is Jesus "the author and finisher of our faith"?

⁴² (a) As regards them, what reason have we to triumph by faith? (b) What more than that do we have, and why would drawing back be a most foolish and reprehensible thing now?

⁴³ (a) What, then, is it urgent to lay aside? (b) Why would weak examples of faith be inadequate to the situation, and why must the "word of life" be held forth boldly now?

Satan, the god of religion, and his dupes demand and promise still "more religion" for the "world order" beyond this total war. That the Lord's "other sheep" may be delivered from that death-dealing situation, Jehovah's witnesses and what companions are now at their side must continue the warfare against religion and continue to be courageous examples of faith like Jesus and the men of old before him. Weak examples, fearing men and shunning to expose themselves as Jehovah's witnesses to all nations, cannot strengthen others to be conquerors by faith. "Arise, shine!" Demonstrate your faith by boldly acting as witnesses and holding forth to all the "word of life". The knowledge of God's Word is the basis of all faith, and the people in the darkness of religion and

unbelief must be enabled to hear that Word of Jehovah God that they may develop faith that leads them to The Only Light and life. "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17.

"By building up others with the Word of God we increase our own appreciation thereof and build up ourselves and them as well in the faith with which alone we can please God. This, then, slack not to do: for God's Word exhorts us: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy [spirit], keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21; Prov. 11: 25.

44 By building up others with God's Word how are we benefited? and what does God's Word exhort us to do without slacking?

THE PRESENCE OF JEHOVAH

THE sacred Scriptures abound with statements to the effect that in times past Jehovah God came to earth, was present, and appeared and revealed himself to men. They also state that in times future he will come, appear and reveal himself on earth to mankind. The second coming of his Son Jesus Christ is also promised. Suppose now we were to take the stand that for Jesus to come again and be present on earth he must leave his celestial location and bodily take a position in the atmosphere of our earth. What then? Then, in considering scriptures referring to Jehovah's coming and presence, consistency with ourselves would compel us to reason that He, too, must leave his supreme throne and be bodily present in the earth.

It would be highly unreasonable and presumptuous to take such a view regarding Jehovah. His power is so great, and his person is so wonderful, that these words are addressed to him: "The heaven and heaven of heavens cannot contain thee." Mindful of that, King Solomon further said: "Will God indeed dwell on the earth?" (1 Ki. 8: 27) The Bible definitely locates the throne of Jehovah in heaven: "The Lord's throne is in heaven." (Ps. 11: 4) From his holy heaven he sees those who love him, and upon them he has put his love. His all-seeing vision and his far-reaching power know no limits, but can penetrate the deepest depths of the universe—Ps. 20: 6.

To Jehovah space is nothing. Therefore the psalmist exclaimed: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139: 7-12) This psalm surely does not mean that the Lord Jehovah needs to travel about from one point to another; but means that in the exercise of his power he does so without limitation, and that his power of vision is in no wise limited.

It is also written, at Psalm 113: 6, that He condescends

to look from his place of habitation from heaven to earth: "Who humbleth himself to behold the things that are in heaven, and in the earth!" If, then, as this scripture declares, Jehovah humbles himself at merely beholding earth's affairs, the conclusion is inevitable that he does behold such affairs in the earth. Shall we think, then, it is necessary that he humble himself still further by actually leaving his throne and visiting the earth with his bodily presence? To do so would be beneath the dignity and majesty of the Most High God and would indicate that there is some limitation to his power and to the broadness of his organization. Of course, Jehovah might bodily visit any part of the realm of his universe that he desires, but it would be attaching undue importance to our physical earth to claim that only his bodily coming fulfills the letter of his promise.

We must know that the all-wise and all-powerful Jehovah has a perfect and complete organization. The Scriptures show that he has such an organization to take care of all his universe. He delegates duties to the various members of his organization who go as his representatives. They act, speak and treat for him and in his name by his authority. By this arrangement it is the same in effect as if Jehovah himself went and acted personally. It is in his name and by his power and under his direction that these heavenly representatives perform their duties. What more could be necessary than this to see that the thing that God willed is always done!

God is the great Spirit, the Creator of heaven and earth, and his glory, majesty and power are above earth and heaven, declares Psalm 148: 13. The direct presence of God's person at the earth is not a vital thing to the carrying out of his purpose. It is therefore clear that Jehovah may be spoken of as coming and being present wherever he turns his face or attention and exerts his power over long distances or else sends some representative to handle his affairs for him. In support of this conclusion let us examine some scriptures, because by his Word we must prove all things.

His chosen people were domiciled in Egypt. They were

in bondage to that wicked organization of the Devil and were afflicted. Jehovah heard their cries and saw their afflictions, and it is plainly stated that he came down to deliver them from their oppressors: "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am *come down* to deliver them out of the hand of the Egyptians." (Ex. 3:7, 8) Should we conclude because this language is so emphatic that Jehovah must leave his throne in heaven and go to Egypt in person and in body? Such would be unreasonable. Examine the context in the book of Exodus and it will show you that it was actually an angel whom Jehovah sent that was speaking. That angel, clothed with authority, spoke as if he were God himself, saying: "I am the God of thy father."—Ex. 3:6.

In due season the Lord Jehovah delivered his people from Egypt and led them across the Red sea and wilderness, and halted them at the base of Mount Sinai. Exodus 19:3 reads: "And Moses went up unto God, and the LORD called unto him out of the mountain." Jehovah then spoke a message to Moses of and concerning his chosen people Israel. "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD." Moses then instructed the people: "Be ready against the third day: for the third day the LORD will *come down* in the sight of all the people upon mount Sinai." "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. And the LORD *came down* upon mount Sinai, on the top of the mount, and the LORD called Moses up to the top of the mount, and Moses went up."—Ex. 19:9, 11, 18, 20.

Centuries later the prophet David, under inspiration, wrote concerning the above event: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; . . . the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—Ps. 68:7, 8.

The above scriptures speak of Jehovah as coming down from heaven, of being present, and of speaking to his servants and to the people. Do such scriptures mean his bodily presence, that he was personally there on the mountain instead of acting from his great throne? The scripture context shows he was there represented by his messengers or angels to whom he had delegated the power and authority to speak for him and in his name. His Word plainly shows that at that very time God was using his messengers or angels in his dealing with the Israelites. The apostle Paul had such an understanding of it when he wrote concerning the Lord's inauguration there of the law covenant with Israel. Paul said: "It was ordained by angels in the hand of a mediator." (Gal. 3:19) He again made mention of the same event in Hebrews 2:2, saying: "The word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward."

In further proof of the intermediacy of angels, Isaiah 63:9 reads: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his

pity he redeemed them." In instructing Moses and the Israelites concerning his leadings God said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Ex. 23:20) Later, when Moses had finished pleading with Jehovah in behalf of the Israelites who had transgressed with a golden calf of worship, the Lord commanded Moses: "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee." (Ex. 32:34) Undoubtedly the meaning is that this angel would accompany them en route to Canaan.

To the same effect Exodus 33:14-16 reads: "And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." This presence mentioned undoubtedly refers to the Lord Jehovah's being present, not in person bodily, but by his duly constituted and authorized angelic representative. In the wilderness experience thereafter of Moses and the Israelites the Lord is repeatedly spoken of as come or coming down. Note Numbers 11:25: "The LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him [Moses], and gave it unto the seventy elders." Numbers 12:5: "And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth."

Later King Balak of the Moabites hired the unfaithful prophet Balaam to curse the Israelites. Then what happened? "And God came unto Balaam, and said, What men are these with thee? And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; . . . And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me." (Num. 22:9, 20, 23:3) All the foregoing scriptures say that during the period of His presence Jehovah God came or came down on a number of occasions. Such scriptures surely should not be taken as meaning that on each of those occasions God left his heavenly throne and thereafter went back to heaven, and then came down from heaven again, and returned again when his mission was finished! God was represented by the presence and acts of the angel of his presence. Reasonably we must conclude that the power of Jehovah is such that he would exercise it without regard to distance or the location of his own body.

In the Scriptures written before Christ the word "presence" is in most cases translated from the Hebrew word meaning "the face". This word is in turn derived from the verb meaning "to turn", because the face is viewed as the part of the body that turns either toward or away from an object. From experience we know that if the one whom we are addressing turns his back upon us it indicates a refusal to hear, or disfavor. When the face is turned toward us it is an indication of hearing or attention. Hence this word is frequently translated by the words *countenance*, *face*, *sight*. Whithersoever Jehovah may turn his face, there he becomes present, not bodily, but by reason of turning his view and attention to the matters or affairs upon which his eyes rest.

Of course, there are other scriptures where the word "presence" evidently refers not merely to the face or to

having God's attention but to being literally face to face with him, right on the spot, and in the bodily presence of Jehovah. This conclusion is borne out in the following scriptures: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. . . . So Satan went forth from the presence of the LORD." (Job 1:6, 12; 2:1, 7) "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11.

In the writings of the Christian apostles and companions there are similar cases where the word *presence* is in many instances drawn from the word *face* and where it implies more than merely having attention. As examples of this, note Luke 1:19: "And the angel, answering, said unto him, I am Gabriel, that stand in the presence [(literally) in the face] of God; and am sent to speak unto thee, and to shew thee these glad tidings." Hebrews 9:24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." In this and the preceding paragraph *presence* refers to being personally on the spot. However, an examination of other scriptures shows that *presence* could not always reasonably and necessarily carry with it the thought of bodily situation. We are not arguing that Jehovah could not be personally present. The argument is that he might personally be present and might not, and in neither instance would his power be limited or confined.

In giving instruction to Moses regarding the priesthood of Israel Jehovah God said: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." (Lev. 16:2) The cloud here mentioned appeared above the mercy seat of the sacred ark and immediately between the cherubim mounted on both ends of the mercy seat. By the glorious light streaming through this cloud, Jehovah appeared or manifested his presence in the most holy of the tabernacle. For this reason Jehovah was said to dwell between the cherubim: "The LORD reigneth, let the people tremble: he sitteth between the cherubims; let the earth be moved." (Ps. 99:1) "Thou that dwellest between the cherubims, shine forth" (Ps. 80:1) No one will seriously contend that, during the hundreds of years the ark of the covenant was in the most holy compartment of the tabernacle or temple, Jehovah was literally absent from his throne in heaven and was bodily present in the holy sanctuary on earth, sitting in the cloud between the cherubim on the mercy seat. However, that his presence was manifested at that place there is not the slightest doubt.

Really, the cloud symbolizing or representing Jehovah's presence which abode between the golden cherubim was an object lesson. It illustrated how Jehovah dwells in the

high and holy place in the heavens amid the living creatures that serve in his organization there. (Isa. 57:15) As factual proof that the actual bodily presence of Jehovah was not in the temple in Jerusalem, Christ Jesus, when he presented the merit of his human sacrifice to God, did not enter into the sanctuary of the temple in Jerusalem. No; he proceeded to heaven itself, there to appear in the presence of God. Thereby Jesus showed that God's real presence is above, in heaven.—Heb. 9:24.

In agreement with that, King Solomon, having built the earthly temple at Jerusalem, said to Jehovah God when dedicating it: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Ki. 8:27) To the same effect the apostle Paul presents a convincing argument when he says: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) Thus it is clear that Jehovah's presence in any earthly tabernacle or temple was at most only symbolical, or represented by the presence of one of his heavenly deputies or angels.

Jehovah frequently spoke of being with his people when they were joyfully obedient to his commandments and kept the ways he pointed out to them. To Moses he made promise to this effect: "My presence shall go with thee." To Joshua, when he was commissioned to carry out the work as Moses' successor, the Lord said: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." (Josh. 1:5, 9) Joshua was given special evidence of this when he encountered a man with drawn sword in hand when surveying the walls of Jericho before they collapsed. In response to Joshua's inquiry the man replied: "Nay; but as captain of the host of the LORD am I now come." "And Joshua fell on his face to the earth, and did worship." (Josh. 5:13, 14) Joshua realized that it was an angel deputy of Jehovah God.

Only one angel there exhibited himself to Joshua, yet it is evident that he was not alone; for he spoke of himself as being "captain of the host of the LORD". He must have been referring to a great host of invisible angels, who were there protecting the Israelites as they besieged the heathen city of Jericho. Frequently in the Scriptures Jehovah is spoken of as "the LORD of hosts". On this occasion a host of angels of Jehovah were encamped about the besieging Israelites to shield them from their foes, both the visible ones on earth and the invisible demons. On such wise Jehovah's presence was with his people. His presence is likewise with his faithful people today, his devoted witnesses under the Greater than Joshua, and for their comfort and strengthening it is written: "As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever."—Ps. 125:2.

Sing unto Jehovah, all the earth; show forth his salvation from day to day. Declare his glory among the nations, his marvellous works among all the peoples. For great is Jehovah, and greatly to be praised . . . Honor and majesty are before him: strength and gladness are in his place. . . . say among the nations, Jehovah reigneth.—1 Chronicles 16: 23-25, 27, 31, A R V.

JACOB, THE FATHER OF A NATION

MANY times the Scriptures link together the names of the three men Abraham, Isaac and Jacob. They were the fathers of the nation of Israel; they were the only ones to whom the Abrahamic promise was ever stated. These three men together prefigured The Theocracy: Abraham picturing Jehovah the Great Theocrat; Isaac, the promised Seed Christ Jesus; and Jacob, the members of Christ's "body", or those making up the "holy nation". (1 Pet. 2:9) That Jacob was to become a nation is shown by the words of Jehovah to his mother, Rebecca, before his birth: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger." (Gen. 25:23) The twins, Jacob and Esau, of widely different temperaments, came to be two different nations, and foreshadowed nations to come in the far distant future between which a wide and unsurpassable gulf would exist. Note the life course of Jacob and see how fitting it is that he is used to picture God's "holy nation".

He was born in 1860 B. C., when Isaac, his father, was 60 years old. Prior to his birth Jehovah uttered the prophecy, "the elder shall serve the younger." This was an exception to the rule, the elder generally receiving the birthright and its attending double inheritance and headship over the household. But God foreknew (not predestinated) the righteous course the younger, Jacob, would follow, as well as the wickedness of the elder, Esau. Additionally, he was making a prophetic picture. Esau, a cunning hunter, had returned empty-handed from the chase and was faint. Jacob bargained with him, and for a paltry mess of red pottage Esau sold his birthright. Certainly he despised it; and Jehovah's prophecy was in course of fulfillment.

Jacob completely supplanted Esau when he, with the aid of Rebecca, followed a procedure that gained for him his father's blessing, which was usually reserved for the firstborn son. Isaac's blessing to Jacob was, in part, "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee." (Gen. 27:29) Later, when Esau went to Isaac to receive the blessing and found it had been given to Jacob, Isaac said to Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants." (Gen. 27:37) Thus did Jehovah maneuver events in fulfillment of his prophecy, "The elder shall serve the younger."

Soon thereafter Isaac sent Jacob to Padan-aram, to Laban, Rebecca's brother, to take him a wife from among the daughters of Laban. On his journey Jacob had a dream or vision while sleeping one night. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it." (Gen. 28:12-14) This would seem to indicate that the Jacob class, particularly the anointed remnant now on earth, would be given a vision of the operation of The Theocratic Government, its communication to the "new earth" by means of the invisible messengers of the new world government and the close connection that shall exist between the heavens and earth of that new world.

And above it all, Jehovah God the Great Theocrat is seen presiding. In that dream also Jehovah stated to Jacob for the first time the Abrahamic promise. Upon awaking Jacob vowed a vow to the Lord that if God would guide and keep him and cause his safe return to his father's house in peace, then would Jehovah be his God.

Continuing his journey, Jacob arrived in Haran and dwelt with Laban. After a month had passed Laban said that Jacob should not serve him for nought, and asked what his wages should be. Jacob loved Laban's daughter Rachel, and said: "I will serve thee seven years for Rachel thy younger daughter." (Gen. 29:14-18) When the seven years had elapsed Laban gave him his elder daughter, Leah, instead of Rachel, Laban stating that the younger must not be given before the firstborn Jacob, upon agreeing to serve seven additional years for Rachel, took her to wife also at that time. During the years that followed eleven sons and one daughter were born to Jacob. He dwelt with Laban twenty years, serving fourteen years for his two wives and six years for the cattle he acquired while there, and during this time Laban had changed his wages ten times.—Gen. 31:41.

Because of Jacob's prosperity, due to the Lord's blessing, the sons of Laban were envious, and Laban's countenance was against Jacob. Then Jehovah spoke to Jacob, saying, "Return unto the land of thy fathers, and to thy kindred, and I will be with thee." (Gen. 31:1-3) In a vision the angel of God recalled to Jacob his vow (Gen. 28:20, 21), and immediately thereafter Jacob departed with his wives and children and possessions for the land of Canaan, and this despite Esau's resolve to slay him. (Gen. 31:13, 27:41) Jacob relied upon the Lord for protection, remembering His promise to be with him.

Though Jacob was pursued by Laban, after some altercation the two men parted in peace, a covenant having been made and marked by the erection of a pile of stones. The place was called Galeed (heap of witness) and Mizpah (watch-tower) in recognition of the fact that Jehovah, the covenant-keeping God, would watch between the two parties to the covenant when they were absent one from the other, to witness that the agreement was kept. (Gen. 31:44-49) Jacob sending his flocks and herds and his household servants and wives and sons into Canaan ahead of him, accompanied by gifts for Esau, that violent one's wrath against Jacob was placated.

Before Jacob followed in the wake of this immigrant train an event of great importance occurred. It is recorded at Genesis 32:24-29: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day . . . He said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: . . . And he blessed him there." For his faithfulness and integrity Jehovah gave Jacob the new name "Israel", meaning "wrestler with God", that is, one holding fast to Jehovah God and his Theocracy in the time of peril until one's integrity is proved and the blessing obtained. Like Jacob, the anointed remnant of spiritual Israel now on the earth hold fast to God and his righteousness in the

face of great opposition, and they have received his blessing and gained the spiritual portion, the Kingdom interests.

Located once more in the land of Canaan in peace, Jacob must perform his part of the vow, to wit: "Then shall the Lord be my God." (Gen. 28:21) Jacob did so. All the strange gods that were among his household were put away, and Jacob built an altar to the Lord in Bethel, the place where the vow was made. (Gen. 35:1-7) At that time God repeated to Jacob the promise first made to Abraham. From Jacob, now called Israel, "a nation and a company of nations" were to come, and kings were foretold as coming out of his loins. (Gen. 35:9-12) Shortly thereafter Rachel died when giving birth to Benjamin.

When Jacob received news of the supposed death of his beloved son Joseph, his words at that time showed he did not embrace the religious lie that man has an "immortal soul". He said: "I will go down into the grave unto my son mourning." (Gen. 37:35) He knew his son was in the death condition, or grave, and not in heaven or "hell torment".

At the age of 130 years Jacob learned of Joseph's living in Egypt, and he and his entire household went into Egypt to escape the ravages of the seven-year famine that then stalked through the land. He lived the remaining seventeen years of his life there, dying at the age of 147. (Gen. 47:9, 28) His last act was to gather his twelve sons together

and tell them what would befall their tribes. Outstanding is the prophecy uttered concerning Judah, which pointed to the coming of Christ Jesus, the New World Ruler. (Gen. 49:10) Jacob had obtained a promise from Joseph that he should be buried in the land of Canaan. This promise was fulfilled.—Gen. 47:29-31; 50:1-13.

Many scriptures show Jacob was prophetic of the "holy nation", the anointed members of Christ's "body". Jeremiah 30:5-11, 17 tells of "Jacob's trouble", and refers to the trying times upon God's people during World War I when Satan's dupes attempted to destroy the earthly remnant of the "holy nation". In Jeremiah's account the terms "Jacob" and "Zion" are used to depict the same body of Christians. The enemy assault failed. Though sorely pressed, and failing in some respects to meet Jehovah's requirements, the remnant were cleansed and delivered. (Rom. 11:26) Those foreshadowed by Jacob were at that time freed from captivity in Satan's organization, and have been zealously honoring and proclaiming Jehovah's name ever thereafter. That was the purpose of their deliverance. "Thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel, and I will be jealous for my holy name." (Ezek. 39:25, *Am. Rev. Ver.*) That "holy nation" and its king-head, Christ Jesus, shall abide for ever.—Luke 1:31, 33.

FIELD EXPERIENCES

IN MISSISSIPPI UNDER SEDITION LAW

"We had a wonderful assembly here (Greenville), April 17, 18; also much tribulation. On Saturday morning Mayor Smith welcomed us to the city and the use of the city hall for the two days of our assembly. He accepted a *Watchtower*, *Consolation*, and the booklet *Fighting for Liberty on the Home Front*, agreed to read them and, upon being told that we would be working in town, placing them on the street corners and in the homes, he assured us we would not be molested. He would call the chief of police and instruct him not to interfere with our Christian work. Evidently the instruction went into reverse, for in less than ten minutes he came rushing out, thrust the literature he had received into the hand of one of Jehovah's witnesses, and said he had just learned of the flag issue, and that he could not permit us to use the city hall for our assembly. Upon our remonstrance that it would inconvenience us very much to have to look for another building at this late hour, he replied: 'Oh, you will find a place to hold it all right. No one has ever been able to stop you folks yet.' At our further remonstrance that this was religious discrimination, since a local church organization was permitted to use it for their services regularly, he replied he had no time to discuss that matter, and started away. He did, however, yield to the extent of letting us use the hall for our nine-o'clock assembly Saturday morning. The Lord directed us to a vacant store building, which we secured at a reasonable rental. A local undertaker contributed the use of enough chairs for our needs, saying she would rather have our good-will than our money. The police chief warned us that everyone who offered any

literature in town would be thrown into jail. About 2 p.m. he began to warn the publishers to be out of town before 5 p.m. When he saw they were not to be bluffed, he rounded up about fifty men, women and children and herded them into the city jail. After about an hour they were transferred over to the county jail, where 32 of them were herded into one cell. Many small children were left outside in the rain. Upon learning this fact, a sister drove to the jail and picked up 13 of them at one load, these ranged from three years old up. All were released about 9 p.m. upon their promise to return and stand trial, if the Supreme Court of the United States should hold the Mississippi 'anti-sedition law' constitutional. . . . Everyone was thrilled with the *Theocratic Ministry* booklet and *Kingdom News* No. 12, but most of all at the convention announcement."

"THE NEW WORLD" OUT OF THE FLAMES (TEXAS)

"While witnessing with the book *The New World* I approached a man who said he would like one of the books but was unable to have it in his home because his wife was so opposed to the truth that she would burn it up. A few days later this man's wife became ill and was taken to the hospital. While she was away the house next door caught fire and was burned. The family living in this house had a copy of *The New World*, and during the fire there was a gas explosion. It blew the book outside the house clear of the flames. The house and everything in it was completely destroyed, but not a word of *The New World* was scorched out. The man of good-will walked over to the ruins of the house, picked up the book, took it home, and read it, while his wife was away at the hospital."