



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 23

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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  
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## "FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now will use it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, will get into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you for a full and free share in this Testimony.

## 1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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## 1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of \$1.00 when sent to one address. Companies will order through their servant.

## ONE WORLD, ONE GOVERNMENT

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution thereof will be duly announced. Personal copies are now available at 5c each.

## "WATCHTOWER" STUDIES

Week of January 7: "The Stranger's Right Maintained,"  
¶ 1-21 inclusive, *The Watchtower* December 1, 1944.

Week of January 14: "The Stranger's Right Maintained,"  
¶ 22-42 inclusive, *The Watchtower* December 1, 1944.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

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### THE STRANGER'S RIGHT MAINTAINED

*"Praise ye Jehovah. Praise Jehovah, O my soul. Jehovah preserveth the sojourners; he upholdeth the fatherless and widow; but the way of the wicked he turneth upside down."*

—Ps. 146: 1, 9, *Am. Stan. Ver.*

JEHOVAH loves the stranger. That is, he loves the person of good-will who turns away from religion and sojourns in peace with God's "holy nation". He commands the remnant of his "holy nation" yet on earth to show due regard for these stranger "sojourners", forasmuch as the remnant themselves are "strangers and aliens" in this world and are suffering from the oppressions of this symbolic Egypt. (Deut. 10:17-19) This command he gave first to his chosen nation of old, the Israelites, through the mouth of Moses. That was just two months before He brought them dry-shod across the Jordan riverbed and into the promised land of Canaan and implanted his Theocratic government over them there. The Israelites, already in the law covenant with Him as confirmed to them at Mount Sinai, entered into a special covenant of faithfulness with Jehovah to carry out the above command concerning the sojourner.

<sup>2</sup> In a previous article, on "The Stranger and His Right", these columns set forth how a body of sojourners or strangers worshipping Jehovah God was formed among the natural Israelites and how it was augmented from time to time before entering Canaanland. The increase in the ranks of these good-will "strangers" did not stop with their entry into the Promised Land. Even before the Israelites crossed the Jordan by the awe-inspiring miracle of Jehovah God, the fame of Jehovah had preceded them, and there were those in Canaan who were feeling a wholesome fear of him and desirous of joining his people in the worship of him. Among such was Rahab, the harlot of Jericho. Shortly she received the visit of two spies from the Israelites across the Jordan and shielded them and then aided their safe getaway. Thereby she showed her faith in God in a practical way, to the aid of his typical Theocratic organization. She said privately to the spies: "I know that Jehovah hath given you the land, and that the fear of you is fallen upon us,

1. What is Jehovah's attitude toward the "stranger", and what command, therefore, has he given to his covenant people?  
2. Did the increase of "strangers" stop with Israel's entry into Canaan? and what is the first instance of proof at that time?

... for Jehovah your God, he is God in heaven above, and on earth beneath. Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token; and ... deliver our lives from death."—Josh. 2:9-13, *Am. Stan. Ver.*

<sup>3</sup> Why should not Jehovah God love a courageous woman of faith like Rahab? By reason of her acts of faith and her care for the welfare of His people and her co-operation with them against the devotees of religion, Rahab and those of her relationship joining her in the house had a right to deliverance from the destruction upon Jericho and to a favorable relationship with the Israelites. This right was maintained by the Israelites, with Jehovah's approval. To this effect it is written: "But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel unto this day, because she hid the messengers, whom Joshua sent to spy out Jericho." (Josh. 6:25, *Am. Stan. Ver.*; Heb. 11:31; Jas. 2:25) Rahab herself was accorded more than the right of the stranger or sojourner. By God's providence, she was taken to wife by Salmon, a man of the tribe of Judah, and became an ancestress of King David and hence of the "man Christ Jesus".—Matt. 1:5.

<sup>4</sup> Others who were spared the execution of the curse of destruction upon the demon-worshippers of Canaan were the Hivite inhabitants of the city of Gibeon, known as the Gibeonites. These acted upon their fear of Jehovah God and took the first steps to enter into a treaty with his people, although this meant loss of their independence. Rather than fight against Jehovah's Theocratic organization of his typical people, the Gibeonites took the course like that commended by Jesus, at Luke 14:31-33. They sacrificed their selfish personal freedom and put themselves under the Theocratic organization and its regulations. "And Joshua made peace with

3. How did Jehovah show his love toward Rahab for her faith?  
4. By what course of action did the Gibeonites become "strangers" among the Israelites?

them, and made a covenant with them, to let them live: and the princes of the congregation [of Israel] swear unto them." Afterward, despite learning these Gibeonites were Canaanites, the princes refused to execute them, because they respected their sworn oath and they considered the Gibeonites as consecrated to Jehovah God and his service. "And the princes said unto them, Let them live: so they became hewers of wood and drawers of water unto all the congregation, . . . and for the altar of Jehovah, unto this day, in the place which he should choose [for his temple]." The Gibeonites did not mind this loss of their sovereignty and its rule of religious self-will, but were grateful for being preserved unto a life of service unto Jehovah and his Theocratic organization.—Josh. 9: 15, 19-21, 27, *Am. Stan. Ver.*

<sup>5</sup>The Gibeonites thus became "sojourners" or "strangers" unto the Israelites in the Promised Land. The visible governing body, namely, Joshua and the elderly heads or princes of the twelve tribes of Israel, upheld the right of these Gibeonite strangers to life and to freedom from oppression in the God-given land. Hence, when the conspiring religionists of Canaan assaulted the Gibeonites and tried to destroy them for going over onto Jehovah's side, Joshua and the princes and their fighting hosts made a forced march overnight and came to the rescue of the besieged Gibeonites. Jehovah God, the Lover of the stranger, approved of the Israelites' action and gave them victory, and delivered the Gibeonites.

<sup>6</sup>Jehovah backed up His approval of the Israelites' rescue of those consecrated strangers by performing his "strange act". He shot down lethal hailstones from heaven upon the demonized enemies and destroyed more of them by his act than did the Israelites with the sword. (Josh. 10:1-11) At the approaching world-conflict of Armageddon Jehovah God will perform "his strange act", of which that at the valley of Gibeon was only a miniature sample. This time he will give victory to the spiritual Israelites under a Greater Joshua and will also deliver the great multitude of antitypical "strangers" or Gibeonites, namely, the consecrated persons of good-will who have aligned themselves with and under his Theocratic organization. Thus this class will pass alive through the battle of Armageddon and will enter into the Theocratic New World under the Greater Joshua, Christ Jesus.—Isa. 28: 21.

<sup>7</sup>When Saul, of the tribe of Benjamin, became king over the nation of Israel, he did not respect the oath of Joshua's princes to the Gibeonites. Saul

did not love the strangers and regard their right. Hence, drunk with authority and moved by a zeal not guided by the Word and spirit of God, he began a purge of the Semitic nation against these strangers of the Hamitic race. As it is written: "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal for the children of Israel and Judah." The few Gibeonites surviving such religious fanaticism spoke of Saul as "the man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the borders of Israel". (2 Sam. 21: 2, 5, *Am. Stan. Ver.*) Jehovah, the Maintainer of the stranger's right, did not consider the wrong as righted by anything during Saul's life or at his death. God's Theocratic law of "a life for a life" covered also these Gibeonite strangers; and for the vindication of their right Jehovah called attention to the wrong left uncorrected against them by a famine upon Israel during David's reign. According to their right under the Theocratic law the Gibeonites demanded justice; and seven sons of the offender Saul were hanged. Jehovah then recognized the account as settled, and lifted the famine from his land.—2 Sam. 21: 1-9.

#### INCREASE OF SOJOURNERS

<sup>8</sup>Shortly after Rahab there was another sojourner of note added to those already in Israel. She was Ruth the Moabite, hence a heatheness originally. She came in touch with the family of widowed Naomi, of Judah's tribe, and married the oldest son, Mahlon. While still childless, Ruth's husband died. Also her brother-in-law died, leaving behind as widow the Moabite Orpah. Widow Naomi decided to leave the land of Moab and move back to the land of Judah. She dissuaded her daughter-in-law Orpah from returning with her, but Ruth refused to go back to her own people; why? Because she had become a faithful worshiper of Jehovah God and she preferred to be the companion of His Theocratic organization. To Naomi "Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord [Jehovah] do so to me, and more also, if ought but death part thee and me." (Ruth 1: 16, 17) When Ruth met Boaz at Bethlehem and received his favor she asked: "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" But Boaz recognized she had a right as a sojourner that wor-

5. How did the governing body of the Israelites thereafter maintain the right of these Gibeonite strangers?

6. How did Jehovah express open approval of the Israelites' action? and what does this suggest for our day?

7. How did King Saul show disregard for the "stranger's" right in Israel, and how was the account for his trampling on such right settled?

8. How did Ruth become a stranger in Israel, and what right to work did Boaz accord to her?

shipped Jehovah as God to glean barley in his harvest field. He called attention to Ruth's loving ministry and attachment to those of Jehovah's typical organization, and added: "The LORD [Jehovah] recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."—Ruth 2:1-12.

\*The mother-in-law Naomi recognized Ruth's right under the law of levirate marriage, and urged and arranged for her to act upon that right. Although compliance with the Theocratic law might make her subject as a handmaid to an old man, the young woman obediently followed organization instructions through and thereby also availed herself of her right as a believing sojourner or stranger. In turn, Boaz took up the active defense of Ruth's right and advocated for it. As a result, the closest relative that refused to do right by her failed of his duty and Ruth became the wife of Boaz in full keeping with Theocratic law. Boaz, on closing the legal action, said: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." Boaz' first child by Ruth would be legally reckoned as Mahlon's son and heir. Despite this, Boaz gladly accorded the Moabitess stranger her right; and Ruth, for her own unselfish part, subserved the interests of the childless Naomi. In consequence of this vindication of the right of the stranger, both Boaz and Ruth became ancestors to King David and to his glorious Branch, Jesus Christ. (Ruth, chapters 3 and 4) By this providence Jehovah himself maintained the stranger's right, with benefit to his Theocratic purpose.—Matt. 1:1, 5, 6.

<sup>9</sup> Meantime the sojourners or strangers known as "Kenites", the non-Israelite relatives of Moses, increased by natural process in the land of Israel. "And the children of the Kenite [Hobab], Moses' brother-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and dwelt with the people." (Judg. 1:16, *Am. Stan. Ver.*) Of these Kenites the faithful woman Jael, wife of Heber, distinguished herself as the lone slayer of Captain Sisera, military champion of religion and of oppression against the typical Theocracy of Israel. (Judg. 4:11-22; 5:24-27) By her courageous act of faith in support of that Theocracy Jael obtained Jehovah's blessing, and her right to sojourn in companionship with his covenant people was vindicated. Another Kenite to hold aloft the

standard of the Kenite sojourners was Jonadab the son of Rechab the son of Hemath. (1 Chron. 2:55) This Jonadab also demonstrated he was a worshiper of Israel's God and was hostile to religion. When King Jehu was anointed by Jehovah God and commissioned to destroy the Baal-religionists and their backers from the midst of the kingdom of Israel, Jonadab expressed open approval of Jehu's obedient course. His heart was right toward the true God. Hence he gave King Jehu his hand and rode with him in his chariot, to the extermination of the Baal-religionists of the land.—2 Ki. 10:15-25.

<sup>11</sup> In the midst of a nation that broke faith with Jehovah God, the descendants of Jonadab the son of Rechab kept true to the instructions of their father. Hence Jehovah God caused his prophet Jeremiah to use the Rechabites as an example of faithfulness, to the shame of the careless Israelites. For these Jonadabs to break faith with their father would have been for them to choose the easy life and to grow soft as pleasers of the flesh. Therefore they stuck to sobriety and to an active life in the field as wandering tenters, like Jael. What, then? "And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer. 35:18, 19) Of natural Kenites and Jonadab-Rechabites we know of none today. But God's promise was doubtless given and recorded to remind us that there would be modern-day Jonadabs. These are the "stranger" class of good-will, who in their varied acts of faith were foreshadowed by the Kenites, including Hobab, Jael, Jonadab and the Rechabites. Never shall there be any want of these. At Armageddon Jehovah's appointed Executioner, Christ Jesus, will regard and cherish their right and will spare them from execution in that great tribulation of Armageddon.—Zeph. 2:1-3.

#### DURING AND AFTER THE TYPICAL KINGDOM

<sup>12</sup> After the setting up of a kingdom over the nation of Israel the strangers or sojourners in Israel were multiplied still more. This was particularly as a result of the conquests of faithful King David, by which the Israelites came into possession or control of all the land within the borders defined by the Universal Sovereign, Jehovah God. Nor were these strangers denied positions of importance in connection with the Theocratic organization and its

9. How did both Naomi and Boaz co-operate in putting Ruth's right into effect as to marriage? and with what benefit to Jehovah's Theocratic purpose?

10. How did the Kenite strangers fare in Israel? and by what conduct did a certain Kenite woman and man distinguish themselves as worthy sojourners in Israel?

11. How and why did Jehovah express approval of the Jonadab-Rechabites? and of what does his promise assure us for this day?

12. (a) After the typical kingdom was set up, how were the numbers of the strangers affected? (b) What positions were held by them as illustrated by Uriah, and how did he show devotion to Jehovah?

earthly king. Thus among the mighty military men and officers of David's armies was a Canaanite, "Uriah the Hittite." Unfortunately it was with his wife that David committed adultery. Uriah's devotion to the Lord God and His cause stands out when he answers David's suggestion that Uriah go home to his wife for house-comforts: "The ark [of Jehovah God], and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing."—2 Sam. 11: 11-13.

"There is also record of other "strangers" among David's fighters of note, namely, Zelek the Ammonite, and Ithmah the Moabite. (2 Sam. 23: 37, 39; 1 Chron. 11: 41, 46) By storm David took the city of Jerusalem and its citadel of Zion from the occupying Jebusites; yet David did not deny what was right to those of the Jebusite Canaanites that adopted the worship of the God of their conquerors. Accordingly, when David desired the threshingfloor of Araunah (or Ornan) the Jebusite on which to build the temple to Jehovah God, David refused to accept the threshingfloor as a gift. He insisted on paying its Jebusite owner a just price for it.—2 Sam. 24: 16-25; 1 Chron. 21: 18-30; 22: 1-5.

"Another class of strangers or sojourners that grew up were the so-called "Nethinim". The name means "given ones" or "devoted ones". It refers to their being given or devoted to the service of the Lord's house, and particularly as servants to the Levites who ministered at the Lord's house. The basis of these Nethinim was likely the captives taken in the war which God commanded Israel to wage against the Midianites because of their part in causing many of the Israelites to commit fornication and idolatry or religion. The prey that the men of war seized was divided; half was apportioned to the fighters and half to the congregation of Israel. As to the 16,000 captives allotted to the fighters: "The persons were sixteen thousand; of which the Lord's tribute was thirty and two [32] persons. And Moses gave the tribute . . . unto Eleazar the [high] priest, as the Lord commanded Moses." As to the 16,000 captives allotted to the congregation: "Even of the children of Israel's half [or 16,000 persons], Moses took one portion of fifty, both of man and of beast, and gave them [320] unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses." That made 352 Nethinim (32 and 320). (Num. 31: 27, 36, 40-42, 46, 47) To these were doubtless added the

Gibeonites, who were made hewers of wood and drawers of water for the Lord's altar. More were added to the number as fruitage from King David's conquests. Thus, at Ezra 8: 20, it is written: "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites."

"Naturally, in course of time, the number of other nationalities came to exceed far the number of Gibeonites among these menial servants of the Lord's house. So the all-inclusive name of "Nethinim" or "devoted ones", of whatever nationalities, came to be applied to all these servants of the Levites at the temple. Properly they dwelt in their own cities, or cities of the priests and Levites, or in the vicinity of the temple, for convenience' sake. As it is written: "Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims." (1 Chron. 9: 2; Ezra 2: 70, 43, 58) "Moreover the Nethinims dwelt in Ophel," near the temple.—Neh. 3: 26; 7: 73; 10: 28; 11: 3.

"When Jerusalem was destroyed in 607 B.C., the Nethinim were among those carried captive to Babylon. When the seventy-year desolation of Jerusalem ended and the Israelite remnant came back to rebuild the temple at Jehovah's holy city, 612 Nethinim returned with the Israelites, 392 of these under the leadership of Governor Zerubbabel, and later 220 under the leadership of the priest-scribe Ezra. (Ezra 2: 58; Neh. 7: 60; Ezra 8: 17, 20) All these Nethinim were organized for the Lord's service. When settled at Ophel in Jerusalem, which they helped to rebuild, the Nethinim had their own overseers: "But the Nethinims dwelt in Ophel: and Ziha and Gispah were over the Nethinims." (Neh. 11: 21; 7: 46; 3: 26, 31) Because they were reported and recognized as ministers of the house of God, they were relieved of the payment of taxes by even the heathen emperors who controlled the restored remnant. Thus the Persian emperor, Artaxerxes III, decreed: "Touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." (Ezra 7: 7, 24) They therefore must have been maintained from the temple treasury and from the Israelites' tithes, which tithes were given to benefit, in part, the strangers or sojourners. This was the right of these Nethinim as strangers, and it must be maintained.—Deut. 26: 12, 13; Ex. 30: 14; Neh. 10: 32.

"Among the later sojourners or strangers, one that rendered a memorable service was an Ethiopian

13. (a) What other strangers are recorded as holding prominent places in David's service? (b) How did the Jebusites become strangers in Israel, and what special case of David's respect of their right is reported?  
14. Where and when was the basis laid for the existence of the Nethinim? and how doubtless were these added to?

15. Why were they all called "Nethinim"? and where did they conveniently dwell?  
16. (a) What constructive part did the Nethinim perform after Jerusalem's 70-year desolation? (b) What were they recognized as being? and hence what special provision was made for them officially in support of their right?  
17. How did the Ethiopian Ebed-melech prove himself toward Jehovah and his organization? and what recognition did Jehovah give him therefor?

named "Ebed-melech". He, being a eunuch, held an important position in the king's household and had easy access to the king. This dusky stranger proved his fear of Jehovah God and his love for the faithful servants of Jehovah's Theocratic organization. When the enemies of the prophet Jeremiah had him penned up in a miry dungeon in the ground, Ebed-melech appealed to King Zedekiah in Jeremiah's behalf, and was given the permission to lift Jeremiah out. Thereafter Jeremiah remained in the prison court until the city of Jerusalem fell to the armies of Babylon. (Jer. 38:1-13) In recognition of this faithful and courageous deed of the Ethiopian worshiper of God, Jehovah sent him this message by the imprisoned Jeremiah: "Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD [Jehovah]."—Jer. 39:15-18.

<sup>18</sup> The "stranger" class of today read this promise made over God's name to Ebed-melech. They may recognize in it a promise written under inspiration for their benefit, because of the like services they render to the faithful remnant of Jehovah's witnesses foreshadowed by Jeremiah. In view of the rapid approach of God's vengeance at Armageddon, bringing the destruction of Jerusalem's counterpart, modern-day "Christendom", and of all organized religion, this promise is a great comfort to these "strangers" of good-will. They are the "sheep" class which Jesus the King said 'visit him while in prison' by doing the like unto the imprisoned ones of his spiritual brethren. He will shield them from destruction and invite them into earthly blessings under the Kingdom.—Matt. 25:34-40.

<sup>19</sup> There were strangers or sojourners not only among the Jews in Palestine, but also among the Jews that did not return to their homeland. When the Medes and Persians took over the Babylonian empire, many Jews did not leave the land of their captivity. There they had their enemies, among them Haman the Agagite or Amalekite. Out of envy to the faithful Jew Mordecai, a charge of sedition was filed by Haman against all the Jews throughout the Persian empire, and a decree was obtained from Ahasuerus, king of Persia, for their extermination. Through the self-endangering action of Esther, the king's Jewish queen, backed by the prayers with fasting of her Jewish brethren, the king decreed

that the Jews were authorized to fight back when the Jews' enemies sought to execute Haman's decree.

<sup>20</sup> Before the day of execution, Haman's vile conspiracy against the interests of the empire was exposed by Esther and he was hanged on gallows he had prepared for Mordecai. Then on the day of execution Haman's ten sons were seized and dangled thereon. Moreover, the Jews, standing for their lives and fighting back against their assailants, routed them and gained a great victory. Because of the manifest favor of Jehovah God toward his afflicted people before the eyes of all the peoples, many of the non-Jews learned to fear and have faith in him and turned to his worship. As it is written: "And many of the people of the land became Jews; for the fear of the Jews fell upon them." And when the foul day decreed through Haman came for annihilating Jehovah's people, "No man could withstand them; for the fear of them fell upon all people." (Esther 8:17; 9:2) Those of the non-Jews, who for fear of Jehovah had become companion sojourners with his people, shared in his protection and in his victory against the blood-lusty enemies of his people.

<sup>21</sup> When Christ Jesus began his ministry on earth in A.D. 29, there were many strangers or sojourners attached to the Jews throughout the world. By this time they had come to be called by the Greek name "proselyte" (*prosēlytos*). (Acts 2:10; 6:5; 13:42-48) They were greatly oppressed and denied their right by Jewish religious leaders, as well as scorned and discriminated against by the heathen non-Jews, whose religion these proselytes had abandoned. By unscriptural, selfish means the Jewish religionists tried to make converts from the Gentile nations, only to make them crooked religionists like themselves. Jesus fearlessly exposed this, saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Gehenna than yourselves." (Matt. 23:15, *Am. Stan. Ver.*, margin) This appears to say that, to the sins which the convert had prior to becoming a proselyte, the proselytizing scribes and Pharisees caused to be added the religious sinfulness and hypocrisy which they taught such proselyte. Jesus warned his disciples against the Pharisees' leaven of hypocrisy, because of which they were sons of Gehenna, or sons of everlasting destruction. By their proselytism, the scribes and Pharisees did not make their converted one a child of salvation, but a subject for destruction, and twofold so more than themselves. How hardly will either escape Gehenna! —Matt. 23:33.

18. How is that promise of comfort to the "strangers" of today?  
19. Were all the strangers to be found inside Palestine? and what developments in the case of Esther caused these to appear?

20. At that time what manifest favor did Jehovah show toward his afflicted people? and with what effect upon many non-Jews?  
21. In Jesus' day, how were the strangers called, what was their general treatment, and to what destiny did the Jewish religionists make them?



## HIS RIGHT AND OBLIGATIONS

<sup>22</sup> God's Word to his typical Theocratic nation sets forth plainly the right of the stranger in Israel. Jehovah, the God of justice, was very careful to safeguard the right of the stranger. Wherein the stranger's right was violated, Jehovah's law was broken by his covenant people, and so He preserved the stranger by special expression of his power. The Lord God knew the danger for his people to disdain the stranger and to take or consider the stranger's right lightly. He knew that if his covenant people acted unfaithfully toward his law regarding the stranger and oppressed the "stranger" minority and turned them away from their God-given right, then it would lead to contempt of other parts of his Theocratic law. It would be only a matter of time, then, before the Israelites oppressed their brethren, including the fatherless and widows. This would mean eventual disaster for the entire nation. The righteousness of Jehovah's Theocratic organization must take in the just and loving treatment of the stranger or sojourner. In his Theocratic organization was no room for oppression of the stranger, but the proper place must be granted such one in connection with the organization.

<sup>23</sup> What was the right of the stranger under the typical Theocratic organization of Israel? Also what were the stranger's obligations and his restrictions? First of all, in expression of his faith and consecration to Jehovah God the male stranger had to be circumcised as were all faithful Israelites. Then such stranger had the many God-given rights and privileges. He could take part in all the feasts of the Jews, namely, the passover, Pentecost or of tabernacles. (See Exodus 12: 19, 43, 44, 48, 49; also Deuteronomy 16: 9-15; and 2 Chronicles 30: 21-25; Acts 2: 1, 5-10.) A "mixed multitude" of strangers had shared with the natural Israelites in their deliverance from bondage in Egypt; and God's express declaration was that the strangers were to rejoice with his covenant people in these feasts of his loving-kindness. "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."—Deut. 26: 11.

<sup>24</sup> For those in the land of Israel who unintentionally brought about the death of a human creature Jehovah God provided a way of escape from execution, by means of cities of refuge. Six Levite cities were provided for this purpose, three on the east side of the Jordan, and three on the west side. By prompt action in forsaking all that he had and flee-

ing to the nearest city of refuge the accidental manslayer could prevent the avenger of blood from overtaking him and killing him. The unwitting manslayer, however, must remain within the limits of his city of refuge all the days of the life of the acting high priest of Israel. If the slayer disdained the provided shelter and sought liberty outside the city limits and the avenger of blood found him and slew him, the manslayer suffered righteous judgment and ate the fruit of his own folly.

<sup>25</sup> To avail himself of this merciful provision was the right not only of the natural Israelite, but also of the stranger. If the manslayer was deliberate and malicious in his bloody deed, he had no right to safety within the city of refuge, but must be handed over to the avenger of blood for execution. Such provision of cities of refuge foreshadowed the right which Jehovah God decrees as belonging to the "stranger" class today. In order for them to escape destruction at Armageddon with the blood-stained world-organization, they must forsake all and flee to Jehovah's Theocratic organization under Christ Jesus the High Priest and must put themselves under it. There they must abide forever, inasmuch as Christ Jesus is deathless and abides a High Priest of Jehovah God forever and sits upon the throne of The Kingdom, The Theocratic Government. For any of the "stranger" class to despise God's refuge and forsake the side of his Theocratic organization means one thing: Such unappreciative ones come again under the heavy blood-guilt of the world as breakers of God's everlasting covenant against wanton shedding of blood. At the latest, therefore, they must suffer destruction with the Devil's world by the avenging sword of Jehovah's mighty Executioner, Christ Jesus, at Armageddon.—Numbers 35; Joshua 20; Rom. 13: 1-5; Lev. 24: 21, 22.

<sup>26</sup> By law, also, Jehovah established the stranger's right to a living among his covenant people. Lovingly he guaranteed to him the right to glean the harvest fields and vineyards and orchards, saying: "It shall be for the stranger, for the fatherless, and for the widow. . . . And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing." The Israelites should enforce this right of the stranger, "that the Lord thy God may bless thee in all the work of thine hands." (Deut. 24: 19-22) In like manner, the tithes collected from the Israelites every third year were to serve for some relief to the stranger, along with the Levites, widows and fatherless. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part

<sup>22</sup> Why was Jehovah very careful to set forth in his Word to Israel the right of the stranger and to require it to be safeguarded?

<sup>23</sup> What steps did the stranger have to take to enter into the God-given rights and privileges? and what were his rights respecting feasts?

<sup>24</sup> What provision in Israel did Jehovah make respecting accidental manslaughter?

<sup>25</sup> (a) Who had the right to avail themselves of such provision? (b) What did such foreshadow respecting the "stranger" class today? <sup>26</sup> By what provision did God's law establish the stranger's right to a living in Israel?



nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest."—Deut. 14: 28, 29; also 26: 12, 13.

<sup>27</sup> The Theocratic law also provided that every seventh year from the time of Israel's entrance into the Promised Land was to be a sabbath year of rest to the land; and every fiftieth year was also to be a year of rest to the land, as well as a year of Jubilee of freedom to the children of Israel. During such sabbath years there was to be no sowing nor reaping, but the Israelites were to subsist on that which Jehovah bountifully provided for them in the years immediately preceding the sabbath years. This year of rest from the tillage and labor of the field was to be enjoyed not only by the Israelites and their servants, maids and hired help, but also by "thy stranger that sojourneth with thee". (Lev. 25: 1-10) Likewise, in the weekly sabbath-day, the stranger was not to be deprived of his right to a full rest-day. He must also be paid promptly for his services rendered, at the close of his day's work.—Deut. 5: 12-15; 24: 14, 15.

<sup>28</sup> Equally with attending all the feasts of the Lord at the place where he chose to put his name, the strangers were to be admitted to all assemblies for hearing the written Word of Jehovah God read and discussed. In his farewell address to the Israelites Moses, by inspiration from God, commanded them: "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. 31: 10-13.

<sup>29</sup> Quite fittingly, on that occasion, when the mediator Moses brought all Israel into a special covenant of faithfulness toward Jehovah's Theocratic law, there was, among the others standing before him and listening, "thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy

God maketh with thee this day." (Deut. 29: 1, 10-12) Appropriately, too, when Joshua carried out Jehovah's command through Moses to have the curses and the blessings as written in the law recited by the priests and Levites and the congregation (Deut. 27: 1-15), there was present with them "as well the stranger, as he that was born among them". Hence "there was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them". (Josh. 8: 30-35) Joshua lovingly recognized the stranger's right to hear God's Word and law.

<sup>30</sup> Along with such blessed right and privileges there went heavy responsibilities for the stranger under the Theocratic arrangement. He must practice no manner of religion, secretly or openly, neither countenance such practice by anyone else within or under the typical Theocracy. It was binding upon him, therefore, to keep the Ten Commandments delivered at Mount Sinai through Moses. That meant to worship no other god than Jehovah, to be faithful to and bring no reproach upon Jehovah's name, and to keep his weekly sabbath, and to do justly and lovingly toward his neighbor and fellow worshiper. (Lev. 20: 1-8; Ex. 20: 1-17) Any contrary course meant death by execution. (2 Chron. 15: 9-15) All blasphemers of God's name, strangers as well as home-born Israelites, were to be put to death. (Lev. 24: 15, 16) When presenting victims for sacrifice, the stranger must do so at the house of God, and not at any religious site. Furthermore, the sacrificial victim the stranger offered must be unblemished, just as the victims required of the natural Israelites, in order to be acceptable to Jehovah God. The same degree of faithfulness was required of him as of the Israelite. (Lev. 17: 8, 9; 22: 18-25) The stranger must sacrifice and offer worship to Jehovah God under the same laws and regulations as the Jews: "one law and one manner shall be for you, and for the stranger that sojourneth with you." (Num. 15: 13-16) Minorities are not excepted from the law-observance.

<sup>31</sup> At the time of the yearly atonement for the sins of the nation of Israel, the stranger was obligated to observe the day as one of restraint from servile labor, along with all Israelites, for whom the day was one of affliction. (Lev. 16: 29-31) If the congregation committed a sin of ignorance and oversight, the stranger was also accounted as participating in the sin of the nation. Hence the atonement sacrifice that was offered for the ignorant sinners worked for the forgiveness of the stranger also. "And it shall be forgiven all the congregation of the children

<sup>27</sup> What provision was made for the stranger in connection with the sabbaths and wages?

<sup>28</sup> What was the stranger's right as to the Word of God? and how did Moses state this in his farewell address?

<sup>29</sup> How was this right in effect both on that occasion and also later when Joshua carried out the law?

<sup>30</sup> In connection with such right, what responsibilities rested upon the stranger as to worship and sacrifice?

<sup>31</sup> What was the stranger's obligation toward the atonement day? and what benefit was there to him from atonement sacrifices?

of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance." This same rule applied also to individuals sinning through ignorance, no matter who. "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." But presumptuous sinners, no matter who, were a reproach to God and were ordered to be destroyed.—Num. 15: 24-31; Ezek. 14: 7.

<sup>32</sup> Not only as a descendant of Noah, but now also as one bound by God's law to Israel which incorporated the everlasting covenant regarding the sanctity of life-sustaining blood, the stranger was forbidden to eat or drink blood, whether by transfusion or by the mouth. (Gen. 9: 4; Lev. 17: 10-14) Even the touching and eating of a dead carcass not slain by man for needed food required him to undergo cleansing according to God's law. (Lev. 17: 15, 16; Num. 19: 10-12) Cleanness extended also to marriages. Impure unions between humans, and also between man and beast, must be abhorred and shunned: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you."—Lev. 18: 6-26.

#### LIMITATIONS

<sup>33</sup> Besides the above obligations, the stranger in Israel was under some limitations or restrictions, but not to his hurt or oppression. The "stranger" class is repeatedly mentioned in connection with the poor, the widows and fatherless, and those without inheritance in the God-given land. They are associated with servitude, as wood-chopping and water-drawing. The natural Israelites held all the land and handed it down by inheritance to their natural heirs; hence the stranger was debarred from holding land. He was extended the right, therefore, to glean the fruitbearing fields; the gleanings thereof were to be left "for the poor and stranger". (Lev. 19: 9, 10; Deut. 29: 9-11) Also, the strangers might be bought for possession as servants of the Israelites; and such bought servants could be inherited by the Israelite heirs of the buyers; "they shall be your bondmen for ever: but over your brethren the children of Israel ye shall not rule one over another with rigour." If, however, a stranger should wax rich and an Israelite should fall into poverty and be obliged to sell himself to the wealthy stranger as a servant, the Israelite's freedom could be redeemed with money at any time. But if his servitude continued up till the Jubilee year, then the stranger owning

the Israelite must let him go free in the Jubilee year, and his children with him.—Lev. 25: 45-54.

<sup>34</sup> By the very nature of the Theocratic laws governing the high priest of Israel it was not permitted for the sojourner or stranger to marry into the high priest's family. The chief priest was under command to "take a virgin of his own people to wife". (Lev. 21: 10-14) Concerning the temple priests during the time of the Kingdom it was specifically prophesied that "the priests the Levites, the sons of Zadok . . . shall take maidens of the seed of the house of Israel, or a widow that had a priest before". (Ezek. 44: 15, 22) A like limitation was set up with respect to the kingdom of the typical Theocracy, so that no stranger could become king of Israel. In the special covenant of faithfulness into which the mediator Moses brought the Israelites Jehovah laid down the rule: "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother."—Deut. 17: 15.

<sup>35</sup> Such measures regarding priesthood and kingship well foreshadow that the "strangers" of good-will, who are not begotten of God's spirit and hence not spiritual Israelites nor anointed to the "royal priesthood" with Christ Jesus, are not taken into the covenant with him for the Kingdom. They have no promises or hopes of being priests of God and of Christ and reigning with him a thousand years'. (Ex. 19: 6; 1 Pet. 2: 9; Rev. 5: 10; 1: 5, 6; 20: 4, 6) Their privilege is that of being the earthly subjects of the heavenly kingdom. For such reason they do not partake of the bread and wine at the Memorial supper which Jesus instituted for those in the Kingdom covenant.

#### UNDER THE THEOCRATIC GOVERNMENT NOW

<sup>36</sup> The foregoing features of Jehovah's law respecting sojourners or strangers, we are assured by inspired authority, were a "shadow of good things to come". Hence they apply in a spiritual way to the consecrated persons of good-will today, otherwise known as the "Jonadabs" or the Lord's "other sheep". (Heb. 10: 1; Col. 2: 17; John 10: 16) An obligation is therefore upon the spiritual Israelites of Jehovah's Theocratic organization today to recognize the right of this "stranger" class and to see to it that such right is respected and maintained by enforcement of it. The facts show that in A.D. 1918 Jehovah, as represented by his Messenger of the covenant, Christ Jesus, came to the temple for judg-

32. What were his responsibilities as to blood and clean conduct?

33. (a) With what groups were the strangers usually classified? (b) What were their limitations as to land-holding and as to bought servants?

34. What limitations rested upon the stranger as to Israel's priesthood and kingship?

35. What do such limitations as to priesthood and kingship foreshadow as to "strangers" of today?

36. In view of all the above, what obligation rests upon the spiritual Israelites now? and what warning does the Lord's coming to the temple put into effect in this behalf?

ment of those of the Theocratic organization. He warns the spiritual Israelites, who are in the Kingdom covenant and in line to be a heavenly "kingdom of priests", saying: "I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside [or defraud] the stranger from his right, and fear not me, saith the LORD of hosts." And why? "For I am the LORD [Jehovah], I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:1-6.

"No, the inward sense of Jehovah's law has not changed for the spiritual "sons of Jacob". The remnant of these can now say to Jehovah God: "Thou hast maintained my right and my cause; thou satest in the throne judging right." (Ps. 9:4) Beyond this, Jehovah is also determined to maintain the right of the "stranger" class, now that his kingdom by Christ was set up in 1914. This class must be aided to live in peace and spiritual prosperity with the remnant of the "Israel of God". This class they must never oppress, but must love them as themselves. As it is commanded: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (Lev. 25:35; 19:33,34) They must "judge righteously between every man and his brother, and the stranger that is with him", and must "not pervert the judgment of the stranger, nor of the fatherless". Otherwise, Jehovah will be a swift witness against them and cast them out of his Theocratic organization. "For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." (Deut. 1:16; 24:17; 10:17-19) Hence those denying the stranger his right are certain to be destroyed as accursed: "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people [the faithful remnant] shall say, Amen."—Deut. 27:19; Ex. 22:21; 23:9,12.

"The remnant of spiritual Israel have been delivered from Satan's organization, Babylon, and been restored to their land of Theocratic service of Jehovah at his temple. His prophet foretold their restoration, and also that "the strangers shall be joined with them, and they shall cleave to the house of Jacob [Israel]". The restored remnant are ex-

pressly commanded to appreciate these lovable earthly companions who cleave to the Theocratic organization, and not to oppress or imagine evil against them. (Isa. 14:1; Zech. 7:10) They must be given their full privileges of service in connection with that organization, for such is their right.

"Jehovah God is not building two organizations today, with two different works; but the "stranger" class must subject themselves to the one Theocratic organization. This being so, it is their duty and privilege to join with the remnant in the same work of proclaiming publicly and from house to house that "the kingdom of heaven is at hand". Their appointed service now is not different from that of the remnant. (Rev. 22:17) And it is in this respect that the Theocratic law applies, that "one ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD". (Num. 15:15; 9:14) Since now the Theocratic Kingdom has been set up and Jehovah's King is gathering to his temple of worship all his "other sheep" before the tribulation of Armageddon, it is incumbent upon such gathered "other sheep" to obey the "one ordinance", namely, to 'preach this gospel of the Kingdom in all the world for a witness'.—Matt. 24:14.

"At assemblies of Jehovah's Theocratic organization those of the "stranger" class have the right and privilege to offer prayer to Him, and also to conduct meetings for Bible study and for service preparations, even with members of the spiritual remnant being present. The adding of these "stranger" servants to the Theocratic organization was foretold in these words to the restored anointed remnant: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles [the nations], and in their glory shall ye boast yourselves." (1 Ki. 8:41-43; 2 Chron. 6:32,33; Isa. 61:5,6) Likewise the consecrated "stranger" can perform baptisms in water of those who want to symbolize their consecration to God; just as John the Baptist, who was not begotten or anointed of God's spirit, was privileged to immerse in water both Jesus himself and also many of Jesus' disciples.

"Jehovah God and Christ Jesus, and not the "stranger" class or Jonadabs, are the Teachers of the organization. The Jonadabs merely carry out organization instructions in conducting and addressing meetings. Their consecration to God is just

37. (a) Whose right has Jehovah maintained, and, besides this, whose right is He determined to maintain? (b) What are the Lord's commandments whose sense the remnant must therefore carry out? and with what penalty for failure?

38. As respects the restored remnant, what did the prophecy foretell concerning the "strangers"? and how are the remnant commanded to deal with such?

39. How, therefore, does the Theocratic law now apply that "one ordinance" must be for both remnant and "strangers"?

40. What right and privilege have such "strangers" in connection with gatherings of Jehovah's people and as to baptism?

41. Why may such "stranger" class properly conduct study meetings and make addresses to Jehovah's servants?

as true and full as that of the spiritual remnant to God. The same degree of faithfulness to their consecration vow is required of them as of the remnant. And the same spirit of the Lord operates today upon the "strangers" as upon the remnant. As the "strangers" of good-will learn through the Theocratic organization, they transmit the learning to others, and are not originators or interpreters of the information they transmit. In the same way, before the time of Christ and the Pentecostal outpouring of the spirit, the faithful prophets of old provided

the Hebrew canon of the Holy Scriptures which, by God's spirit, becomes "food in due season" for spiritual Israelites now. It follows, therefore, that "strangers" can be and are God's servants today.

"All spiritual Israelites now having Jehovah's approval will love the stranger and defend and maintain his right. And both the remnant and the "stranger" class will unitedly keep the "one ordinance" of His Theocratic organization under Christ Jesus the King.

42. What, therefore, will now be the mutual course of spiritual Israelites and the "stranger" class?

## WHENCE RELIGION, POLITICS AND COMMERCE?

**F**OLLOWING the flood, which was predicted by the Creator through his prophet Noah, another world came into existence, and that world persists to this day and hence is old. Most persons believe that it will continue for ever; but in this they err. This world consists of heavens and earth, the heavens being that part which is invisible to human eyes, and the earth that part which is visible. Fallen angels were not included in God's judgment of death executed against the wicked on earth at the time of the flood, but the then existing relationship between the visible and invisible groups of the wicked was destroyed by the flood. The authoritative statement, at 2 Peter 3: 5, 6, is: "By the word of God the heavens were of old, and the earth standing out of the water and in the water [within the water-ring and canopy till then revolving about the earthly globe]: whereby the world that then was, being overflowed with water, perished."

The world that is now, that is to say, the invisible and the visible, will that abide for ever? The Bible answers that question in these words: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3: 7) The world now in existence comes under the designation "this present evil world", and such world is the one that the Lord God has decreed shall be destroyed and pass away, shortly now. (Gal. 1: 4) Satan the Devil is the prince or invisible ruler in control of the present wicked world, which shall pass away. (2 Cor. 4: 4) "Fire" is the symbol of the destroying agency which will befall the present world. With its passing away there will fully appear a new world, concerning which the Bible says: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13) Following the flood and end of the pre-flood world, the population of our earth consisted of Noah and his three sons, Shem, Ham and Japheth, and the wives of all of them. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9: 1) Later it is recorded: "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." (Gen. 10: 1) The human race then began to multiply once again.

Immediately after Noah left the flood-battered ark Jehovah God made known His covenant concerning the

sanctity of life. (Gen. 9: 9-11) A covenant is a solemn and unbreakable declaration of God's purpose; and by this covenant God would have all creation know that life is a gift from him and no one can properly take or destroy life without the permission of God. The beasts of the field and the fowls of the air God indeed declared available now to man for food as man may require. But the wanton and needless slaying of animals was pronounced a violation of God's everlasting covenant. If a man kills beasts for his necessary food, such is lawful; but if he kills them merely to satisfy a selfish desire to slay or to gratify his desire for sport, that is a violation of the covenant concerning the sanctity of life. Hence, too, if any man, contrary to the law of God, kills another man, the killer is guilty of murder and must suffer death at the hand of God's executioner.—Gen. 9: 2-6.

This covenant having been announced and marked by the appearance of the rainbow for the first time to man's eyes, Satan the Devil saw an opportunity to further reproach God's name by causing man to violate that everlasting covenant. This violation began to be manifested particularly in Nimrod. The man Nimrod was a descendant of Noah's son Ham. "Nimrod . . . began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord." (Gen. 10: 8, 9) Nimrod was ambitious, warlike, and bloodthirsty, and reveled in wicked deeds. He was undoubtedly induced to do so by reason of the influence of the Devil and his associate demons. Nimrod hunted and killed wild beasts merely to satisfy his wicked desires, and he armed and trained young men to follow him in the killing business. In the eyes of the people Nimrod became one greatly admired and worshiped because of his prowess. No doubt the Devil put that into the minds of the people, that they would show their devotion to a creature rather than to the Creator. To them, indeed, Nimrod was a "mighty hunter before the Lord", that is, superior to or greater than the Almighty God. The honor, plaudits and adoration bestowed upon Nimrod was worship, and there, following the flood, the practice of religion began, but Noah continued to worship Jehovah.

Religion is a form of worship bestowed by creatures upon another creature, the one worshiped being regarded by such creatures as superior to themselves and worthy of adoration and worship. The Devil, it appears, had gained

control of the mind of Cush, the father of Nimrod, and had used Cush, the son of Ham, as a ringleader in turning earth's increasing population away from Jehovah God. Nimrod, son of Cush, was trained together with others to violate God's everlasting covenant and to establish creature worship; and this was for the purpose of diverting the minds of creatures away from the Almighty God. By this means Satan and his associate devils defied the Almighty God and reproached his name, and thereby reset up the practice of religion in the earth. Let this be remembered and kept in mind henceforth: Religion has ever been the chief instrument employed by the Devil to reproach the name of Almighty God and turn the people away from the Most High God.

Religion's ally, namely, politics, is the means and art of organizing and governing the people in order to control men and their institutions. Religion, having been organized and put into operation to turn the people away from God and to the worship of creatures, was quickly followed by politics, that is, an organization among men to control and rule the people. Nimrod, the religionist, took the lead in politics, he being made the ruler or king. "And the beginning of his kingdom was Babel." (Gen. 10:10) Nimrod and his religious and political associates built cities, into which the people were gathered; and that was the beginning of trade or commerce, trafficking among one another. From that day to this, religion, politics and commerce have been operated jointly by the Devil and his assistants for the purpose of controlling and ruling the nations of the earth and keeping them away from a knowledge and service of Almighty God.

Further carrying out his wicked scheme to turn the people away from God and to cause them to worship creatures, the Devil and his wicked angels injected into the minds of men the falsehood that their salvation depended upon the acts and power of themselves and other Godless creatures. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. 11:4.

By religion the Devil moved the people who were settling in the land of Shinar to build the tower of Babel, which name the natives would interpret to mean "Gate to God". This bears out that religion was at that point brought forth to defy the Almighty God. Doubtless because of that organized movement in setting up religion Jehovah God interfered and brought about a confusion of the language of the people; and hence, according to the Hebrew, the name *Babel* means *confusion*. From the very beginning God expressed his indignation against religion, showing that it is an abomination in his sight because formulated, brought into existence and fostered by the Devil. Nothing else has brought about so much confusion among the people as the many kinds of religion that are practiced among them. From religion's introduction in the garden of Eden religion has been the chief means of confusing, deceiving and misleading the people and has resulted in turning them away from the knowledge and worship of the true and almighty God. This of itself is proof conclusive that religion is the product of the Devil, employed specifically to deceive mankind and to turn them away from Jehovah. Religion

causes the people to be very superstitious and to yield to the influence of their religious leaders; and that opens clearly the way for politicians to gain control of and rule the people, and also for commerce or traffic to be used by which the people are robbed of their just rights and earnings.

In Genesis 10:10 the ancient Greek Septuagint translates the word "Babel" as "Babylon". *Babylon* is the name of the Devil's organization, which combines three elements, to wit, religion, politics, and commerce, to control the peoples of the earth. Religion is employed for selfish gain to the Devil's crowd; and therefore the prophecy of God says to the Devil: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee."—Ezek. 28:16, 18.

Satan the Devil's ambitious and covetous desire to get gain for himself induced him at Eden to rebel against Almighty God; and thereafter he has employed religion, politics and commerce to further feed his insatiable and covetous desire. Concerning money-getters it is written: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:10.

*Money*, as here used, means anything by which gain is measured. The evil is not in the circulating medium which is called "money", but the "evil", or wrong, results from loving or desiring that which enables one to reap selfish gain. Many men who have at first had faith in Jehovah God and who began to serve him have been led to covetousness; and that unsatisfied desire for gain has brought about their complete downfall. Such was the course of Satan and such has ever been the course of those who serve him. Religion is used for that purpose, that is, that the Devil might gain the devotion of creatures to anything, particularly to himself, and thereby turn them away from Jehovah God.

Following the organization of Nimrod's kingdom of Babylon, other organized nations came into existence, to wit, Egypt, Assyria, Persia, Greece, Rome, and others. All of such great world powers and all subdivisions thereof which have been formed as nations and which form any part of such world powers, have had and practiced or do have and practice religion. Babylon is the mother of all religions today; and the Devil is the father thereof. All religions properly take the name of "Babylon". The Devil is the great enemy of God, and religion is therefore an enemy of the Almighty God. The Devil is man's worst enemy, and his religion is likewise a deadly enemy to man. The Devil's organization is symbolized by an unchaste or impure woman called "Babylon". Therefore all religions are of Babylon, and particularly the world's leading religion whose hundreds of cults are practiced in so-called "Christendom".

Since the flood all the nations, kindreds and peoples on the earth have had and practiced some form of religion; and each and every one has been made to do so by the wily influence of that wicked one, the Devil, and his associate wicked spirits. It is therefore said of Satan's organization Babylon, that 'she has made all the nations drunk with the wine of her fornication'. (Rev. 14:8) "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. 17:5) All of this shows that religion is the instrument of the Devil employed to oppose, defy, mock and reproach the Almighty God and to deceive men and turn them aside from the true Almighty God, whose name is Jehovah, and hence turn them into destruction.

All religious organizations on the earth are formed and carried on by men who are subjected to wrongful influence and ruled by the enemy Satan the Devil; and this is true whether any of them know it or not, because the Bible so states. There are two great organizations in existence, to wit: Almighty God's organization, which is wholly righteous, pure and true, and the organization of the Devil, the mimic god, which is unholy, wicked and entirely false. The people of earth are subjected to one or the other of these two organizations. The Devil and his angels and other wicked supporters at all times fight against God to defame his name and mislead the people away from him. That wicked organization is attempting to destroy everyone that is on Jehovah's side and tries to do right. Christ Jesus and his true followers are entirely on Jehovah's side, even as the prophets of old were on His side and served Him. There is a great warfare waged by those on the side of the Devil against those devoted to Jehovah God; wherefore it is written of such: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

It is therefore seen that Satan and his wicked associated

demons that joined him originally in his rebellion at Eden constitute the powers, principalities and invisible rulers of this wicked world which operate in darkness as man's enemies. Those in God's organization make war upon that devilish rule and power, and therefore must tell the truth concerning religion, because religionists war against God and religion is the chief instrument by which the people are deceived. In that warfare, however, God's faithful servants do not use weapons to injure any human creatures in their bodies. The weapons of their warfare are spiritual, particularly "the sword of the spirit, which is the word of God". (Eph. 6:13,17) To those on the side of Jehovah and who are serving him in this warfare he says: 'Ye are my witnesses to tell the people about my name and kingdom and purpose.' (Isa. 43:10-12) Such witnesses of God are humans, walking in the flesh, but using only the weapons of the truth with which Jehovah has armed them. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)."—2 Cor. 10:3,4.

Let it be clearly understood, therefore, that the true servants of Almighty God and the followers of Jesus Christ have no fight to wage against any human creature, be that person Jew, Gentile, Catholic, Protestant, or pagan. They have no disposition to injure any man, but are commanded to tell the truth for the good of those who want to know the right way. Men of all nations have fallen under the wily influence and power of Satan and his wicked angelic associates. It is the privilege and duty of Jehovah's witnesses to tell them the truth as God has commanded, in order that those among them who are of good-will toward God may find the only place of security and safety from their enemies. The truth of God's Word is therefore a warning given that those of good-will may heed the warning and flee to the place of safety; and for this reason the above plain facts are told respecting the origin of religion, politics and commerce.

## RUTH, A CONVERT FROM RELIGION

**D**OOMED to dismal failure are those who seek to convert this world to Godliness. Religion's backing of the vaunted postwar governmental creation will not entice God into politics and result in a converted world. On the contrary, the complete religionizing of the world by total war will only mean that the forces of un-Godliness have been more strongly entrenched. Religion blinds. Her traditions "make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed".—Isa. 6:10.

Bible truth brings light, and conversion. "The law of the LORD is perfect, converting the soul." (Ps. 19:7) The world stops its ears with religious plugs. Its citizens "will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions". (2 Timothy 4:3,4, *Goodspeed*) But not all turn from the truth. Thousands

of individuals turn from the fictitious religions they have wandered off after and turn to the truth. A striking example of such conversion is uncovered out of the dim past of centuries by reading the Bible story of the life of Ruth. The book bearing her name relates it.

The authorship and date of writing of the book of Ruth are uncertain. Consensus of opinion attributes it to Samuel, though many contend it was written after his time. The opening phrase, "in the days when the judges ruled," indicates that the time of kings had begun. These introductory words also set the events in the time of the judges. While the record does not say so, circumstantial evidence suggests that Ruth lived during the reign of Moab's King Eglon, and thereafter.

General conception has it that the book of Ruth is no more than a simple narrative of pastoral or rural life, having a goodly share of pathos at the beginning, but later blossoming into a beautiful love story. It is not a mere idyl. Jehovah's purpose in making the Bible record is not



to entertain, but to instruct, and particularly to instruct in these "last days". Ruth played a part in a prophetic drama that finds fulfillment in modern times.—1 Cor. 10: 6, 11.

Ruth was a Moabitess, dwelt in the land of Moab, and worshiped the demon god Chemosh. But a family of Israelites was to change her life's course. Elimelech left his city of Bethlehem-Judah because of a famine and, accompanied by his wife Naomi and two sons, traveled to Moab. Ruth married the son named "Mahlon". However, death took heavy toll on the family, and left Ruth and her mother-in-law and her Moabitish sister-in-law widowed and childless. The bereaved women, bound together by common sorrow, set out for the country of Naomi, from which the blight of famine had now risen. But more than grief united the women: the mother-in-law had testified of the God Jehovah of Israel, and the daughters-in-law had turned their backs on the religious god Chemosh.—Ruth 1: 1-7.

The trio of travelers stop. The elder woman speaks to the younger ones. She warns that the way of integrity is a rocky road, that fleshly desires may suffer, that longings for husband and home and children have little prospect of being satisfied, that they are leaving behind life as normally lived in the Moabitish world, and, finally, that if the price of integrity to Jehovah be too high, now is the time to turn back. Sobbingly, the two women declare to continue the journey. The warning is strengthened. The searching test sifts out one. Certainly Naomi's primary motive was not to make converts—Ruth 1: 8-15.

But no quitter was Ruth! With touching emotion she implores: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." (Ruth 1: 16, 17, *Am. Stan. Ver.*) Who could resist such a moving plea? The two resume the trek, silent. In the course of time they reach their journey's end, Bethlehem.—Ruth 1: 18, 19, 22.

Ruth was no sluggard. She arrived in Bethlehem at the beginning of barley harvest. She volunteered, "Let me now go to the field, and glean among the ears of grain." Permission granted, Ruth made her way to the grainfields. She started early, in the coolness of the morning. The sun mounted in the sky; still she labored. When it reached its zenith she paused briefly for the midday meal, then rose up to glean through the afternoon's heat. She worked in the field until evening, and at the close of day beat out the grain and separated the chaff therefrom. The fruits of her long day's toil would have overflowed a bushel basket, being about an ephah of barley. This she generously shared with her aged mother-in-law.—Ruth 2: 2, 14, 15, 17, 18; *Am. Stan. Ver.*

Neither was Ruth an ingrate. She knew of God's law and the gleanings rights it gave to the poor and to the stranger and to the widow, as she was. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow." (Deut.

24: 19-21; Lev. 23: 22) Yet she did not make demands. She meekly approached the servant set over the reapers and begged leave, as follows: "I pray you, let me glean and gather after the reapers among the sheaves." (Ruth 2: 7) She displayed becoming humility before the master of the harvest when he favored her: "Then she fell on her face, and bowed herself to the ground." At his comforting and approving words as to her consideration for Naomi, her abandonment of religious Moab, and her conversion to and trust in Jehovah, she expressed gratitude for his kindnesses and friendliness.—Ruth 2: 10-13.

And, despite the objecting howls of "character developers", Ruth was not brazen nor unchaste. Note the evidence that acquits her of all such charges and convicts pious frauds of today as smear-campaigners against God's servants. Acting on Naomi's advice, the young Moabitess made herself presentable and went on an evening call on the master of the harvest, Boaz. She came upon him quietly as he slept by the threshingfloor, uncovered his feet, and laid herself down. At midnight Boaz awoke, conversed with the woman, and bid her tarry for the night. In the morning she departed while the early dawning light still made recognition difficult. Boaz instructed: "Let it not be known that a woman came into the floor." Furthermore, he sent her away laden with grain. (Ruth 3: 1-8, 13-15) "An open and shut case against Ruth," chime the religious scandal-mongers.

They choose to ignore these facts: Ruth had a good reputation in Bethlehem: "All the city of my people doth know that thou art a virtuous woman." (Ruth 3: 11) She could not have been moved by lust, as Boaz was many years her senior. The attraction could not have been money: there were young men who were rich: "Thou followedst not young men, whether poor or rich." (Vs. 10) Ruth did not come proposing illicit relationship; rather, "Spread therefore thy skirt over thine handmaid," which in symbol was a proposal of marriage. Brazen? No; for she added, "Thou art a near kinsman." (Vs. 9) Boaz was the one having the right to redeem, according to the levirate law of marriage, being near kinsman to both the husband of Naomi and the husband of Ruth. Naomi was too old to raise up seed, Ruth was substituted for her. Hence Ruth was properly reminding Boaz of his obligations under the levirate law. Boaz so understood her actions: "I will do to thee all that thou requirest." But what about the gift of grain religionists infer was a harlot's hire? Merely a token or pledge that the necessary action preliminary to fulfilling the levirate marriage would be carried out. The keeping of the matter secret? Just to allow time for Boaz to determine whether a kinsman nearer than he would meet the obligation. (Vs. 12) Premature revelation of events might affect his decision. That marriage, and not adultery, was the motive for the call is further shown by Naomi's query on Ruth's return: "Who art thou, my daughter?" In other words, "Are you now the wife of Boaz or not?"—Ruth 3: 11, 12, 16-18.

In due time Boaz settled what complications were involved, and, this done, declared: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance,



that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." "So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son." (Ruth 4:10,13) Thus the Lord Jehovah approved of and blessed Ruth and her union with Boaz. Her conduct was above reproach from the Almighty. How fully she was blessed by Him is shown by words recorded more than a thousand years thereafter: "The book of the generation of Jesus Christ, the son of David, . . . Boaz begat Obed of RUTH; and Obed begat Jesse; and Jesse begat David the king."—Matthew 1:1,5,6, *Am. Stan. Ver.*

The name "Ruth" means "friend, friendship; beauty, appearance". Just as Ruth showed friendliness toward Naomi and the typical Theocracy and was comely and virtuous in the sight of God and his organization, so likewise the class she prefigures associate themselves in unbreakable friendship with God and his chosen people and Theocratic organization. Shortly after Christ's coming to the temple A.D. 1918, and particularly around the year 1922, the "Ruth" class manifested themselves. They gave ear to the truth declared by the "Naomi" class, and the renovation of their mind that followed caused them to be transformed from religion to true Christianity. (Rom. 12:2, *Emphatic Diaglott*) As Naomi's arguments failed to stumble Ruth, so revealed truths as to testings and require-

ments of Christians did not cause the "Ruth" class to falter, but strengthened their resolves. They vowed lasting attachment to God's "woman", as did Ruth to Naomi. They for ever turned their back on modern "Moab", and faced the future with Jehovah's covenant people. This class works diligently in the season of harvest, but not as harvesters or reapers. Like gleaners, they are unprofitable servants in the field of the Chief Harvester, Christ Jesus (John 4:35; Matt. 13:37-39; Luke 17:10) Yet, they are fed spiritually and physically and are made a part of the bride of the Greater Boaz, Christ Jesus.

At the present time the "Ruth" class continues with the rest of Jehovah's witnesses making known the Kingdom truths. They speak of the doom of the Devil's world (postwar included), and draw attention to Jehovah's promised new world. They do not try to convert Satan's realm. Yet, just as the declared truth caused them to convert from religion to Jehovah's kingdom, the message they proclaim will attract additional thousands of converts. Note these words, addressed to God's "woman" Zion: "Thine heart shall fear, and be enlarged; because the abundance of the sea [seas of humanity] shall be converted unto thee." (Isa. 60:5) Let religion seek to patch up this battered old world of Satan: her postwar patchwork will only result in a final destroying rent. (Matthew 9:16) Those who will inherit blessings as did Ruth will attach themselves inseparably to God's organization.

## FIELD EXPERIENCES

### JEHOVAH'S WITNESSES IN ONTARIO, CANADA

"Less than two months ago, while at my usual Tuesday morning book study with Mrs. M——, I was suddenly interrupted by the door's opening and a young man's entering. He was only seventeen years old, but rather big for his age. He approached me and, looking very abused, said: 'I wish that you would come here and teach me sometimes.' Well, I had never had occasion before to be acquainted with this lad, and it hit me rather suddenly. Evidently he was peeved to think that, all the time I had had the study with his mother, I had not asked him in. He mentioned that he had more or less eavesdropped and what he had gathered sounded very good. He mentioned that he was not a bad boy, but that he did like smoking, a little game of pool, etc., but nothing really bad, and that this sounded like something he should have. I made a definite arrangement with the boy to have a study on the following Friday evening. Friday I arrived and the lad had another boy with him to hear what I had to say. We took up the Kingdom scriptures in the back of the 'Mizpah Bible', and after that I thought that they would never let me go. They were so thrilled that they took their Bibles after I left and went over to a neighbor's to tell him all about the Kingdom. After three studies only, mark you, he attended regularly at the Hall studies. He attends the study that I have with him, the *Thy Word Is Truth* study, the midweek book study, and the service meeting, and has joined the school for the Course in Theocratic Ministry. He has now taken a set of bound books, obtained a Mizpah Bible, and has expressed his desire to serve the Lord in the door-to-door work. All

this within five weeks. He has lost many of his worldly friends because of the stand he has taken for the great Theocracy. He has something with him to study at work during meal hour, and the other workers at the factory call him 'Pastor Brown' in order to ridicule him. Truly, the 'prodigal son' is coming home, and how privileged we are as ministers of the great God Jehovah to run out and meet and feed this class on the life-sustaining food from the Lord's table!"

### "I WAS DETERMINED TO SHOW TO SOME

of the Shreveport (La.) people that, although they had sent two of Jehovah's witnesses to the pen, that did not stop the warning. I used to meet ——— early in the morning, going down Texas Street holding *The Watchtower* high so all could see it. After they sent him away I did not see anyone else do this work. After my arrest in August, although they gave me a hard slap when taking my fingerprints, I went down Texas Street as I used to see him do. One morn the officer stopped me and asked to see the book. He said: 'Have we got to keep arresting you about these books?' I said: 'Your high courts gave us approval to go out with our books.' He carried me into a store to use the phone. When he got through he said: 'You can go this time, but don't let me catch you at it any more.' But there were two together this a.m. They did not arrest me, but one told me to get off his beat. After I told him the higher courts do not care and why should he complain, he said: 'Get off my beat.'"