



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXX SEMIMONTHLY No. 4

FEBRUARY 15, 1949

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

The WATCHTOWER.

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WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February is experiencing no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it is the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom are therefore making to all their contacts is a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just \$2 (American money) for the full set. Preferably the latest book, "Let God Be True", and one of the latest booklets, *The Joy of All the People* or *Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

"WATCHTOWER" STUDIES

Week of March 20: "The Comfort for the Displaced People,"
¶ 1-14 inclusive, also "A God Whose Purpose Cannot Fail,"
¶ 1-6 inclusive, *The Watchtower* February 15, 1949.

Week of March 27: "A God Whose Purpose Cannot Fail,"
¶ 7-25 inclusive, *The Watchtower* February 15, 1949.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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MEMORIAL FOR 1949

According to due reckoning, Nisan 14 will begin at sundown of April 12, 1949. This agrees with the Metonic or 19-year cycle, in harmony with which Nisan 14 began on the same date, April 12, in 1930. Therefore after 6 p.m., Standard Time, of Tuesday, April 12, of this year, all companies of God's consecrated people will convene at some agreed place and hour to celebrate the annual Memorial of Christ's death. Meeting should be formally opened with song and prayer, after which some consecrated person, a competent brother of the anointed remnant, if possible, should give a presentation, by reading or extemporaneous speech, on the meaning of the event. Then after a prayer for the divine blessing specifically on the Memorial bread and wine, these emblems should be served together for any of the remnant to partake of according to God's command through Christ. Let the emblems be unleavened bread and fermented red wine to correspond with what our Lord used. All persons of friendly interest, though not of the consecrated remnant, are cordially invited to attend and sit in their midst, to hear and behold all that takes place, for their own edification and their observation of the obedience of God's people to his commandments. Meeting should be closed with song and prayer, after any appropriate service announcements have been made.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

FEBRUARY 15, 1949

No. 4

THE COMFORT FOR THE DISPLACED PEOPLE

"Comfort ye, comfort ye my people, saith your God."—Isa. 40:1.

JEHOVAH had until recently a displaced people. No, we do not mean the fleshly Israelites of modern times, but we mean the Israelites after the spirit. Since A.D. 1918 the latter have been restored, and all nations are witness to this remarkable fact. This restoration of spiritual Israelites was long ago foretold and was foreshadowed by the reinstatement of his chosen people of old. Immediately after telling the Israelite king Hezekiah of the then approaching destruction of Jerusalem and the deportation of both the royal household and its subjects to Babylon, Jehovah's prophet Isaiah followed up with these words promising a restoration: "'Comfort, O comfort my people,' says your God; 'speak to the heart of Jerusalem, and call to her, that her time of service is ended, that her guilt is paid in full, that she has received of the Lord's hand double for all her sins.'"—Isa. 40:1, 2, *An Amer. Trans.*

² A comfort indeed it must have been for the Israelite captives in Babylon when the seventieth year of Jerusalem's desolation came and Daniel the prophet assured Jehovah's chosen people that the time of Jerusalem's hard service in exile was up; that the guilt for all her violations of God's law was now considered paid in full by her terrible experience; and that in her seventy-year-long desolation she had received a "double" or "full punishment", "according to the full measure," for all her sins. (Isa. 40:2, *Moffatt; Rotherham*) This meant that the royal city was to be rebuilt and repopulated with God's people and there they would worship him at his restored temple. Ah, yes, Jerusalem was the place where he had chosen to put his name, and so, not for the Israelites' sake, but for his own name's sake, he purposed to raise up Jerusalem and her temple again.—Ezek. 36:21-32.

³ But how was it possible to comfort God's captive people with a return to their homeland? By a straight route through the Arabian desert from Babylon to Jerusalem was a journey of at least 525 miles, over an almost trackless country. How were they to get back to their beloved country and to the site of the holy royal city? Why, by the way which their miracle-

working God would prepare, either direct through the wilderness or over a more roundabout way. The main thing was that he would go before them as their Leader. He would also act as their rearguard. That a whole people should be restored to the soil from which they had been uprooted seventy years previous, this would be the miracle of those times testifying to Jehovah's saving power as the only living God. Impossible as it might seem, he would provide a way to get back, because, almost two hundred years in advance, he caused his prophet Isaiah to utter these words for the comfort of his displaced people: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."—Isa. 40:3-5, *Am. Stan. Ver.*

⁴ It was not really for Jehovah himself that the way through the desert must be prepared. It was actually for the more than 49,000 Israelites that returned in one body to Jerusalem. For these the highway through that wild country must be cast up in certain places, leveled off in other places, and smoothed out like a plain elsewhere. As for Jehovah God personally, he would go invisibly before them as a trusty Guide, careful for the well-being of his faithful remnant of worshipers and fully able to bring them safely to their destination. Centuries before that he had demonstrated how he could do so, when he brought his people out of Egypt, through the desert, and into the Promised Land, while the "angel of Jehovah" went before them in a pillar of cloud by day and a pillar of fire by night. All of Jehovah's enemies had sought to destroy the chosen people upon whom his name was called. Now it would be to his eternal glory for him to deliver his helpless people from mighty Babylon and restore them to his holy worship at his temple in their God-given land. By accomplishing this marvelous restoration and by

1, 2. How did God foreshadow restoration of spiritual Israel?
3. How and by what way would his displaced people return home?

4. How would Jehovah's glory be revealed and all flesh see it?

reviving his worship at Jerusalem the "glory of Jehovah" would be revealed before all Gentile nations, and flesh of all races, nations and peoples would see it. Like it or not, they would be forced to see that Jehovah is the living and true God and that long before this he had spoken it and now he had done it. This fulfillment of purpose would vindicate his name, word and all-power.

GRANDER AND FINAL FULFILLMENTS

⁵ That miraculous fulfillment, occurring in 537 B.C., is not all there is to the prophecy of Isaiah 40:1-5. It has grander fulfillments. This is made certain for us by the application that the inspired Christian writers make of Isaiah's prophecy, chapter forty. The gospel writers Matthew, Mark and Luke specifically tell us that John the Baptist was a fulfillment of Isaiah 40:3, concerning the voice crying in the wilderness. (Matt. 3:1-3; Mark 1:3-5; Luke 3:1-6) Even John, under inspiration of God's spirit, identified himself as a fulfillment. When asked by the religious authorities of Jerusalem who he was, "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." (John 1:23, *Am. Stan. Ver.*) Necessarily, then, to agree with the full prophecy, the command applied in John's day, "Comfort ye, comfort ye my people, saith your God." The way to be prepared must be for the comforting of God's people. The comfort must be by delivering them from enemy power, power like Babylon's. How so?

⁶ True, when John the Baptist appeared in the wilderness of Judea A.D. 29, the Israelites had been resettled on their homeland for more than five hundred years. But, though back in their Promised Land, they were without a king and kingdom of their own. They were subject to Gentile domination which had continued uninterrupted since 607 B.C. when Jerusalem fell before the crushing power of Babylon. Many Israelites still hoped in God's promised kingdom. For such it was not only a startling announcement but also a comforting message that John began crying out in the wilderness: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2) Surely that kingdom meant deliverance! How full a deliverance they did not then appreciate. It needed to be from more than the aggressive Roman empire, for they were also subject to the more oppressive power of sin, whose author is Satan the Devil. Their being unable to keep God's law delivered to them by the prophet Moses should have made the Israelites keenly realize their bondage to sin, for by that law a knowledge of sin was meant to be imparted to God's chosen people.

⁷ The principal freedom to be desired, therefore,

was deliverance from bondage to sin and bondage to the Devil's organization. God's kingdom alone could bring that deliverance, and John was announcing that this kingdom was near. He was sent to prepare the way for Jehovah God to lead his people into that kingdom. John did so by preaching a course of repentance for those Israelites who realized their bondage to sin and the Devil. Thus he prepared them to accept the Messiah, the Redeemer from sin, by whom God would lead them into the freedom of the kingdom of God.

⁸ When the Messiah, Jesus Christ, appeared, he preached the truth to them, and he said this truth would make them free. He said he came to give his life a ransom for the many who would believe him to be the promised Savior. His ransom sacrifice procured God's forgiveness of their sins and their freedom from divine condemnation. The Messiah's name was called "Jesus", because, as Jehovah's angel said, "he shall save his people from their sins." For those who accepted him and became his people, the "warfare" or time of hard service to sin and the Devil was accomplished, was past, and their iniquity was pardoned, and their receiving from Jehovah's hand the full punishment or "double" for all their sins was finished.

⁹ John's preparing of Jehovah's way for the Israelites began six months before he baptized Jesus as the Messiah. Some forty days later he pointed the Israelites to Jesus as the Messiah, with the words: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) About six months after this John was cast into prison by King Herod. So John's preparing of the way in the desert continued for little more than a year. Yet it succeeded in putting those Israelites who longed for deliverance from the bondage of sin and the Devil in touch with the King who represented Jehovah God.

¹⁰ It was after John was thrown into prison that Jesus went into Galilee and there began preaching the message of deliverance, "Repent: for the kingdom of heaven is at hand." (Matt. 4:12-17) Then Christ Jesus as Jehovah's Representative began leading the repentant remnant of Israelites over the highway toward freedom from the bondage to religious errors, sin and the Devil's organization, into peaceful relations with Jehovah as heavenly Father and into blessed connection with the kingdom of heaven. They got free from the Jerusalem on earth, which was "in bondage with her children", and they became the children of God's "woman", the "Jerusalem which is above". As Paul said to genuine Christians: "But Jerusalem which is above is free, which is the mother of us all. So then, brethren, we are not children of the bondwoman, but of the free."

5, 6. Who was the "voice of one crying", and with what comfort?

7, 8. What was the principal freedom, and how was it to be obtained?

9, 10. How did John prepare the way, who led over it, and to what?

(Gal. 4: 25, 26, 31) Here, indeed, was a deliverance from bondage in a situation out of God's favor, just as much as the deliverance of the Israelites from Babylon more than five centuries earlier. It was accomplished through Jehovah's Son, Christ Jesus, who said: "If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

¹¹ That which attracted the Israelites from all parts of the earth and induced them to follow Christ Jesus over the highway through this world's wilderness was God's kingdom, which Jesus proclaimed. Jesus was the One whom God anointed with his spirit to be the King in that Government, so that Jesus could correctly say to the Jews among whom he stood: "The kingdom of God is among you." (Luke 17: 21, *marginal reading*) Thus God's kingdom, as represented by his King Christ Jesus, was the great Signal that the Lord God raised up. This was particularly so after Jesus died a faithful death, was resurrected and glorified in heaven and then he poured out the holy spirit upon his consecrated followers from Pentecost onward. Led by that spirit after Pentecost the faithful remnant of repentant Israelites marched to the Signal over the highway that had been prepared to lead to it. This was the early spiritual fulfillment of Isaiah's prophecy: "Pass through, pass through the gates, prepare the way of the people; grade up, grade up the highway, clear it of stones; raise a signal over the peoples." (Isa. 62: 10, *An Amer. Trans.; Moffatt*) Jehovah God thus gave his people the vital spiritual deliverance by bringing them out of worldly bondage into the Kingdom privileges with his Son Jesus Christ. The "glory of Jehovah" was thus revealed, and all flesh saw him in the role of Deliverer. First the Israelites saw it with appreciation, and then the rest of the nations on earth. It was as Jehovah God has spoken.

SINCE A. D. 1918

¹² However, these events of the first century did not make the fulfillment of the prophecy complete. They could not. At that time the anointed King of God's kingdom had only made his appearance on earth and laid down a ransom sacrifice for his people and had gone back to heaven to sit at Jehovah's right hand. God's kingdom by him did not then begin. The "seven times" that were allowed for uninterrupted Gentile domination of the earth had yet many centuries to run. Extending 2,520 years from Jerusalem's destruction in 607 B.C., they ended first in 1914 (A.D.) Then came Jehovah God's own appointed time for him to take his rightful power over earth and begin to reign toward it by his anointed King Christ Jesus. The signs which Jesus foretold for the end of this world prove that Jehovah's kingdom by

him began exercising power toward our earth that year, for in 1914 those predicted signs started fulfilling, beginning with World War I. These signs included a great persecution of those Christians who were proclaiming the end of the Gentile times and the start of God's kingdom by Christ Jesus. (Matt. 24: 7-14) There were many inducements to fear applied by the enemy to these witnesses of Jehovah. Violent demonstrations of opposition were made and unjust restrictions were placed upon their activities. As a result they were dragged into a captive state, like that of the exiled Israelites in Babylon.

¹³ Jehovah God was displeased at their manifestation of fear and their inaction at a time when the Kingdom was to be preached to all the nations. Under his indignation they suffered in captivity at enemy hands. (Isa. 12: 1) But he did not leave them comfortless. When they had experienced their term of hard service and paid the full measure of punishment for their failure in God's service and righteous cause, he sent the evidence that their iniquity had been pardoned. In 1919, the first postwar year, the great comfort came. By his King Christ Jesus at the temple Jehovah God began releasing his repentant people from their Babylonish captivity. Then a voice was heard through the unfolding Word of God, bidding his captive people go forth from their captivity of fear and religious ignorance. Follow Jehovah's King and Leader for you, Christ Jesus, over the highway through the wilderness of this world back to the true and fearless worship and service of Jehovah God. As the Establisher of the Kingdom, he raised up Christ Jesus as the great Signal on the heavenly Mount Zion, and to this great royal Signal all peoples seeking peace and happiness under a perfect, righteous Government must assemble. They must take their stand on his side and identify themselves with the Kingdom so as to gain everlasting life and deliverance from this world doomed now to an early destruction. They must lift up or raise this Signal on earth by making Christ known as the rightful King of this earth which is God's footstool.

¹⁴ A courageous remnant of Jehovah's faithful witnesses responded to the "voice" that called attention to the "way of Jehovah" through the wilderness of the postwar world and they resumed their testifying to His kingdom by Christ, but with increasing fearlessness and boldness. In that marked year of 1919 there were upward of 7,000 of them that assembled in an eight-day international convention at Cedar Point, Ohio, at the beginning of September, in order to encourage one another in the Kingdom work and to receive up-to-date working instructions. As the years went on, more and more of such spiritual Israelites responded to the voice to go over this

11. How in this case was Jehovah's glory revealed? and who saw it?
12. Why was that not the complete fulfillment of the prophecy?

13. When and how did God then begin to comfort his people?
14. Since then, who have come over this "way of Jehovah"?

highway of truth and consecration, over which Jehovah by his King at the head of his consecrated witnesses was leading them back to his favor and to his Theocratic organization. Today, thirty years since the beginning of that march, there are 25,395 such spiritual Israelites who have identified themselves at the past Memorial of Christ's death throughout the earth. Besides these, there were 350,998 persons of good-will that attended this Memorial celebration.

They openly showed their association with the remnant of spiritual Israelites in worshiping Jehovah as God and in rendering allegiance to Christ Jesus as his anointed King of the New World. All these 376,393 had been displaced persons in the Babylonish world, but now they had been brought over the "highway" and restored to Jehovah's Theocratic organization and its service. How comforted they are!

A GOD WHOSE PURPOSE CANNOT FAIL

PERSONS acquainted with the wilderness of hard, trialsome experience through which Jehovah's witnesses have traveled during these thirty years since 1919 will concede that the above-mentioned assembly of 376,393 of the spiritual remnant and their earthly associates of good-will is marvelous. It is solid proof that Jehovah is a God whose purpose cannot fail. Once spoken, his word stands and will never be recalled, no matter how much time may intervene before it is completely fulfilled. This is the import of Isaiah's words next following his prophecy on preparing the "way of Jehovah", namely: "The voice of one saying, Cry. And one said, What shall I cry?" Listen, all peoples and nations, to what the cry must be. This: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40:6-8, *Am. Stan. Ver.*) Faced with that statement, who can deny that the vindication of God's Word is of vaster importance than saving human flesh?

* To God the Creator how insignificant a man is, yes, all the people! Together, they all are like a large field of grass or green vegetation that takes just a hot wind of Jehovah's creation to scorch to a crisp. Even "the rich", who are like the flower among the general vegetation, are no more enduring: "for the rich will pass away like the flower of the grass—up comes the sun with the scorching wind and withers the grass, its flower drops off, and the splendour of it is ruined: so shall the rich fade away amid their pursuits." (Jas. 1:10, 11, *Moffatt*) How these rich will howl, how much more they will howl than the rest of mankind, when the "breath of Jehovah" at the battle of Armageddon sears all their worldly beauty! Then as never before the "word of our God" will stand forth as unfailing truth, fully proved to his glory, and all those who stick to that Word of truth will live on with it.

* This Word is the good news that God has provided about his coming kingdom. The inspired apostle Peter makes this interpretation sure for us. Addressing those who have been born to a new and spiritual life through the word of our God, he says: "The word of God who liveth and remaineth for ever. For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you." (1 Pet. 1:23-25, *Douay*) This is the gospel of salvation through God's kingdom. This gospel message, reinforced as it is by the setting up of his kingdom A.D. 1914, has been preached by his witnesses particularly since coming over the highway in 1919.

* Thus God's prophetic words through Christ have endured during the nineteen centuries since first they were spoken, and now, in these years since World War I (A.D. 1914-1918), they find their fulfillment in the Kingdom proclamation by Jehovah's witnesses, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) During those nineteen centuries humankind has grown up and died off like grass, but God's written Word has survived all the efforts of the Devil to destroy it. It has lived on and today is coming true despite the most intense political and religious opposition. How foolish of the blades of human grass to think they can defeat God's expressed purpose and word!

* Knowing his power to accomplish his good purpose, Jehovah God is not afraid to declare it openly before all the Devil's crowd. For example, he not only foretold the exile of his ancient people to Babylon but also announced his merciful purpose to regather them and lead them back to their homeland, there to serve him and to worship him at his rebuilt temple. In 537 B.C. a remnant of Israelite exiles left Babylon and came back over the highway through the wilderness to Mount Zion where King David and

1. Of what is the assembly last year of 376,393 a proof?
2-4. What is that word enduring forever? and who preach it?

5, 6. Why did God openly declare his purpose, and by what means?

his long line of successors had sat on the throne. Back they came to the capital city Jerusalem where they used to gather to God's temple, and to the cities of Judah where they had lived and enjoyed the fruits of the land. But that first fulfillment of his prophecy was merely an illustration. It showed how he would make a larger gathering and restoration of his people at the climax of the Devil's organization. All the world would be against it, but Jehovah would carry out his purpose just the same. He would do so after he had defied all the rulers of this world and had set his King Christ Jesus upon the throne in the heavenly height of Zion as the new Ruler brought forth from his "woman", his Theocratic organization which is Jerusalem above. The time came in 1919 (A.D.). His people on earth were somewhat disorganized and bewildered. They must be notified of the arrival of the time of restoration. The ruling factors of this world would never decree their restoration. So by his royal Messenger at the temple, Christ Jesus, Jehovah God sounded the call to restoration. The facts prove that, as a means of communication, he used the Watch Tower Bible & Tract Society. The prophecy says:

"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."—Isa. 40: 9-11, *Am. Stan. Ver.*

LIFT UP THE VOICE WITH STRENGTH, UNAFRAID

'The one addressed as the teller of good tidings is in the feminine gender in the Hebrew text. Accordingly the commentator Clarke renders the verse, "O daughter, that bringest glad tidings to Zion," and Rotherham renders it, "To a high mountain get ye up, O heraldess of Zion, lift high with strength your voice, O heraldess of Jerusalem, lift it high, do not fear, say to the cities of Judah—Lo! your God!" (*Marginal reading*) This heraldess or herald-band would be like the rejoicing band of women under Moses' sister Miriam, when they danced and sang at Jehovah's deliverance of his people from the Egyptians at the Red sea and said: "Sing ye to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. 15: 20, 21, *Am. Stan. Ver.*) Also, the heraldess or herald-band would be like the women who celebrated Jehovah's victory over the Philistines by his mighty warrior

David. As we read: "On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy and cymbals; as they danced, the women sang to each other, Saul has slain his thousands, David tens of thousands!"—1 Sam. 18: 6, 7, *Moffatt*.

* Psalm 68 is another prophecy of deliverance and restoration, and it calls attention to the same joyful "heraldess" or herald-band, saying: "The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 68: 11, *Am. Stan. Ver.*) But in our day even the persons of good-will courageously catch up the public announcement of restoration for all who seek Jehovah's worship, as illustrated by the daughter of Jephthah when he returned from victory over the enemy oppressors. "And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances."—Judg. 11: 34.

* In fulfillment of the prophetic command at Isaiah 40: 9-11, now is the time for us to announce with joy the restoring of the free and fearless worship of the living and true God in the earth, and hence the time to say to all those who hope in Jehovah's kingdom promise: "Behold, your God!" This God lives! His Word stands forever! He never fails his word, but always remembers it and vindicates it by carrying it out in due time. This is therefore no time to hold back timidly or to hole up in some underground retreat. You members of his faithful remnant who are equipped with the message of restoration, show yourselves openly as an organization upon a mountaintop. Get up higher than the housetops, where your voice of proclamation will carry far and wide. Lift up your voice powerfully and boldly and let all mankind, all nations, know that Jehovah God lives and has restored you to his pure worship within his Theocratic organization. Let others see and hear the freedom of worship he has given you and so encourage them to take advantage of the highway to liberty which God by his King Christ Jesus has caused to be prepared. Assure them that God will welcome them to his organization under his now established kingdom by Christ Jesus.

¹⁰ Let the message be heard by persons in all nations who have a heart desire to know the true God, Jehovah, and to worship and serve him with the freedom that the truth imparts. In 1914 this Sovereign of the universe came as a Mighty One and set up his kingdom with reference to our earth, "his own arm having won him the kingdom." (Isa. 40: 10, *An Amer. Trans.*) Christ Jesus his Son acts as an "arm" of strength for him. Because this Son showed himself faithful when on trial as a man on earth and

7. S. Why is the 'teller of good tidings' addressed as a female?

9. For what message and course of action is it hence the time?

10. How did Jehovah come as a mighty one and his "arm" rule for him?

gave up everything for the kingdom of God, Jehovah installed him upon the throne at the end of the Gentile times A.D. 1914. He must act as a royal "arm" of power for Jehovah. The first thing this Arm did was to hurl Satan the Devil and his wicked angels out of heaven and down to our earth, God's footstool. In 1918 Jehovah sent his royal Son to the temple for judging work at the house of God. Through this Son as judge, Jehovah deals out his rewards to those who lovingly serve him, but his recompenses to the foes who fight against his kingdom.

¹¹ One of his works since A.D. 1918 is that of regathering his scattered, disorganized, captive sheep. Like a tender shepherd Jehovah regathers them and brings them back to him. He uses his King at the temple as the Good Shepherd to lead them with the greatest of care over the highway through the wilderness back to Jehovah's Theocratic organization. First of all, his Good Shepherd regathers and leads back the faithful remnant of his "little flock" of Kingdom joint-heirs. Jehovah, by his strong right "arm" Christ Jesus, gathers the weak and young believers and bears them up like lambs, carrying them along in the bosom of his loving favor and heartfelt compassion. Out of consideration of those who have children whom they are bringing up in the "nurture and admonition of the Lord", Jehovah by his Good Shepherd does not overdrive his flock lest parents and children should die spiritually. He shows the same merciful consideration for the spiritual welfare of his flock that the patriarchal shepherd Jacob did, when he explained to Esau and said: "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die." (Gen. 33:13) Moreover, the faithful remnant of the "little flock", like ewes, are spiritually nourishing the great multitude of sheeplike persons of good-will. The Good Shepherd said he had "other sheep" in mind and that one day he would gather these. (John 10:16) His parable of the sheep and the goats is now having its fulfillment at this end of the world, producing the proof that he is now gathering and leading his "other sheep" over the highway. (Matt. 25:31-46) All his obedient followers are at present rewarded with a share in this gathering work.

HOW GOD SIZES UP THE NATIONS

¹² More and more the facts show that God's ways are not the ways of sinful men, and his thoughts are different from man's. The nations of this world never had any thought of the restoration of Jehovah's witnesses to his organized service. With a vindictiveness against the God whom these witnesses worship the nations determined to destroy them during World

War I, particularly in 1918. They rejoiced over their seeming success in crushing them, never to rise again. They never did count on Jehovah's resurrecting them from their deathlike captivity under oppressive world powers. They were opposed to their restoration in 1919, and now that they have been so amazingly restored the nations would like to lead the witnesses of Jehovah back to exile and captivity. In unfair ways they use political, judicial, legislative, military and religious means to obstruct any "other sheep" that would like to respond to Jehovah's message of restoration that is now being fearlessly proclaimed by his witnesses upon the mountaintop. The enemy would like to tear down the royal Signal, Jehovah's enthroned King Christ Jesus, that his restored people are courageously lifting up before all nations for all lovers of liberty, truth and perfect government to assemble to it, going over the highway prepared through the worldly wilderness. But what are all these enemy nations when compared with God?

¹³ Can men and nations turn back the tide of the mighty seas? The seven seas cover about three-fourths of the earth's surface, and yet to Jehovah they are like a bit of water in the hollow of one's hand. To him the heavens that seem so broad when swept by the most powerful telescope from horizon to horizon are, for distance, like the few inches of measure from the end of a man's thumb to the tip of his little finger when the hand is spread out. Human scientists, by mathematical calculations, have tried to figure out the weight of our earthly globe, but Jehovah can scoop up all of earth's dust as with a peck measure and can weigh the towering mountains and rolling hills in a small pair of scales. The worldly nations have produced many brainy men, wise in the wisdom, philosophy, sciences and religions of this world. Yet where has there been one of these to interpret God's written Word or to advise him what to do under present conditions or to dictate to him what to do in the future? Very properly the prophet Isaiah asks the question:

¹⁴ "Who has measured the waters in the hollow of his hand, and ruled off the heavens with a span, and inclosed in a measure the dust of the earth, and weighed the mountains with a balance, and the hills in scales? Who has directed the mind of the LORD, and instructed him as his counselor? With whom took he counsel for his enlightenment, and who taught him the right path? Who taught him knowledge, and showed him the way of intelligence? Lo! the nations are like a drop from a bucket, like fine dust in the scales are they counted. Lo! the coastlands weigh no more than a grain."—Isa. 40:12-15, *An Amer. Trans.*

11. How since 1918 has Jehovah acted as a compassionate Shepherd?
12. What attitude and conduct do nations show toward restoration?

13, 14. How do heaven, earth and human minds compare with God?

¹⁵ How this divine size-up of all nations and political governments, from the United States of America on down to Vatican City, ought to humble them! But does it? No! They refuse to adopt God's viewpoint and keep on scheming and working against his good purpose to bless all mankind by his kingdom under Christ. They pride themselves on their own cultures, civilization, achievements and national and religious traditions. Yet never have they contributed one thing to Jehovah's wisdom, understanding and intelligence. They show they despise his wisdom, intelligence and advice, for they despise and persecute his witnesses who do depend upon him alone for knowledge, wisdom, counsel, direction and help and who preach his Word alone. At the same time the nations, to pretend to be godly, claim to make great sacrifices and offerings to him at the cost of large sums of money and of countless human lives. But suppose they were to take as firewood all the vast forests that anciently covered the Lebanon mountains and were to offer all the beasts that roamed those mountains. Even then this tremendous holocaust would not be an adequate sacrifice to him. It would not be worth the value of the ransom sacrifice of his Son Jesus Christ. As the prophet Isaiah goes on to say: "Even Lebanon is not fuel enough for him, nor its cattle a sufficient sacrifice. Before him all the nations are as nothing; to him they are but empty and inane*." (Isa. 40: 16, 17, *Moffatt*) As for successfully resisting his purposes, they might as well be nothing. He will literally reduce them to an empty waste at the impending battle of Armageddon.

IMPOSSIBLE TO MANUFACTURE A LIKENESS OF HIM

¹⁶ Jehovah God can do things it is impossible for his creature man to do. No man can behold him and live. In fact, no men, either the Israelites when receiving the Ten Commandments at Mount Sinai or the personal disciples of Jesus Christ, ever saw the shape of Jehovah God. Why, then, should any man, rich or poor, make an idol image and say that it is God or pictures God? Almighty God does not worship any man or animal that He created, and why, therefore, should man worship any animal or even any fellow man or any thing that man can make? To turn intelligent man away from worshiping the true God, Satan the Devil induces man to worship the things God created, or even to worship the things that man himself fabricates. In the second of the Ten Commandments Jehovah God commanded his people not to make any likeness of any creature and then to idolize it. (Ex. 20: 1-6) He exposes the foolishness

of such a religious course by saying through his prophet: "To whom, then, would you liken God, or what likeness would you place over against him? An idol! the smelter casts it, and the goldsmith overlays it with gold, and fastens it with silver links. He who [because too poor to offer gold or silver for a metallic idol] would provide himself with an image of wood chooses a tree that will not rot; then seeks out a skillful workman to set up an image that cannot move."—Isa. 40: 18-20, *An Amer. Trans.*

¹⁷ In these days the vital question is, Who is God? Besides the many local gods and idols set up by the various peoples and religious systems, today more than fifty nations of the world get together and form a league, an international organization called "United Nations". To them it is an image of human wisdom, international control and world salvation. The leading nations work at it, set it up for worship by all mankind and then contribute to its maintenance and operations and build a capital city for it. A blasphemous substitute this is for the real Ruler, the only Hope of mankind and Source of saving power, namely, Jehovah God. Contrary to helping the human mind to focus attention upon the real thing, it takes the mind off Jehovah God. These idolaters get to fearing this grotesque man-made representative of Deity more than they fear the real God. Since God is beyond our comprehension, how unbecoming it is for us to compare anything within our imagination with him! How belittling, how undignifying it is to God to represent him as like any created thing we know! Since God does not worship the things he creates, then for us to be godlike we should not worship anything that man makes. If it is disobedient to do honors to make-believe images of God, whom we have not seen, how much more insane and disobedient it is to render worship to an image of a creature we have seen! So let us not deify any visible creature.

¹⁸ For an answer to the question, Who is God? hear the prophet Isaiah say to idol-worshippers: "Have ye never taken note? Have ye never heard? Hath it not from the beginning been told you? Have ye not been led to discern, from the foundations of the earth? It is he who sitteth upon the circle of the earth, while the inhabitants thereof are as grasshoppers,—Who stretcheth forth as a curtain the heavens, and spreadeth them out as a tent to dwell in; who delivereth dignitaries to nothingness,—judges of earth like a desolation hath he made: scarcely have they been planted, scarcely have they been sown, scarcely hath their stock begun to take root in the earth when he hath just blown upon them and they have withered, and a whirlwind as though they had been chaff carrieth them away."—Isa. 40: 21-24, *Rotherham*.

* *An American Translation* reads: "Blank ciphers he counts them." But the Hebrews had no "blank cipher", like our zero, to stand for nothing.

15. To what extent is sacrifice by the nations insufficient?
16. Why is it unbecoming to worship God through idol-images?

17, 18. Who should idol-worshippers take note that God is?

¹⁹ Without feeling any personal embarrassment Jehovah's witnesses are boldly declaring who God is. The time is here for men and nations to take note of who he is. Man's simple intelligence, upon beholding the visible wonders of nature, should instruct him that the supreme, all-harmonizing Creator of all these things is the true God, so high above all visible creation that nations are like swarms of grasshoppers and cannot view him. It is his scheduled time for his kingdom by Christ to rule the earth. Do the nations, either singly or as United Nations, think they can for long stand in the way of his rightful kingdom and endure? Do they think they can now force him to recognize them or their United Nations or other future world government as the de facto government of the earth? Do they think themselves entitled to de jure recognition, either by a lawful title in their own right or by right derived from the people? How foolish for them to think so!

²⁰ At the universal war of Armageddon Jehovah God will painfully show them they are not the de facto or actual government of the earth since A.D. 1914. As for de jure recognition by him, he let the Gentile nations have "seven times" of domination over the earth from 607 B.C. to A.D. 1914. But this was not as of their own right. It was out of his permission and toleration of them until the time came for him to inaugurate his own rightful Theocratic Government. Romans 13:1-4 does not say they ever had a de jure title from God to rule. Now, since 1914, his kingdom by Christ is the only de facto and de jure Government. Only for just a little longer now will the nations go on defying that fact and persecuting his witnesses for preaching the Kingdom message to the people. The rulers may go on building up and strengthening their United Nations or other form of world government in hope of perpetual peace, prosperity and order. But scarcely will they have it planted, sown and rooted in the earth, when Jehovah God will suddenly blow at them in his hot displeasure. It will wither like a puny plant. His raging storm of Armageddon will sweep away their strongly entrenched organizations like straw and chaff. Down to nothing will come their highly exalted, much betitled nobles. Their religious and political judges and rulers of this world will be ruined, the idol-gods that they have made and upon whom they call for help being unable to save them from destruction at the hands of the living and true God whom they hate and offend. Only by their destruction at Armageddon will the issue of who is God and de jure Sovereign over all be settled.

²¹ Is it not, then, high time to quit resting our hope and trust in princes, religious and political, and in man-made national and international structures, and

to render to God the faith, hope, trust, worship and service that are his due? These rightfully belong to him pre-eminently above all other things that belong to "Caesar". Honor God by getting a proper conception of him according to his Word, and then order your life according to that Scriptural conception. Lift up your eyes to the visible heavens and read the instruction they convey about the living and true God in the light of the written revelation he has given us in the Holy Scriptures.

²² Do not make any visible creature your god by rendering to it what is owing to Jehovah God only. By the mouth of Isaiah he continues reasoning with intelligent men, saying: "To whom, then, would you liken me, that I should be equal?" says the Holy One. 'Lift up your eyes on high, and see! who created these? He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing.'" (Isa. 40:25, 26, *An Amer. Trans.*) Viewing the arch of the northern heavens through the giant, 200-inch telescope atop Mount Palomar, man is for the first time seeing hosts of stars that till now were missing from his limited vision, but not missing from God's endless universe. Not one of these fails to appear as man's vision penetrates farther into the skies, because the great might and strong power of a supreme, personal Creator put each celestial body there. He knows each one is there, and he calls them all by names he has given, and not the names of mythology. How, then, can we liken their Creator to anything at all as his equal?

NO REASON FOR GETTING EXHAUSTED

²³ This almighty Creator, this rightful Sovereign of the universe, is the One whom Jehovah's witnesses own and confess as their God. For bearing witness to him and his benevolent purpose they have suffered unspeakable persecution since A.D. 1914 at the hands of all nations and religious systems, just as Jesus predicted. (Matt. 24:9-13) The persecutions cleave to us and threaten to grow worse, and the omnipotent God lets us suffer the denial and treading down of our rights by religious, political and judicial persecutors. To outside onlookers it might seem to be unbearable. Even the persecutors look and hope earnestly for the time when the mounting, spreading persecution will compel Jehovah's witnesses to renounce the true God and his King and to forsake his worship and witness work. But there is no reason for Jehovah's witnesses to begin to think that their experience of continual suffering and reproach is overlooked by him and that he does not care about protecting and vindicating our rights on earth. There is no reason for us to fear that if this permission of

19, 20. Shortly how will God deal with human rulers and judges? Why?
21. What course, then, should we take toward God?

22. Why does a look at the heavens show we cannot liken God to anything?
23. What do we suffer for the Creator, but never beyond enduring?

world-wide opposition and persecution keeps up much longer human endurance will be put to the limit and we shall simply have to give up. Says the prophet Isaiah:

"Why should you say, O Jacob, and speak, O Israel: 'My way is hidden from the Lord, and my rights are passed over by my God?' Have you not known? Have you not heard? The Lord is a God everlasting, the Creator of the ends of the earth. He does not faint, nor grow weary; his insight is unfathomable. He gives power to the fainting, and to him that has no might he increases strength. Though the youths faint and grow weary, though the young men fall prostrate, they that wait on the Lord shall renew their strength, they shall mount on wings like eagles, they shall run and not be weary, they shall walk and not faint."—Isa. 40:27-31, *An Amer. Trans.*

"Under earthly hardship and persecution, far be it from us to complain or take offense against God and his Theocratic organization and fall away. He who sustains the universe everlastingly, without slumbering day or night, can uphold us for as long as he permits the Devil's world organization to carry on and push its persecution of us. He who knows by name all the stars he created in the heavens must certainly know each of the loving men and women that have consecrated themselves to him through Christ the King, and he will never forsake them to the enemy's power. The enemy will wear out their own strength and might in devilishly opposing and battering against His purpose. From him as an inexhaustible source of strength we his consecrated

people can draw fresh strength under each new difficulty and trial, even if worse than any previous. Youths and young men in the Devil's worldly employ will faint, wear out and collapse, but God will vindicate his power by renewing the strength of his faithfully enduring people.

"In 1919, instead of continuing to lie prone in the dust in defeat, Jehovah's people arose at his call to service. In his strength they mounted up as if on the wings of eagles to spiritual heights of blessing and service. As if on powerful, broadly spreading wings they continue to soar aloft and sweep about high above human sordidness in the glorious, refreshing freedom of the heavens. The race course that they run to the prize of everlasting life in the new world of righteousness will not wear them down to giving out before grasping the prize. The Almighty God assures us he will have on earth a people that can walk on in the way of his righteous service and never faint and drop out. He has lived up to his promise and has renewed the strength of the aged remnant to carry on through these thirty years since 1919. Because they continue to wait upon him so trustfully, he will maintain their strength till the finish of the witness work. He will also strengthen the "rising generation" of consecrated persons of goodwill who join the remnant in the precious service of Jehovah God and his reigning King Christ Jesus. The invincible God will do this, because his purpose cannot fail. Before all living creation in heaven and in earth it will be gloriously accomplished to his eternal vindication and for the everlasting blessing of all who love and serve him.

24. Why under hardship need we never complain, take offense and quit?

25. How have those who trusted Him fared and will they yet fare?

AN EFFECTIVE MEANS FOR RELEASING MANKIND

DEATH was the penalty provided for menstealing. (Ex. 21:16; 1 Tim. 1:9, 10) Modern menstealers demand a ransom in money for the release of their victim to the bereaved ones, but the ransom of which the following article treats is a different kind of ransom for procuring the release of mankind from their fallen condition and from death.

The first translation of the Holy Scriptures was from Hebrew into Greek, and thereafter the Christian Scriptures were written by Christ's apostles and disciples in Greek. Now, there is a Greek word, namely, *lytron*, which means "something with which to release or loosen", that is, a redemption "price". It is the word occurring at Matthew 20:27, 28 and there translated "ransom", as follows: "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM for many." Here the Greek word *lytron* (ransom) is followed by the preposition *anti* meaning either *instead of*, *corresponding to*, or *in behalf of*. This arrangement of noun and preposition

(*lytron anti*) is just the reverse of the compound Greek word, at 1 Timothy 2:6, namely *anti-lytron*. At Matthew 20:28 above quoted the *anti* could not mean "exactly corresponding" in price, because the lifeblood of Jesus Christ the speaker was not exactly corresponding to the "many" for whom he laid down his life, but it was "in behalf of" these many. At 1 Timothy 2:6, however, the *anti* does mean "exactly corresponding", and corresponding in what way is shown us by Deuteronomy 19:21, which shows that the human life that buys and releases must be a price exactly corresponding to the life that was forfeited by Adam. Hence the life that Jesus laid down must be equivalent to the forfeited human life that he ransoms for the many who accept the benefit of the ransom.

Another record of Jesus' words on this subject is found at Mark 10:44, 45, reading: "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [Greek: *lytron anti*] many." Jesus gave no money ransom but gave his perfect human

life a ransom in behalf of many descendants of Adam. Jesus bought for such the full and complete life, with the right to it, for as many of mankind as would comply with God's fixed rules for gaining eternal salvation. Certainly Jesus did not come to save and give his life for the willfully wicked. True, he did die for us while we were God's enemies, as we read: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5: 8, 10) However, the persons referred to here as *we* and *us* do not include the willfully wicked, but those who accepted the benefit of Christ's ransom sacrifice and whom the apostle Paul addressed at chapter 1 verse 7 as "saints".

At 1 Timothy 2: 3-6 we read: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom [*antilytron*] for all, to be testified in due time." The sum of this inspired statement is that God is no respecter of persons. It is his will that all kinds of men should be saved and come to the knowledge of the truth. Despite there being so many kinds of men, there is but one God and but one mediator between this one God and all men, and that one is Christ Jesus, who gave himself a ransom, or corresponding price, in behalf of all, that is, all kinds of men and all of such as seek salvation in God's appointed way.

Manifestly the meaning here is that Christ Jesus is the Mediator of all who are brought into the new covenant to do the will of Jehovah. Hence it is plain that the ransom sacrifice of Jesus does not automatically benefit every individual man, whether such man wishes so or not; but only those men receive the benefits resulting from the ransom who first seek the way of righteousness and believe on God as the Almighty Supreme One and on the blood of his Son as the means of salvation, and who then willingly agree to do God's will. Without Christ Jesus, the Mediator, no man could be reconciled to God. Jesus has bought the human race with his own perfect blood, and he releases from the disability of sin only those who are willing to be delivered and saved to life eternal.

God has shown his mercy to sinful men, Adam's offspring, and this is the result of his loving-kindness. Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus only those believing in him are rescued from perishing. Jesus added: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 16, 17) That manifestation of God's mercy through his Son is that men "might" be saved, and not that they *must* be saved whether they desire it, believe, or do otherwise.

Without Christ's ransom sacrifice no man could be saved, for he is a sinner by inheritance from Adam and the "wrath of God", that is, God's just condemnation, falls upon all sinners because of their imperfection resulting from inborn sin. God cannot approve an imperfect thing. Not by the exercise of his justice, but by the exercise of his loving-kindness, God provides that Jesus may buy men and that, when men exercise faith in God and his Christ, such men

will have the benefit of being released from sin's bondage and being given an individual opportunity to prove their integrity to God. Doing so, they receive salvation to eternal life by and through Jesus Christ. But surely those who fail or refuse to believe could not have salvation. If they could, then it would mean that the conditions requiring belief are of no actual effect. Therefore John 3: 35, 36 says plainly: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

There is no way for mankind to escape the just punishment of everlasting death except by and through the merit of Christ Jesus applied to them and received by them. Any attempt to teach a 'ransom for all regardless of belief' is entirely without Scriptural authority. The ransom price is the valuable thing or price provided for the purchase of mankind, and that price corresponds to the perfect human life which God's creature Adam forfeited for himself and thus lost to all of us his offspring.

Jesus died on our earth. His lifeblood was poured out as the ransom price, for "the life of the flesh is in the blood". (Lev. 17: 11) On the third day God raised Jesus out of death a spirit and exalted him to heaven, fully clothed with all power and authority to carry out God's purpose. In heaven Christ Jesus, the divine immortal spirit, presented to Jehovah God the valuable asset, namely, his right to human life, as an offering for sin. Hence his sacrifice is called a "sin offering". The act of ransoming includes both the providing of the purchase price and the presentation and paying over of that purchase price. The entire work of providing the valuable asset and paying it over is performed by Christ Jesus according to God's will and command. It follows, therefore, that Christ Jesus alone, separate and apart from his body of footstep followers, performed the act of ransoming mankind.

THE SIN OFFERING, TYPICAL AND ANTITYPICAL

On the Jewish atonement day once each year the prophetic picture that was made in the sacrifices performed at the sacred tabernacle fully supports the foregoing conclusion. Into the court of the tabernacle was brought a bullock, which was a type of the man Jesus, and it was slain there. This pictures that Jesus was slain on earth. The Jewish high priest then took the bullock's blood and carried it into the "holiest of all", inside the tabernacle, and there he sprinkled the blood before the mercy seat. In fulfillment of that part of the picture Christ Jesus, Jehovah's High Priest, ascended into heaven itself and presented and paid over the valuable asset, his right to human life, into God's hands. In the earthly tabernacle the bullock's blood was sprinkled by the high priest seven times before the mercy seat. As seven is a symbol of completeness, this shows that the merit of Christ's blood was sprinkled in heaven in completeness by Jesus Christ himself. That is to say, he fully and completely paid over to God the purchase price for the human race.—See Leviticus chapter 16.

In the ancient type the Jewish high priest went alone into the Most Holy, and no one was permitted to be there with him. On this point Hebrews 9: 7 says: "But into the second [tabernacle; the holiest of all], the high-priest alone, once annually, not without blood, which he offers on behalf of

himself, and the sins of ignorance of the people." (*Diaglott* translation) God said: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Lev. 16:17) Likewise in the antitype the great High Priest Christ Jesus presented in heaven the value of his perfect human life, as a purchase price, first in behalf of his body of footstep followers, the household of God's sons of which Christ Jesus is the Chief Son, and secondly for the sins of the rest of mankind. —Heb. 9:17, 24.

To picture how the benefit of Jesus' ransom sacrifice or sin offering comes to the rest of mankind during his thousand-year kingdom the sacrifice of a goat, the Lord's goat, was made after the blood of the bullock had been presented in the Most Holy. We read concerning the Jewish high priest: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil [the tabernacle's inner curtain], and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." —Lev. 16:15.

It is the lifeblood of the perfect man Jesus alone that is the valuable thing, the effective means for releasing mankind, and this price is presented and paid over as a sin offering. In the ancient type the Lord's goat also pictured Jesus' ransom sacrifice, but pictured it as particularly benefiting believing mankind outside of the Christian church. No one of Jesus' footstep followers sacrifices himself as a part of the ransom. Every such one called with the "high calling" must bear the reproaches that fall upon Christ Jesus and must therefore suffer with him and die with him. But all this is a condition precedent to his reigning with Christ in heaven. In support of this are the apostle Paul's inspired words to Christians: "I Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:23, 24) "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:11, 12) "For," says the apostle Peter to Christians, "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." —1 Pet. 2:21.

To these Christians who are consecrated to God, begotten of his spirit, and who must therefore as human creatures

die faithful to death, that they may participate with Christ in his kingdom and enjoy the highest element of life and reign with him, he says: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) As to their reward Revelation 20:4 says: "And they lived and reigned with Christ a thousand years."

The following statement therefore remains beyond contradiction: God has provided salvation by and through his Son Christ Jesus. The lifeblood of the man Jesus, poured out at Calvary, is the purchase price of sinful mankind, which price purchased all the right to perfect human life that Adam lost for his offspring by disobediently partaking of the forbidden fruit in Eden. Jesus' purchase price was presented by him in heaven and paid over to God as a sin offering in behalf of as many men as will believe on the Lord Jesus Christ. This was done and performed by him in obedience to God's will. Christ Jesus, having paid over the ransom price, is the owner of all men, and all those receive the benefit of the ransom sacrifice who believe and obey. Everlasting life is the gift of Jehovah God through Jesus Christ our Lord, because salvation belongs to Jehovah God whereas Christ Jesus is his means of administering the same to believing mankind. There is no other means of gaining eternal life. No man can gain life or receive eternal life unless he believes God and believes on his Son Jesus Christ and asks for salvation by making an unconditional agreement to do the will of God.

"Higher critics" and other modernist religionists do not believe the Scriptural doctrine concerning the ransom sacrifice. They do condescend to say Jesus was a great and good man, but to them his death upon the tree means nothing more than the death of any other man so far as the purchasing of the human race is involved. Being willingly ignorant of God's provisions for man's salvation, those "higher critics" and modernists are wise in their own conceits and blind to the truth. Proverbs 26:12 says: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." The man who desires salvation to everlasting life must learn of God's provision for salvation, because there is no other way for fallen humankind to be saved. The successful seeker of life must accept and exercise faith in God's effective means for releasing mankind, namely, the ransom sacrifice of his Son Jesus Christ.

ZEPHANIAH INSTRUCTS HOW TO BE HID BY JEHOVAH

ZEPHANIAH, whose name means "hidden by Jah", does not rejoice in a change of kings in the little kingdom of Judah; for he realizes that the change is not likely to bring about a reformation of his countrymen's worship. During King Amon's reign, the previous two years (661 and 660 B.C.), he has been grieved because of the state-sponsored worship of demon gods and the forsaking of the worship of the true God, Jehovah. He is wholeheartedly for the true worship of Jehovah and fully believes in the meaning of his own name, that is, that Jehovah will hide and protect him. He does not consider

very probable that the new king, his little eight-year-old second cousin Josiah, will improve the situation. His beloved Jerusalem reeks with incense offered to demon baals and no street is free of the fat, black-robed pagan priests. He realizes sadly that his fellow Judeans are not relying on being protectively hid by Jehovah nor even desiring it. How to help them!

Zephaniah's desire to help is fulfilled when Jehovah inspires him to declare His judgments and instruction for his people. Grateful to Jehovah, the young prophet tells all his hearers that the message he utters comes from God.

(Zeph. 1:1, *Am. Stan. Ver.*) The world-wide scope of the message thrills him: "I will remove, utterly remove all things from off the face of the earth, saith the LORD [Jehovah]. I will remove man and beast; I will remove the fowls of the heaven, and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from off the face of the earth, saith the LORD [Jehovah]."

(Zeph. 1:2, 3, *Leeser*) Then he is given a message about Judah: "And I will stretch out my hand over Judah, and over all the inhabitants of Jerusalem, and will cut off out of this place the name of Baal, and the name of the idol-priests with the priests; and them who bow down upon the housetops to the host of the heavens, and them who bow down—who swear to Jehovah, and swear by their king-god; and them who turn away from following Jehovah, and have neither sought Jehovah nor enquired for him."—Zeph. 1:4-6, *Roth.*, margin.

Then he is inspired to address an ominous warning to the religious leaders and their adherents: "Hush! at the presence of My Lord Jehovah, for near is the day of Jehovah, for Jehovah hath prepared his sacrifice, hath hallowed his guests." (Zeph. 1:7, *Roth.*) What will happen at that sacrifice? Jehovah answers through Zephaniah: "I will punish the princes and the king's sons, and everyone that clothes himself in foreign garments. And I will punish everyone that leaps over the threshold on that day, those filling their master's house with violence and deceit." (Zeph. 1:8, 9, *An Amer. Trans.*) This reminds Zephaniah of the Philistine city of Ashdod, where the religious custom of leaping over the threshold originated and which city is even now under siege by the ruler of Egypt, who has freed himself of Assyrian control.—1 Sam. 5:1-5.

Zephaniah thrills at the inspired description of the execution of Jehovah's judgment right there in Jerusalem: "Hark! a scream from the Fish-gate, a wail from the New Town! Havoc on the Heights, a wail from the Hollow! For all the traders are undone, the merchants are wiped out." (Zeph. 1:10, 11, *Moffatt*) For the sake of those who are settled in their wrong ways and who show indifference to the judgments that young Zephaniah proclaims, he is inspired to say: "And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil. And their wealth shall become a spoil, and their houses a desolation: yea, they shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof."—Zeph. 1:12, 13, *Am. Stan. Ver.*

Though the leaders in Israel forcefully let Zephaniah know that his words annoy them, he persists in declaring Jehovah's inspired message of doom: "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high corner towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be

poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a speedy end, of all them that dwell in the land."—Zeph. 1:14-18, *Am. Stan. Ver.*, margin.

Zephaniah is overawed by Jehovah's decree against those who have sinned against Him. A few others also are impressed and give heed, but the majority immediately show they have no desire for God or are not a nation desired by him. The prophet is glad when Jehovah inspires him to proclaim a warning to such "nation not desired". (Zeph. 2:1) With such warning goes instruction on how to be hid by Jehovah before the execution of His decree! "Gather yourselves together . . . before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:1-3, *Am. Stan. Ver.*

Refreshed and comforted, Zephaniah continues uttering Jehovah's judgments, first against the land of the Philistines to the west, next against Moab and Ammon to the east, and finally against the Ethiopians to the south and the haughty, cruel Assyrians to the north. Zephaniah vividly remembers how Asnapper has made the nations fear Assyria.—Zeph. 2:4-15.

When Zephaniah is again inspired to declare woe upon unfaithful Jerusalem (Zeph. 3:1-7), he is reminded of the desolation of Samaria because of her unfaithfulness and marvels that the majority in Judah have not taken heed to that nor to the inspired witness he constantly gives them, and that they still believe that Jehovah will do nothing to Judah, will bring no evil upon it. To them the young prophet says under inspiration: "Wait for me, urgeth Jehovah, until the day when I rise up as witness, for my decision is to gather nations, to assemble kingdoms, to pour out on them mine indignation, all the glow of mine anger, for in the fire of my jealousy shall be devoured the whole earth." (Zeph. 3:8, *Roth.*) Zephaniah's hope that those in Judah might serve and praise Jehovah is enlarged when God inspires him to foretell that His worshipers will come even from south Africa: "Then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."—Zeph. 3:9, 10, *Am. Stan. Ver.*

After constantly proclaiming Jehovah's message, Zephaniah is pleased to see some heeding it. To them he is glad to give Jehovah's comforting promise: "In that day shalt thou not be put to shame for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain. But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid."—Zeph. 3:11-13, *Am. Stan. Ver.*

With exultation Zephaniah delivers the inspired climax of the prophecy: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame

hath been in all the earth. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah". —Zeph. 3: 14-20, *Am. Stan. Ver.*

Zephaniah did not have to preach very many years before seeing the Lord's abundant blessing on his efforts; he got to see his little cousin, King Josiah, when he was only fifteen years old, turn to seeking Jehovah, and he also saw Jehovah's protection and blessing on that righteously disposed king.

Zephaniah was used by Jehovah as a living, moving picture of the faithful remnant of His people here on earth today, at the time God's kingdom is functioning, who are declaring God's Word and are instructing all those of goodwill toward Him how they too can be hid by Jehovah.

FIELD EXPERIENCES

A CLERGYMAN HEARS

In California a full-time minister of Jehovah God uses Theocratic tact in helping others to see the truth of God's Word. He reports a particular instance:

"While engaged in door-to-door work one day, I encountered a man who advised me to 'put those books away' for there was no truth in them. I asked him where I could find the truth, for I am a humble man of Greek origin, seeking to know more truth. He invited me inside, informed me he was a preacher, and offered me a few of his pamphlets. After a forty-five-minute discussion with him and his family, he readily admitted we had the truth and that I had given him more Scriptural truth than he had ever known in his thirty years of 'ministry'. He subscribed for *The Watchtower*, readily agreeing that it is an important magazine, and took other publications."

SCRIPTURAL PROOF CONVINCES THE SINCERE

The right use of God's Word readily dispels prejudice.

"A little more than a year ago, one cold rainy morning as I was going to a study, I picked up a little Czech woman and two small children carrying groceries home from the store. I went out of my way to take her home. I witnessed to her before she got out of the car, but, after she told me how mean her husband was about letting the family study the Bible because he had said that was all he had heard when he was a child in a Catholic school, I did not insist on her taking the book. She mentioned that she had to go to the City Hall the next day on business, so I offered to come and get her. When we got back the following day, she said, 'I am going to take that book from you.' Then she called her next-door neighbor and I placed one with her. She seemed to appreciate so much what I had done.

"On making the back-call on the Czechs, one of the sons, about twenty-three years of age, met me at the door, with the book in his hand. He really resented what was said concerning Mary, and said to me, 'There is something in this book I just don't get.' I asked him if he had ever seen a Catholic Bible, and he said he had not. I had one in the car, so I went out and got it. He was so sincere and honest that when I sat down beside him he put his hand on the Bible and said, 'Now, I am going to believe everything you

show me in this book.' When I quoted Exodus 20: 5 to him, he snapped his fingers and said to his mother, 'How about those images in the Catholic Church?' They had a large picture of the pope hanging on the wall as well as many images in the room.

"I arranged for a study in the '*Let God Be True*' book with him, his mother and his eighteen-year-old sister. Two smaller children quite often take part in the study, and are now inviting some of the neighbors to the study, and asked the nuns where they attend school if they know who Jehovah is. We use three translations of the Bible, the *Douay*, *King James* and *American Standard*. When we were on the chapter about images, for a little while I thought our studies were over. The father, who had been staying in the next room, came out using the vilest language and pulled out a billfold with the virgin Mary's picture in it. With that, the mother jumped up and grabbed him. Another son, who just listens in, got up and shoved him into the other room and tried to lock the door. I decided it was best to leave then. After apologizing for what had happened, they insisted on my coming the next week as usual. Since then, if the man is on the porch when I drive up, he gets up and goes to the back of the house, and does not bother us.

"We finished '*Let God Be True*' and are now studying the *New World* book. The last three Sundays the young man has been going from door to door with me in his neighborhood and we have placed nine bound books, as well as many booklets. Yesterday we worked the block directly in front of his house. He said he felt sure we would run into opposition, but seemed surprised to find the people, many of them rather, in a receptive mood. He really talked to a little Catholic French woman living right across in front of his home. She hesitated about taking the book, telling him she was afraid it would be a sin to read it. He went on to tell her she need not be afraid of it, that it would help her to understand the Bible. He said, 'You know, I was taught by the nuns never to put my hands on a King James Bible, but I know now you can read any of them. Anyway, the Catholic Bible has seven added books and the word *purgatory* is not even in it.' He really talked to her, and told her he would lend her his Catholic Bible and would

come over and help her to understand the book; so she took it. His mother now subscribes for *The Watchtower*."

A HEARING EAR HEARS

A person hungering for the truth hears it even when not directly addressed, as is shown by the following experience.

"While I was witnessing in Brooklyn, a police officer came over and asked me what *The Watchtower* was about. I began to tell him about it, showing him the first page and having him read 'Its Mission'. He said he was a Catholic and knew he was going to heaven. I said we should study the Bible to see what God had to say about that. I turned to the scriptures on the subject, and from that we went into a discussion of the hell, soul, heaven, and purgatory doctrines. He wasn't convinced; so I also brought in Jesus' resurrection, which proved that those who were faithful unto death would be resurrected; and how so, if their souls went to another world? Just then he was called away.

"An interested passer-by listening to me as traffic halted her was too interested to go on when the light changed. She began talking to me and said she had never heard the message presented in this manner, and enjoyed it. We talked about the Kingdom, and the officer returned.

"The officer began talking about the Ten Commandments and how all we needed to do was keep them. I explained how Christ came to free us from the law and put us under grace. Then he wanted to know why the wicked had to be punished, and I asked why he arrested people. I showed him how if you choose to serve God you will be blessed, but if you choose to be disobedient you will deserve to be punished and will be. He then said this was pretty good and he would see me again.

"The lady who had been listening all this while then asked me for a subscription for *The Watchtower*! She also requested the hours of the meeting, the place, etc.

"So we see that though we witness to one, we never know who else is listening or what ground the seed will fall on."

REACHING THE LORD'S "SHEEP" IN SPITE OF OPPOSITION

Two ministers of Jehovah's witnesses who in spite of opposition have persisted in preaching the good news of God's kingdom in Montreal, Quebec, report on the experiences they had in one day:

"Several persons invited us in to sit down for a discussion. To one young French lady we did a lot of explaining about the 'trinity', much fortified by equipment from *Watchtower* studies. This lady's priest had told her that it was wicked to pray to understand the 'trinity' and gave her the well-worn explanation, 'Mystery,' saying as much as that she should pray to have that mystery preserved.

"On our way home in the afternoon we set out to call on the people living on the first side street we had passed by in the morning. After the first call a reception committee began to form and our calls were either opposed or not home. One small boy tried to force us to keep away from the doors and, when we went past him, he punched us. Soon a little mob of mostly small children had formed, shouting and trying to stop our work. At the first door of a duplex no one was home, but at the second, a nice lady said, 'Come on inside; we can't talk with all that noise going on.' She said she was a French Catholic, from France, that she would never change, but that she believed in free-

dom for us too. She summed up her righteous attitude by saying, 'I know that belonging to a church won't save me if I do bad things.'

"In a short while the police arrived. They asked the lady of the house if she had called them. She told them, 'Certainly not!' whereupon they immediately left. Then she came back to us, annoyed because she did not think to tell them that when she called them because someone broke her window it took them two days to come, but when she had not called they came in a hurry. She would also insist on the right to have anyone she wished to come to her home.

"All the while the junior mob stampeded around in front of the house. As we were leaving, this fine woman came on the veranda with us and delivered a good lecture on behavior to the children. They yelled that they would get the priest. She replied that she wished he was there to see their disgraceful conduct, and that they should set a better example of good Catholics. She pointed out to them that she did more work for the priest and the church than they did.

"It was 3:45 by this time; so we waded through the mob, which followed close at our heels all the way to the bus, shouting and yelling in French. We had finished for the day; so we were not leaving because of the opposition. An English lady who boarded the bus with us thought that we were being given a royal send-off by our Sunday-school class after a picnic!

"We went home thankful for a splendid day and that we had been led to arrange our work so that the interference came only *after* we had obtained twenty-one call-agains."

CONDUCT OF TRUE CHRISTIANS BACKS UP THEIR PREACHING

One of Jehovah's witnesses in New Zealand relates experiences which show that the course followed by God's servants identifies them in the mind of those who are thirsting for the truth.

"At the home of a lady who had never talked to Jehovah's witnesses personally, another publisher and I explained why we called. Tears immediately came to her eyes and she said, 'You know, I have always wanted to be a true Christian and do a work like you people are doing. You are certainly doing the work which Jesus commanded should be done, and from house to house too. I know you people are true Christians, because I have often observed the work you are doing, and I have prayed that I too might some day have a part in just such a work. I am not satisfied with my church (Seventh-Day Adventist), because I feel that more is required of me.'

"On a different occasion another Sabbath believer came to a Memorial celebration at a small company of Jehovah's witnesses. She came with the thought in mind of partaking of the emblems as she so often had in her church; but, after hearing proof given concerning the Memorial, Nisan 14, etc., she decided to pass the emblems by. She later had many interesting questions to ask and these were answered to her satisfaction. . . . At home she studied up some more on the Memorial celebration. Satisfying herself that she had been misinformed about this important matter by her church, she reported for group witnessing from house to house with Jehovah's witnesses Sunday morning, and she has never looked back; she is now a regular and zealous publisher, rejoicing to know that at long last she has found the truth."