



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIII SEMIMONTHLY No. 23

DECEMBER 1, 1942

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WE 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, N.Y., U.S.A.

## OFFICERS

N. H. KNORR *President* W. E. VAN AMBURGH, *Secretary*

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## "VICTORY SONG" TESTIMONY PERIOD

December is the month that brings to a close the calendar year of the old world. It is with joy that the servants of Jehovah sing the Victory Song after a long battle, but they look forward to further battles and victories. The faithful do say with gladness of heart that they have remained "blameless in the day of our Lord" and will continue to do so, by the Lord's grace. During the "Victory Song" Testimony Period the song of the new world will be sung. To do this the publishers of The Theocracy will offer to the people the publication *The New World* and the booklet *Peace—Can It Last?* on a contribution of 25c. If you wish to join in the "Victory Song" Testimony Period during the month of December, make arrangements now with your local company servant. If you are not associated with a company, write direct to the Society for further information.

## "WATCHTOWER" STUDIES

Week of January 3: "Fighter for the New World" (Part 4), ¶ 1-22 inclusive, *The Watchtower* December 1, 1942.

Week of January 10: "Fighter for the New World" (Part 4), ¶ 23-47 inclusive, *The Watchtower* December 1, 1942.

## 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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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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## "THE NEW WORLD"

In these lurid days when the handwriting on the wall is seen dooming the wicked old world to early destruction in appalling violence, this book entitled "The New World" is published as a special provision of the great Creator of the new world for the comfort and hope of those who long for a righteous world and who are now obliged to suffer sorely for righteousness' sake. *The New World* has a jacket of peach-colored cloth, with a planetary front-cover embossing matching the title. On opening the book the end-sheets will surprise you with their pictorial story, but your full measure of delight and thrills will come with reading through the 384 pages of the story of worlds, the amazing fulfillment of the ancient drama of Job, the final end of wicked rule, and the triumph of righteousness at last in the new earth and heavens. Artistic pictures in color enliven the swiftly moving theme; and an index of subjects, and another of all Scripture texts cited, make it valuable for study and reference. *The New World*, the "Publishers' Edition", put up in better binding, will be mailed postpaid to your address on order accompanied by your contribution of 50c a copy.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIII

DECEMBER 1, 1942

No. 23

### FIGHTER FOR THE NEW WORLD

#### PART 4

*"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18:36.*

JEHOVAH'S spirit is the power behind the new world. It is his invisible power, ever holy because its Source is such and it is all-powerful for good and righteousness. It is a power for light, and that is what it brought to this globe. In the day of earth's creation when a vast cloud canopy covered the entire globe like swaddling bands of thick darkness, then, says the Inspired Record, "the spirit of God moved [brooded] upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good."—Job 38:4, 9; Gen. 1:2-4.

<sup>2</sup> After six thousand years of human existence upon this earth, a destructive darkness due to the unholy powers of demonism hangs like a pall over its two billion inhabitants. The guns of war booming for world domination make horrible the darkness. Educators, statesmen, clergymen, politicians and social leaders say that only the morale of the people can carry them through until the combined and rising might of nations under assault gathers strength to overpower and destroy the demonized totalitarian enemy. However, in the final battle, Armageddon, following which the righteous new world comes, it will not be morale that will carry any people through, but the spirit of Jehovah God. To those who "worship the Father in spirit and in truth" he says: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts." (Zech. 4:6, *Am. Rev. Ver.*) His spirit is the invincible power unto victory and survival. His spirit Jehovah puts upon those who devote themselves to His purposes and who offer themselves for his service and seek to vindicate His name.

<sup>3</sup> It was the spirit of Jehovah God that Jephthah the Gileadite needed as he took over the command

of the armies of Israel at Mizpah and sent the challenge and warning notice to the king of the Ammonites who had invaded Israel's God-given land. The Israelites had repented and converted from demon worship and turned to the worship of Jehovah God and subjected themselves to Theocratic rule. According to this rule they put themselves under the valorous man of faith, Jephthah, that he might lead them in the fight for Theocracy and worship of Jehovah God. Jephthah agreed to continue in headship over the Israelites upon the condition that Almighty God would give him the victory over the forces of demonism. "Then the spirit of Jehovah came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon." (Judg. 11:29, *Am. Rev. Ver.*) The coming of the spirit upon the man proves that the battle at hand was the Lord God's, and that Jephthah was approved of Him and was his choice and his representative among His covenant people. This further confirms that Jephthah was a man of faith and an approved "witness for Jehovah", and was not simply the choice of the elders of Gilead who had marked his deeds of valor and called upon him for his military assistance. Other cases of the coming of Jehovah's spirit upon his consecrated creatures for victory are those of Judge Othniel, Judge Gideon, Samson, and shepherd boy David.—Judges 3, 6, 14, 15; 1 Samuel 16.

<sup>4</sup> The tribe of Manasseh occupied the territory of Bashan and part of Gilead, and the Ammonites crossed over the border and encamped in Gilead. They refused to heed Jephthah's protest and warning and get out. In a modern parallel action: Particularly since the signing of the concordat between the Vatican and the totalitarian dictator of Nazi Germany in July, 1933, there has been a persistent

1. What is the power behind the new world, and what did it bring to this globe at the time of creation?

2. Will it be what is called "morale" or some other power that will carry any people through Armageddon, and upon whom is it put?

3. (a) What were the developments leading up to Jephthah's taking over the command of the armies of Israel, and what then came upon Jephthah as he moved to the fight? (b) What did its coming prove both as to the fight and as to Jephthah?

4. Since 1933 what modern parallel has there been to the Ammonite invasion of Gilead, and what two booklets appeared in 1941 as part of the protest thereto?

invasion of the rightful earthly domain of Jehovah's covenant people who worship him and serve as his witnesses. By the propaganda and Catholic Action of the Vatican's Hierarchy the totalitarian spirit of encroachment spread unchecked to the lands where democracy has long obtained, and deep inroads were made upon the freedom of worship and of service to Jehovah. Due protest was raised. In February, 1941, the booklet *God and the State* was published showing that Jehovah God is supreme and no human law is valid except when in harmony with His law and that Christians obey all laws of the state save those which conflict with God's supreme laws. At the same time the booklet *Theocracy* was issued showing from the Scriptures that God's kingdom by Christ Jesus is a Theocracy, and that Jehovah's visible organization among his servants and worshipers on earth must be Theocratic, hence governed by His supreme law and subject to the headship of Christ Jesus.

\* Hot off the press, both *Theocracy* and *God and the State* were mailed free to 12,800 newspapers and non-Catholic publications over all the United States, and thereafter copies were submitted to public school boards, to city and county officials, and to the political lawmakers in the legislative houses of all state capitals and of Washington, D. C. Further, the booklet *Theocracy* was presented to all Protestant and Jewish clergy to enable them to see how grossly Jehovah's witnesses have been misrepresented by religious-totalitarian agents and dupes. Finally *Theocracy* and *God and the State* were released for general distribution and were circulated in several languages to the millions of copies. All this publication of such a challenging message to an anti-Theocracy world required the spirit of the Lord upon his people. The irresistible spirit of Almighty God will continue to move the remnant of his witnesses and their earthly companions until his "strange work" on earth is completed and the time arrives for his "strange act", the battle of Armageddon.

\* Jephthah's purpose in passing through Gilead and other territories of the tribe of Manasseh was doubtless in order to recruit more men for the army already encamped at Mizpah, and also to mop up any enemy sympathizers and groups and agents behind the battle front. It appears that the great God of hosts was holding back the beginning of the decisive battle, thereby to provide the opportunity to call to other Israelites to turn out for the field service and have a share in the vindication of

Jehovah's name and Theocracy. In preparing to face the Ammonites on the field of battle who for eighteen dreary years had oppressed Israel, Jephthah displayed great faith and was putting his life in his hands. It was during this preparatory period that there occurred what Jephthah later stated in answer to the false charge of the tribe of Ephraim across the Jordan river. "And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon."—Judg. 12:1-3.

\* Battle was not launched against the aggressor Ammonites as soon as Jephthah took charge of the armies of Jehovah's typical Theocracy. First more warriors for Theocracy and defenders of the worship of Jehovah God were called for and enlisted. Likewise with the installing of Theocratic rule over Jehovah's witnesses in October, 1938, there was a call for more publishers of God's kingdom and for all active publishers to give more time in the field. The desired increase of active field-witnesses for Jehovah and his Theocracy came, by His grace. There was also an increase in the time devoted to the field activity, especially since the publishing of the rousing article "Kingdom Activities" in *The Watchtower*, December 1, 1938. Said this article: "The army of the Lord on earth is small, but, with its equipment, can perform miracles, by the Lord's grace, in spite of the Devil's opposition. The faithful will see to it that this work is done to promote the kingdom interests." The record of field activities since then shows those words are true. Now despite the violent conditions of global war, the witness work goes on, with increase of publishers in America, Canada, Australia, and Britain, and under extreme difficulties. Also at great hazard to life and freedom some faithful witnesses carry on the witness to Jehovah's name and kingdom in the lands lying crushed under Nazi-Fascist-Vatican forces.

\* Some professing to be consecrated to God have acted like the tribe of Ephraim and ignored the invitation to service and have not crossed 'the waters of the Jordan river' in between, the stream of peoples alienated from Jehovah and who are rushing down the broad road to destruction in the "Dead sea" at Armageddon. To the shame of these spiritual "Ephraimites", the most of those offering themselves willingly for Jehovah's field witness-work are from

5. (a) How were these two booklets used in delivering the protest? (b) As in Jephthah's case, what was required for such action?

6 (a) What was Jephthah's purpose in passing over Gilead and Manasseh, and why was Jehovah holding back the beginning of the battle? (b) To what extent of personal risk was Jephthah obliged to go at this time, and why?

7. (a) Before launching off on battle against Ammon what was done after Jephthah took the command of armies, and what like operation was carried on after installing Theocratic rule over Jehovah's witnesses in 1938? (b) In this respect what does the record of field activities to date show?

8. How have some consecrated ones conducted themselves like the tribe of Ephraim at the call to arms? and who are the ones chiefly offering themselves willingly?

among the persons of good-will, the Lord's "other sheep", who have his promise of life in the new world on an earth cleansed of all wicked-doers.

\* From Mizpeh of Gilead Jephthah passed over at last to meet the hosts of Ammon. (Judg. 11:29) "Mizpeh of Gilead" means, literally, "Watchtower of the Heap of Witness." Such name agrees well with the circumstances and the purpose of the Lord's visible Theocratic organization in carrying on in his "strange work", namely, to heap up a tremendous witness to His name and purpose before he shows his power over Satan's organization in the "battle of that great day of God Almighty". (Ex. 9:16) Those engaged in the "strange work" anxiously watch to keep their covenant with Jehovah to be his faithful and true witnesses like Christ Jesus. The enemy whom Jephthah challenged and moved out to engage were not far distant: "then the children of Ammon were gathered together, and encamped in Gilead." (Judg. 10:17) Jephthah's movements against them denoted offensive action against demonized oppressors and invaders, who were on territory of the typical Theocracy and where they had no right to stand.

<sup>10</sup> It is thus seen that those children of Ammon, under the standards of their "king-god", Molech, pictured the political element of the nations gone totalitarian and which line up with the proposed "new world order". "Organized religion" will dominate such "new order" briefly, as pictured by the harlot Babylon riding the scarlet-colored beast, at Revelation 17:1-5, 14. All the elements that formulate, set up and compose the new order are against Jehovah's Theocracy. Hence the religionized "New World order" after this war is certain to be anti-Theocratic. It is therefore abominable to God and Christ. It is the final form of the "abomination of desolation" foretold by the prophet Daniel and Christ Jesus and it marks the final end of Satan's world. (Dan. 11:31; 12:11; Mark 13:14) The question now pushed to the fore is, Can religion if restored to power maintain "peace and safety" and save the world from disaster? The Roman Catholic Hierarchy and other religious leaders claim Yes, and religious politicians fall for this snare, and will entrust religion with the task, by peace-conference arrangements and guarantees. Religion will then assume to undertake such task. She will try to ride the "new order" creature or "beast" and make it use its ten horns against The Theocracy and against those who have taken their stand for it.

9. (a) From what city did Jephthah finally pass to meet the Ammonites, and how is the name of the city in agreement with the circumstances and the purpose of God's organization now carrying on his "strange work"? (b) Where had the Ammonites encamped, and what therefore does Jephthah's movement against them denote?

10. (a) Whom therefore did the children of Ammon there picture, and of what is their worship of the "king-god", Molech, an indication in this connection? (b) What question concerning the world's fate therefore now comes to the fore? and will religion undertake the task, and how?

#### JEPHTHAH'S VOW

<sup>11</sup> The Lord God Almighty did not require any special vow from his servant Jephthah as a condition for granting him and the Israelites under him the triumph over Ammon. The repentance of the Israelites and the faith of Jephthah and his fellow warriors were the basis for bestowing the victory. "According to your faith be it unto you." (Matt. 9:29) A vow on Jephthah's part would be entirely voluntary, but must be in harmony with God's will and pleasing to him. "And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering."—Judg. 11:30, 31.

<sup>12</sup> The vow being absolutely of his own accord, it manifested Jephthah's earnestness for a winning fight in order that God's name and honor might be vindicated. Religious commentators, in the running heads of their Bible editions, speak of Jephthah's utterance as "his rash vow". However, Jephthah was an actor in a prophetic drama staged by Jehovah's power and which was enacted for our benefit today. He doubtless received the mental suggestion by means of an angel of the great Director of this drama. There was no compulsion upon Jehovah's servant, but he willingly acted on the thought. Thereby God permitted him to show the all-sacrificing devotion of a faithful Jehovah's witness who was fighting for the Theocratic cause. As to the uncompelled spirit behind acceptable vows, note the Lord's law: "When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform: even a *freewill* offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth."—Deut. 23:21-23.

<sup>13</sup> Concerning the obligation to pay one's vow to God when once made, even though of one's free will, the Scriptures say: "Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: he is terrible to the kings of the earth." (Ps. 76:11, 12) "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which

11. Was a vow from Jephthah a requirement for victory, and what did he vow?

12. (a) What did Jephthah's vow manifest respecting himself, and why was it not a rash act? (b) What was God's law concerning vows and the performance thereof?

13. (a) What was God's law concerning the obligation to pay vows when once made? (b) How did Samuel's mother, Hannah, display the same earnestness and in like manner as Jephthah?

thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:4-6) Hannah, the mother of a later judge of Israel, displayed the same unselfish earnestness in her vow as did Jephthah. "And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head [he shall be a Nazarite]."—1 Sam. 1:11.

<sup>14</sup> Jephthah was eager for winning because Jehovah's name and Theocracy were tied in with the result of the fighting. His vow showed he believed that Jehovah "is, and that he is the rewarder of them that diligently seek him", and that He is all-powerful and able to deliver up the enemies for destruction by his executioners. A like unselfish vow in behalf of the vindication of God's name upon his enemies was earlier vowed by the Israelites under Moses when approaching the Promised Land, Canaan. Numbers 21:1-3 records it: "And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities [as devoted and cursed; and hence not go after their booty]. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah [meaning 'utter destruction']." From Jephthah's familiarity with Israel's history as shown in his challenge to the Ammonites he must have known of Israel's vow and how God granted its appeal.

<sup>15</sup> Like earnestness of desire fills the hearts of Jehovah's witnesses today. It is desire for the triumph of the "strange work" of the Theocratic organization over all the inroads, assaults and persecutions by the Ammonitish totalitarian-religious crowd. The present concern is not over the fight at Armageddon, but over finishing the work of testimony and the hunting out the Lord's "other sheep" who must be gathered into the one fold under the

Good Shepherd. Our eyes have been opened to see that Satan's visible organization is symbolized by the seven-headed beast that rose out of the sea of humanity which is alienated from Jehovah God and such beast is bent on world domination and hence opposed to Jehovah's worship on earth. We see also that the issue is between political rule by men under Satan and God's Theocratic Government by Christ Jesus, which Government Jehovah's witnesses represent as its ambassadors. Since the last World War the modern Ammonites, under the guidance of the demons and their religious clergy, have set up an "image" of the 'sea-beast', a federation of nations which they have tried to palm off as a substitute for The Theocracy. To God it is the "abomination of desolation" he foretold. It desolates men's faith in God's true kingdom. It makes faithless men feel they can dispense with the kingdom of God and can independently set up just as good a rule over themselves and even better and more suited to governing mankind.—Rev. 13:1-18.

<sup>16</sup> The effort has been made and will yet be made to regiment all humankind into the worship of this idolatrous "beast" and his "image". The earnest vows of Jehovah's faithful servants in his Theocratic organization is that they might gain the victory over the "mark of the beast" and his "image", and be faithful unto and carry on the pure and undefiled worship of Jehovah God. (Jas. 1:27, *Syrac*) Thus they would have part in the vindication of His name together with Christ Jesus. The religious-totalitarian Ammonites might dissolve the chartered legal organizations recognized by the state, but they cannot dissolve the real Society of Jehovah's witnesses which depends upon union with their Theocratic Head, Christ Jesus, and which is above and beyond the decrees of human political states. The divinely commanded activities of that Theocratic Society must go on till finished, and it is for this they make their unselfish vow unto Jehovah God. Jephthah's vow, which sets the pattern for their vow today, absolutely proves that Jehovah's witnesses are unselfish, not seeking commercial profit, and are not ambulating peddlers, as the Supreme Court majority ruling of June 8, 1942, classified them.

#### "WHATSOEVER COMETH FORTH"

<sup>17</sup> By the terms of his vow, "whatsoever cometh forth of the doors of my house to meet me," Jephthah could not have meant some four-footed animal as possible to come forth first. Such kind of clean

14. (a) Why especially was Jephthah eager to win the fight, and what belief did he show by his vow? (b) Of what earlier vow of like unselfishness made by Israel must Jephthah have known, and how did God respond to that vow?

15. (a) Over what matter of concern does like earnestness of desire fill Jehovah's witnesses today? (b) What have our eyes been opened to see concerning the issue as it relates to the earth, and why is the arrangement set up by modern Ammonites the "abomination of desolation"?

16. (a) What effort will be made with respect to the "beast" and his "image", and for what, therefore, is the vow of Jehovah's servants made? (b) What does such vow prove as to the motives and work of Jehovah's witnesses?

17. (a) To what creatures did Jephthah have reference by his expression, "whatsoever cometh forth of the doors of my house to meet me"? (b) How did Jephthah thereby show the wholeheartedness of his desire in Jehovah's behalf?

animal acceptable for sacrifice, as a sheep, ox, or goat, was not kept in the Israelite homes and granted free run there. Unquestionably Jephthah had many such animals in possession in the pens, folds and fields, so that the offering of any such would just be one of the ordinary kind of sacrifice. It would be no peculiar hardship to Jephthah nor show extraordinary devotion to Jehovah God. In his vow Jephthah was referring to the human inmates of his home at Mizpah, including his men servants and maid servants, and not excluding his only daughter, or his wife, if she was alive. Such human creatures would hear in advance of Jephthah's victory, when gained, and would arrange to meet him and would turn out to do so at the announcement of his approach. They would come forth through the doors of his house. Jephthah knew that his daughter was at home and that she might be the one, but he made his vow so sweeping as to cover and include her. Thereby he expressed the fullness of his devotion, the wholeheartedness of his desire to see Jehovah's cause triumphant, all for the vindication of God's name and the maintenance of his typical Theocracy and the continuance of it to worship and serve Jehovah. Jephthah was aware of the possibility that his only child might be the one. Hence it is wholly wrong to say his vow was "rash".

<sup>18</sup> Jephthah's attitude was, Cost what it may, pay what I must, I shall be glad and willing for it to be so for the sake of the name of my God and his Theocratic rule over his covenant people. Jephthah was not making a mental reservation or secretly hoping it might not be his only child and daughter. Nor was his vow any burst of impetuosity, ill-considered and excessive, to be later regretted. He would have in mind Abraham's sacrifice of his only son Isaac.

<sup>19</sup> The fond hope, "when I return in peace from the children of Ammon," meant a peace established by Almighty God, and not by religionists or politicians. No negotiated peace of compromise with the enemy, but the complete pushing back of the demon-worshippers, the Ammonites, breaking the power of their eighteen-year oppression and keeping the Theocratic Holy Land free of the rod of these wicked aggressors. Jephthah was not authorized to meddle in Ammon's internal affairs and cross over into the land God assigned the Ammonites and wipe them out of existence. (Deut. 2: 19-21) He would not return home in peace to attend to the internal affairs of the house of which he was head until, by God's grace, the rod of the wicked oppressor had been lifted.

18 What was Jephthah's attitude concerning the cost of victory to him personally, and what room was left for regrets on his part later?  
19 With peace only on what conditions did Jephthah hope to return home from the Ammonites?

<sup>20</sup> Jephthah's vow that the creature first meeting him "shall surely be the Lord's" meant this: Such human creature shall henceforth not be retained in my home for the service and interests of Jephthah's house or for the preservation and perpetuation of his name in Israel, but shall be dedicated to the exclusive service of the Lord God. Whatever be the service such one is qualified for or is called upon to perform mattered not. Jephthah knew of the case of the heathen inhabitants of Gibeon. By God's decree condemning all Canaanites to destruction the Gibeonites of Canaan had been devoted to be destroyed by Jehovah's executorial forces, the hosts of Israel. The Gibeonites escaped by willingly coming over onto the side of Joshua in unconditional surrender without a show of fight. The only escape-arrangement for sparing these doomed Gibeonites was to dedicate them to the exclusive service of Jehovah at his tabernacle or temple. This dedication was not their own choice. It was by Jehovah's Theocratic servant Joshua, who said to the Gibeonites: "Now therefore ye are cursed; and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." "And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose." (Josh. 9: 23, 27) The Gibeonites in being saved from execution by Jehovah's special provision could not become the servants of men, but must serve the Lord God as being his property. Therefore they picture the Lord's "other sheep", Jonadabs.

<sup>21</sup> By vowing to "offer it up for a burnt offering", did Jephthah mean to kill the human victim and burn it on an altar, as God commanded Abraham to do to his son Isaac? No; a vow was not at God's command. Jephthah meant that this human creature thus devoted should wholly and with fiery zeal serve God, rather than that Jephthah should offer up a literal offering of some clean beast acceptable for sacrifice by fire upon the literal altar. Jephthah knew that God's law did not allow for literal human sacrifice, but that Jehovah God condemned such sacrifices as demonistic, religious. What pleases God is stated by him at Psalm 50: 13, 14: "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High." Psalm 69: 30, 31 expresses the vow of the Christian: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox

20 (a) What did Jephthah mean by his vow that the one first meeting him should "surely be the Lord's"? (b) What heathen Canaanites were likewise dedicated to Jehovah's service at the tabernacle, and whom did these picture?

21. Did Jephthah's vowing to "offer it up for a burnt offering" mean a human sacrifice on the altar, and how do God's law and good pleasure determine this?



or bullock that hath horns and hoofs." Also Psalm 51: 16, 17: "For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

<sup>22</sup> Concerning the human sacrifices as marks of demon worship Jehovah said to his covenant people: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch." (Deut. 18:10) "And thou shalt not give any of thy seed to make them pass through the fire to Molech; neither shalt thou profane the name of thy God: I am Jehovah." (Lev. 18:21, *Am. Rev. Ver.*) The demon god Molech, symbolizing Satan, was the "abomination of the children of Ammon". Against Ammon Jephthah was fighting; and he would not vow to imitate their religious practice in order to make sure of needed help from God, who condemned such practice.—1 Ki. 11:7.

<sup>23</sup> The figure of a "burnt offering" was rightly used by Jephthah. Why? Because no part of the burnt offering was eaten by the priest or the offerer, but was wholly offered up to the Lord upon his altar, only the skin of the flayed animal being given to the sacrificing priest. (Lev. 1:3-17; 7:8) True, Abraham was commanded to offer his only son as a "burnt offering", but after Abraham's faith and spirit of obedience had been fully proved to the point of actual execution, Jehovah provided a ram as substitute for Isaac. (Gen. 22:1-13) However, no one could *vow* to do a thing contrary to the Theocratic law of God and then hope to have such vow recognized and its performance approved by God. Hence Jephthah's use of the figure of a burnt offering was to indicate the wholeness and completeness with which he would dedicate the one that Jehovah would designate to be thus devoted. Victory for Jehovah's sake was worth it.

<sup>24</sup> Jephthah thus vowing pictured Christ Jesus the heavenly Head of the visible part of Jehovah's Theocratic organization on earth, of which organization there is yet a small remnant left on earth as the anointed witnesses of Jehovah. This remnant was brought under Theocratic rule in October, 1938, as explained in previous issues of *The Watchtower*. In the real drama of which Jephthah's was only a prophetic pattern, the vow is the expression of the Theocratic organization under Christ Jesus to this effect: Whatever class of persons gaining life by Christ's sacrifice first comes out to greet as victor

such organization under its Theocratic King, that very class shall be used for no selfish advantage nor to perpetuate any earthly creature's name. Such class shall be rendered up fully and unreservedly to the Most High God for his service at his holy temple of worship. This proves that Jehovah's witnesses are not trying to get "joiners" or to build up any human organization called by some human person's name or of any subversive nature.—Ps. 56:12.

#### FIGHT FOR FREEDOM OF WORSHIP

<sup>25</sup> "So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah delivered them into his hand." (Judg. 11:32, *Am. Rev. Ver.*) Likewise since the inauguration of Theocratic rule in 1938 the Society of Jehovah's witnesses under their Head Christ Jesus have passed over to the fight. They fight in a new line-up against the religious-totalitarian aggressors, who menace and invade the right and liberty of free worship of the Supreme Ruler of the universe.

<sup>26</sup> The fight of the modern Jephthah corresponds with that of King David at Mount Perazim, because the battle of Perazim foreshadowed God's "strange work" preliminary to the fight at Armageddon. (Isa. 28:21) At Perazim the enemy were routed and left behind their demon-god images to be burned by David and his men. (2 Sam. 5:17-21) Jephthah's fight also corresponds with Samson's last action against the Philistines in the temple of Dagon, because it also pictures the "strange work" against religion and the "do or die" spirit of those who fight for the Theocratic new world. Now to the "Jephthah" Society Jehovah has given a forevision of the final form of the "abomination of desolation". Like the Ammonites, it will presume to stand in the place where it ought not, in defiance of God. Hence the powers going to make up that "abomination" impudently move to crack down with their rod of power upon the lot of Jehovah's righteous ones and forcibly regiment them to put forth their hand to iniquity, lawlessness against God and their Gospel commission from Him. This Jehovah's consecrated servants refuse to do. They have the Almighty's assurance that though the modern Ammonites and their "abomination" beastly legislate and persecute, yet their wicked rod shall never rest and stay put upon the lot which God has assigned to his faithful righteous servants. (Ps. 125:3) They know and can prove their ordination and commission from the Most High, and such they will never let go. Jephthah said as much to the Ammonites before throwing

22. What did God's law specifically state concerning human sacrifice by fire, and whom would a vow to render such sacrifice be imitating?  
23. (a) Why was use of the figure of a "burnt offering" right in Jephthah's vow? (b) To be recognized of God, with what must a vow be in agreement?  
24. (a) In thus vowing, whom did Jephthah picture? (b) In the fulfillment of the prophetic drama, what is the substance of the vow, and what does it prove regarding the organization involved?

25. What did Jephthah's passing over to the Ammonites to fight against them illustrate?

26. (a) How does Jephthah's fight against the Ammonites correspond with battle actions by David and Samson? (b) Like the Ammonites, what do the powers making up the "abomination of desolation" move to do toward the lot of Jehovah's consecrated servants, and do these submit thereto?



them out: "Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever Jehovah our God hath dispossessed from before us, them will we possess."—Judg. 11:24, *Am. Rev. Ver.*

<sup>27</sup> Jehovah delivered the Ammonites into Jephthah's hands. He has also now delivered up the religious-totalitarian aggressors, to be withstood, outmaneuvered, outfought, and turned back by his Theocratic Society under Christ Jesus. This will be true until the "strange work" is done, and the dividing of the people as "sheep" and "goats" is completed and all these "other sheep" of the Lord are gathered into the fold at the right side of the King. (Matt. 25:31-46) Jehovah's witnesses fight not with carnal weapons, for they know that they fight not with "flesh and blood", but with the demons who are back of the religious-totalitarian crowd. (Eph. 6:12) Their fight is to uphold the worship of Jehovah by serving as his witnesses and honoring his name. Jephthah was not on the defensive, and neither are they. The persecution upon them by the modern "Ammonites" shall be defeated in its purpose. Jehovah's "strange work" strategy shall gain all its objectives. Therefore His servants take heart and obey his command: "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."—Zeph. 3:16.

<sup>28</sup> The Ammonites are delivered up, and to his faithful witnesses pictured by the prophet Jeremiah God Almighty says: "They [the modern Ammonites] shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the LORD." (Jer. 1:19) That verse was the yeartext of the Society during the first year of Theocratic organization, namely, 1939, and the first article of the year in *The Watchtower* was based on that text and entitled "Deliverance Guaranteed". All throughout that year *The Watchtower* repeatedly stressed that text. On November 1, 1939, *The Watchtower* published the challenging article based on Jesus' words at John 17:16 as the theme text: "They are not of the world, even as I am not of the world." This was indeed a challenge, because for the first time since the great apostasy of "Christendom" this article set forth the stark Scriptural and therefore correct position of genuine Christians toward the elements of this world and their violent controversies. When the writer thereof (now deceased) submitted the article to the board of directors and others for hearing, discussion and vote as to its publication, he said to them: "This may cost you your lives." But, now guided with this correct understanding of the Lord's position for them in this world, Jehovah's

witnesses have been enabled to triumph over the Ammonitish assaults and encroachments against their integrity.

#### VICTORY

<sup>29</sup> By help of Jehovah, to whom he had appealed with an extraordinary vow, Jephthah steadily pushed back the demon-worshippers: "And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel." (Judg. 11:33) This meant a rout of the enemy. Aroer, its name meaning "ruins, heap", was the town on the river Arnon, hence at the southern boundary of the territory claimed by Ammon (verse 13); and Minnith, its name meaning "allotment", was about thirty miles north of Aroer and was famous for its fine wheat, which was exported to the markets of Tyre. (Ezek. 27:17) This source of food-supply was therefore cut off from the Ammonites. "The plain of the vineyards," or, "Abel-cheramim" (*Am. Rev. Ver.*), was the city or region famous for its vineyards. It was near the headwaters of the river Jabbok, hence at the northern border of the territory Ammon claimed. It was about six Roman miles from Rabbath-Ammon, the chief Ammonite city, about thirty-eight miles northeast of Aroer. (Ezek. 21:20, 28-32) The source of joy of the Ammonites was crimped and the exhilarating wine cut off from their lips. In the above stretch of territory the invaders had seized and occupied twenty cities, or double ten. Jephthah made a clean sweep of those cities, marching on from victory to victory.

<sup>30</sup> Just how the series of battles was fought and how the Lord God put the Ammonites at the mercy of Jephthah and his Theocratic fighters is not described in detail. All that matters is this: The battle was Jehovah's and he fought and maneuvered the course of battle and gave a resounding victory to his men of faith, courage and unselfishness. Victory, not the details of battle, is the outstanding thing!

<sup>31</sup> In the first year of Theocratic organization of the Society violence broke out between "the king of the north" and "the king of the south", as foretold by Daniel's prophecy, chapter eleven. With lightning-like rapidity the totalitarian-religious elements struck and extended their aggressions. Under nothing less than demon inspiration they used the disturbed world conditions as their big chance to transgress on "the glorious land". They encroached upon the full, proper and rightful exercise of Jehovah's

<sup>27</sup> How has Jehovah delivered up the modern Ammonites, and how and for what do His witnesses fight in that connection?

<sup>28</sup> How did the articles in the *Watchtower* issues of 1939 indicate that the Ammonites were delivered up, and how were Jehovah's witnesses aided thereby?

<sup>29</sup> What was the extent of Jephthah's rout of the Ammonites?

<sup>30</sup> In the record of Jephthah's battle campaign, what is it that should be noted in the absence of details?

<sup>31</sup> In the first year of the Society's Theocratic organization what did the totalitarian-religious element use the wartime conditions to do, and how did those under the Greater Jephthah prove whether they were pacifists or fighters?

worship by his covenant people. But, clad in the "whole armour of God", his servants under the Greater Jephthah smote the aggressors with the "sword of the spirit", with Bible arguments in which they were trained to meet and repel the totalitarian encroachments on the worship of God. Jehovah's witnesses are not pacifists, but fighters for the new world, in God's way.

<sup>32</sup> On June 3, 1940, came the decision of the Supreme Court on the *flag salute* case. That was the signal for outrageous mob violence throughout this land of democracy. The results thereof to date show that that 8-to-1 decision has failed to serve the modern Ammonites as a stepping-stone to victory. The God-fearing children and their elder fellow witnesses march on straight forward against demonism, and toward the new world. A month later came the action on America's Independence Day, July 4, 1940, when the Quebec-Catholic justice minister of Canada outlawed the work of Jehovah's servants throughout that Dominion. It likewise has failed the totalitarian religionists' purpose, and the proclamation of The Theocracy by God's ordained ministers goes on, whereas that Canadian justice minister has since died. In counter action, on December 1, 1941, the Theocratic organization made arrangements for more intensive work among the people. Without loosening one whit the binding ties of Theocratic unity, it made the working arrangement more capable of coping with the devilish aggressions of the Ammonites. It has put all Jehovah's witnesses on notice of the Theocratic rule (Gal. 6:5), "Every man shall bear his own burden," wherever the enemy action physically scatters him. Comes now the Supreme Court decision of June 8, 1942, upholding license-tax ordinances as applied against serving the spiritually starved people from door to door. That 5-to-4 decision threatens to affect the food-supply distribution from the Lord's table; but here let Jephthah's victory at Minnith be recalled as our assurance from on high. Jephthah's "very great slaughter" of the Ammonites will eventually be duplicated in God's further "strange work", for all the nations will become a battle-ground on this issue as they go totalitarian and agree on the final form of their desolating abomination.

<sup>33</sup> The children of Ammon were subdued before Jehovah's Theocratic nation of Israel. Equally so, Jehovah's faithful remnant and their earthly companions will hold fast to The Theocracy, which is now here. They will, down to the last, gain victory

over the "beast" and his "image" and over the "mark" of such anti-Theocracy powers. (Rev. 15:2; 14:9-12; 20:4) The Lord's "strange work" will without successful interruption be carried through to the finish. His name will be declared throughout all the earth, the Kingdom gospel will be preached down to the final end, and the Lord's "other sheep" will be hunted out and gathered every one to the side of salvation at the King's right hand. At the finish thereof, the Ammonitish "abomination of desolation", at its last border and on its way out for ever, will act against the servants and ambassadors of The Theocracy. It will, in self-deception, to bolster its morale, cry, "Peace and safety!" But it will be too late. Jehovah's "strange work" by his Greater Jephthah will have victoriously succeeded over all persecution and opposition. It will be all done. Vain the enemy efforts after that! The actual destruction of the "Ammonites" at the battle of Armageddon that follows their cry was foreshadowed by what befell the Ammonites and allies before Jerusalem in the days of King Jehoshaphat.—2 Chronicles 20.

#### FACING THE VOW

<sup>34</sup> The anticlimax of the prophetic drama now begins, and it also finds its fulfillment since 1938 and before the battle of Armageddon, as will be proved by Scripture and fact. "And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child: beside her he had neither son nor daughter." (Judg. 11:34) Jephthah's action afield was against foreign foes, the Ammonites. His coming home to Mizpah, which name means "Watchtower", pictures the Greater Jephthah as he turns attention to the home affairs of the Theocratic organization over Jehovah's covenant people today. Under his guidance, and after the serving of notice on the political officials in the early part of 1941 as above described, the Watch Tower Society turned the attention of all Theocratic fighters to their obligation henceforth, "Comfort all that mourn." (Isa. 61:2) The official Ammonites and allies had had their warning. Let the "other sheep" now have attention.

<sup>35</sup> Jephthah did not by-pass his house to avoid fulfilling his vow. His God-given triumph over Ammon was Jehovah's confirmation that Jephthah be "head and captain" henceforth over all Gilead. (Judg. 11:11) He being father and owner of his home, "his house" would be his household and all the servants thereof. Today the Head of the Theocratic organization of which the Society forms the

32. (a) What judicial rulings in the United States and Canada in 1940 were made the basis of aggressions against Jehovah's witnesses, and with what success in stopping their advance? (b) What counter action under the Greater Jephthah began December 1, 1941, and will the Supreme Court decision of June 8, 1942, halt his "very great slaughter" of modern Ammonites?

33. (a) How, then, will the outcome be realized, as expressed, namely, "Thus the children of Ammon were subdued before the children of Israel"? (b) How was the actual destruction of the modern Ammonites at Armageddon foreshadowed at ancient Jerusalem?

34 What was pictured by Jephthah's coming home to his house in Mizpah?

35 (a) Whom did Jephthah's house include, and what did his relationship thereto picture? (b) What is pictured by the age of Jephthah's daughter at his return, and by the non-appearance of the servants of his house?

visible part is Christ Jesus. He is also "The Everlasting Father" to his "other sheep", the consecrated faithful ones to whom he gives everlasting life on earth. (Isa. 9:6; John 10:16) Jephthah's daughter pictured such "other sheep". On Jephthah's arrival home his daughter was of marriageable age, possibly eighteen or more years old. Likewise the "other sheep" class is some years old now, it having come into existence since the Lord's coming to the temple in 1918 for judgment. (Matt. 25:31, 32) In contrast with these there are many religionists who profess to be serving Christ Jesus, but, like the servants of Jephthah's house, they do not come out first like Jephthah's daughter to greet Jehovah's victorious Warrior, through whom life eternal comes to the "sheep".

<sup>36</sup> When Jephthah took over the command of Israel's armies encamped at the time in Mizpah, his daughter in the house near by in Mizpah approved. Note the modern fulfillment. Instantly with the publication of the *Watchtower* article "Organization", in June, 1938, followed by the application of the Theocratic principles of organization and operation to the Society, the "other sheep" class as companions of the anointed remnant at once accepted that truth and arrangement enthusiastically. They lined up unhesitatingly with the Theocratic organization of the Society under the Greater Jephthah. The eighteen years of Ammonitish oppression from 1918 on had ended, and the big fight with religious totalitarians was impending. Since 1938 there has been a great ingathering of these "other sheep". Now must come a great manifestation of these as to their stand. The questions must be answered: Who sees the great universal issue? Who sees the uncompromising stand of Jehovah's Theocratic organization against totalitarianism? Who sees God is with his faithful remnant, approving their stand against demon rule as right and Scriptural? Who sees that Theocracy and its worship of Jehovah is on the offensive and will continue clear through to victory over the forces of demonism? Jephthah's daughter foreshadows the answer.

<sup>37</sup> Being first to come out and also meeting Jephthah with timbrels and with dances proves that his daughter had heard in advance how Almighty God had favored him with a crushing defeat of the enemy. She rejoiced that the Ammonites were driven out of Theocratic territory. She prepared herself to meet her father joyfully as was due him in honor of his and her God. She did not keep her joy to herself, but went out openly and publicly to express it and thereby to call much attention to the

victory of the Lord God and his typical Theocracy. How like the earlier woman Jael who slew Captain Sisera in her tent and then went forth to greet victorious Barak coming from the slaughter of God's foes, and to show her harmony and co-operation therewith. (Judg. 4:22) Like Jephthah's daughter of old, the persons of good-will, the Lord's "other sheep", are the only earthly class out of all this present generation of mankind to show favor to the Jephthah class, whom Jesus called "the least of these my brethren". It is only such "other sheep" that the kingly Judge puts at his right hand as approved ones, to be blessed of his Father Jehovah. They are put in line for life everlasting on earth under the Theocratic government of which he is King.—Matt. 25:31-46.

<sup>38</sup> What affected Jephthah's daughter affected his whole offspring, for "beside her he had neither son nor daughter". Aside from the "other sheep" and their "princes" there are no offspring of the Theocratic organization of which Christ Jesus is Head, and this sole offspring at this end of the world is the only earthly class that shall survive the tribulation at Armageddon alongside the remnant. Christ Jesus, by his proclamation of "this gospel of the Kingdom" and his judgment of the nations thereby, has brought forth this class of "men of good-will" toward Jehovah and his Righteous Government.

<sup>39</sup> "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back." (Judg. 11:35) Jephthah's daughter by coming forth first to greet him automatically imposed a great responsibility and service upon herself, of which she was possibly not aware. If, however, anyone had heard Jephthah's vow spoken and had noised it abroad and it preceded Jephthah's arrival and came to his child's ears, then she deliberately decided, vow or no vow, to let none be ahead of her in praising Jehovah's defeat of the foe nor be ahead of her in gratefully offering her lifelong service to Him as her thank-offering. Likewise the joyful welcoming of the Theocratic organization for its triumphs in Jehovah's name puts a great responsibility and service obligation upon the Lord's "other sheep" or "daughter" class.

<sup>40</sup> When Jephthah saw her and rent his clothes, he did not mean to signify that he regretted his vow. This manifestation of feeling was enacted in order to show the deep love and attachment he bore toward his only child and daughter, just as David

36 (a) What was Jephthah's daughter's attitude at his taking over command of the armies of Israel, and what was the modern fulfillment? (b) On what questions must the "other sheep" now manifest their stand? 37. (a) What does Jephthah's daughter's coming forth with rejoicing to meet him prove, and how was she in this like the woman Jael? (b) How, therefore, are the Lord's "other sheep" like Jephthah's daughter?

38. What does Jephthah's having "beside her neither son nor daughter" show regarding the modern fulfillment?

39 In the drama and its fulfillment, what does such coming forth first impose on those so doing, and is it deliberately decided to do this? 40 If not regret, what was Jephthah's expression of feeling at the sight of his daughter meant to show?

had great love for his friend Jonathan, "passing the love of women." (2 Sam. 1: 26) It testified also that to have a glorious part in the vindication of God's name was at no light cost to Jephthah. It was at the expense of what on earth was tenderest to him and touched him most. It called very much upon his faith and faithfulness toward the great Theocrat.

"Jephthah's rending his clothes and the words escaping his lips were permitted of the great Dramatist Jehovah also in order to put a test upon Jephthah's daughter and to call forth from her an expression as to her position and her feeling with regard to carrying out her father's vow. Hence this dramatic scene is not staged to picture that Christ Jesus and the remnant members of the Theocratic organization give way to grief and sorrow over payment of their vow and over the requirements and obligations that come upon the Lord's "other sheep". Rather the scene makes prominent the deep love that those of the remnant have and express for those devoted "other sheep" of the Lord, who are their friends that 'stick closer than a brother'.

"That the remnant of the Theocratic organization under Christ the Head saw this "daughter" class coming out first on the side of The Theocracy, before Armageddon, is manifest. They do not say, as do many professed ones blinded by religion or demonism, 'Where is the great multitude? Where is there any evidence of such?' No; but in the summer of 1939 the book *Salvation* was published as "A Textbook for the Jonadabs", as so stated on the title page, the Jonadabs being the same as the "other sheep". (2 Ki. 10: 15-23) The coming of this "daughter" class is an open and indisputable token of the victory of the Theocratic Society under Christ Jesus over the unrighteous, unconstitutional encroachments of the religious-totalitarians. The years 1940 and 1941 were crucial years, Jehovah's witnesses being then violently beset by modern Ammonites as never before. But the "Jephthah" class pressed on in God's service over the vicious opposition of the "Ammonites". The "daughter" class took note of it and manifested themselves, and of this there was a marked manifestation in August, 1941.

"That the Greater Jephthah saw the "daughter" class taking their stand for the triumphant Theocracy, and realized the urgency of the situation, is proved by the preparation early in 1941 of the book *Children* and the arranging for "Children's Day" at the St. Louis Theocratic Assembly, due to be held August 6-10. Here, then, was an expression of deep love and care of the "Jephthah" Society for the pro-

spective children of the King-Father Christ Jesus. This tender affection was touchingly expressed at the Theocratic Assembly, and especially on the last day. There were 75,000 expected at that mighty gathering, but on Sunday, the final day thereof, "Children's Day," the convention was climaxed by an overflowing attendance of more than 115,000 at the speech "Children of the King". A heart-endearing sight it was to see 15,000 boys and girls of between the ages of 5 and 18 years, immediately in front and in full view of the speaker, the president of the Watch Tower Society who has since finished his course.

"At the conclusion of the speech the president directly addressed his words to the young children. He questioned them on their consecration and allegiance to Jehovah the great Theocrat and His King Christ Jesus, to which they responded in their thousands as with one voice and pledging that they would use the instrument that the Lord provided for them to use in His service. Then the president announced and held forth the instrument, the new book *Children*, and bestowed upon each of these children before him a copy as a gift from the Theocratic Society. Many onlookers wept at the sight, especially those of the older members of the Society, being as touched to the heart as was Jephthah at the sight of his daughter whose future he could then envision because of his vow to Jehovah. Thereafter the book *Children* was released to all other prospective children of the King there assembled and those others throughout the earth.

"Due to the conflict between the totalitarian and the democratic world powers, a like Theocratic Assembly was not held in Britain until the following month, at Leicester, England. On the "Children's Day" there, with a like assembly of young children, a surprise total attendance of 12,000 braved the air-raid menace and listened to the exact reproduction of the original speech on "Children of the King". (See report of 'Theocratic assemblies of Jehovah's witnesses' of 1941.)

"The impression of these vast assemblies was overwhelming and stirred the depths of the soul of the "Jephthah" Theocratic organization. Why? Because it was a visible manifestation of Jehovah's granting to his advocates of The Theocracy victory over the modern Ammonites; also because it was evident that the vast attendances at the assemblies were made up predominantly of the "Jephthah's daughter" class, the Lord's "other sheep", or Jonadabs, the prospective sons and daughters of the

41. In what way was Jephthah's demonstration permitted to affect his daughter, and what was this scene staged to picture in this time?

42. (a) What is there to show that the remnant saw the "Jephthah's daughter" class coming forth? (b) Of what is the coming of this "daughter" class an open token?

43. What preparation and arrangement in 1941 are proof that the Greater Jephthah saw the "daughter" class taking their stand, and on what occasion did this reach a marked climax?

44. On that occasion, how was the younger element of that "daughter" class led to express themselves toward Jehovah and his King, and how were many affected emotionally thereby?

45. What like demonstration by those of the "daughter" class was made the next month in Britain?

46. What did these assemblies make manifest as to the fight against modern Ammonites, and what was evident as to the attendances at these assemblies?

King of kings and Lord of lords, and who shall inherit life for evermore on a glorious earth under the heavenly Theocracy. The spiritual remnant of that Government are continually diminishing from the earth as they prove faithful unto death, but the number of those joyfully putting in appearance to celebrate The Theocracy and its King who shall be their "Everlasting Father" is increasing. It

greatly moves the remnant and kindles loving affection in their heart.

"What the full portent is of Jephthah's words and of his daughter's responses, and how he fulfilled his vow of a burnt offering with respect to her, will be published in the next issue of this magazine.

(To be continued)

47. What further regarding Jephthah and his daughter may we expect to be developed and cleared up in *The Watchtower*?

## THE HOPE OF THE NATIONS

FOR the guidance of the bewildered people today it is written in inspired language, first stated at Isaiah 42:4 and restated hundreds of years later at Matthew 12:20, 21: "Till he may put forth judgment to victory, and in his name shall nations hope." (Young's translation) The term "nations" means the people of good-will throughout the earth, Jew and gentile alike.

Many millions profess to be followers of Christ Jesus, and yet most of these are without hope because they are ignorant of the purposes of his Father, Jehovah God. After centuries of operation of a religious system called "organized Christianity" the peoples of "Christendom" are hopeless. Divers and numerous schemes formulated by men and man-made organizations have been placed before the people, and such schemes have promised the people relief and blessings. The people have feared their men as leaders and have trusted in them, and, for that reason, have been led into the snare of the enemy. They have failed to trust in God and in his Word, the Bible. "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (Prov. 29:25) Selfish men have made and promulgated these various schemes, and the invisible ruler, Satan the Devil, has overreached the men of the world and hence led the whole world into his snare. The nations of the earth are therefore under the domination of that wicked one, the Devil.—1 John 5:19.

Only those who have trusted in the Lord and who faithfully serve him according to his Holy Word have escaped the snares of the wicked one. (Ps. 119:110; 2 Tim. 2:26) Satan by and through his various worldly agencies has blinded the people to the truth of Jehovah's purpose. In times past the people had hope in the schemes of men, but now those schemes have all failed and the people are sad and distressed. (Prov. 13:12) No person can have a substantial hope who is without knowledge of God and his kingdom. The only hope for the peoples of the nations is the name of Jehovah and of his Christ, because it is God's kingdom under Christ that will vindicate Jehovah's name and bring relief to men of good-will.

The greatest of all questions for determination is the vindication of Jehovah's name. All other matters are subsidiary thereto. The salvation of humankind or any portion thereof will be a vindication of Jehovah's name and prove his supremacy, but the salvation of human creatures is not the important thing. Jehovah could wipe out the entire race and make a new one, and in so doing he would in no wise violate justice. On the other hand, by placing the truth before human creatures and

giving everlasting life to those who willingly obey him, maintaining their integrity toward God, the result is to vindicate his name and it is to the benefit of the creature that obeys. When the wicked are destroyed, and those who love God and are obedient are given life eternal, such proves that Jehovah alone is the Supreme One and worthy of all worship and joyful service. That will settle for ever the question of supremacy, and then all creation will see that only the obedient ones are given life everlasting by the Most High. Thus is magnified the name of Jehovah's anointed King, Christ Jesus, through whose name He brings vindication and the hope of life to the obedient.

Jehovah made Christ Jesus his servant or anointed one to vindicate his name. He appointed his Beloved, Jesus, as leader of all who will ever get life. Therefore it is written, at Isaiah 55:3, 4: "Incline your ear, and come unto me: hear [obey], and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David [Beloved]. Behold, I have given him for a witness to the people, a leader and commander to the people." Those who faithfully and successfully follow the Leader must have faith and confidence in the Leader and must obey his commandments. They must do as the Leader does; and since Christ Jesus maintained his integrity toward Jehovah God, others who live must do likewise. He leads first those whom he associates with him in his kingdom in heaven, and afterwards all humans that get life eternal on earth.

Jehovah sent his beloved Son to earth to bear testimony to the truth, and everyone who maintains his integrity toward God must hear and obey the truth as declared by Christ Jesus. (John 18:37) Jehovah by and through Christ Jesus takes out from among men a people for his name. Now, as the great vindicator of Jehovah's name, Christ Jesus commands these taken-out ones to 'preach this gospel of the Kingdom as a witness to the nations'. (Matt. 24:14) This means that they must obey this commandment in order to maintain their integrity toward Jehovah.

The question of supremacy must now be for ever settled, because it is Jehovah's due time to settle it. He has assembled his capital organization Zion and made his taken-out covenant people a part thereof, and to them he says: "I am the first, and I am the last; and beside me there is no God. . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses." (Isa. 44:6-8) Jehovah's

anointed remnant of witnesses must therefore fully trust him and fearlessly declare his name. The time approaches now when he will give final opportunity to the people to determine in whom they will trust and whom they will serve. Because he has made Christ Jesus his vindicator Jehovah now speaks to his great Servant and Witness, Christ Jesus, and says: "Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (Isa. 42:5-7, *Am. Rev. Ver.*) This prophecy does not say that Christ Jesus is commissioned to take the people to heaven, but it does say that he is commissioned to open their blind eyes and inform them of the truth, that they may have an opportunity to choose whom they will serve. Those who believe upon the name of the Lord Jesus Christ, the great Redeemer and Vindicator of Jehovah's name, have reason for a hope. They must then be obedient to Jehovah, the Supreme One. Every one who maintains his integrity toward God will, therefore, to that extent prove Satan to be a liar, and hence have a part in the vindication of Jehovah's name.

When Jesus had endured much suffering and thereby continued to be obedient to his Father he was made the vindicator of his Father's name. For that reason Jehovah made Christ Jesus his "right hand and his holy arm" to accomplish His purpose of proving His own great supremacy. It is Jehovah, therefore, who gains the victory over his enemies; but he gets this victory by and through his beloved Son as his instrument. He makes his Son this instrument or vindicator because the Son was obedient under suffering. In harmony with this Jehovah caused to be written, at Psalm 98: 1, 2: "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen." This victory song his anointed remnant of witnesses, and their earthly companions, are now joyfully singing in the hearing of the "heathen", or the nations. It is Jehovah who saves the obedient ones and gives them everlasting life; and this he does for his own great name's sake. Their salvation is a vindication of his name, and this vindication operates beneficially to everyone who proves his integrity.

All sane persons desire to have life and dwell in peace and enjoy the things God has provided. No human creature can realize such desired blessings until he learns whence they come and what he must do to obtain them. Jehovah God sent his beloved Son to earth that man might believe in him as God's Vindicator and man's Ransomer and might live and not perish. This means that without knowledge, and hence without belief, mankind must perish. The life of the perfect man Jesus provided the redemptive price for believers, but in order for man to reap the benefits thereof he must know Jehovah God and Christ Jesus and

choose to be obedient to the righteous laws of his kingdom. (John 17:3) Jehovah has made provision for the people to learn, and he lays the privilege and obligation upon his witnesses to now declare to them that their hope is in His kingdom by Christ Jesus.

The crisis is here when the paramount question must be settled. Satan is exercising all his power in his effort to win, but he is certain to lose. Satan would destroy all the people rather than see any of them serve God. Satan continues to oppress the people and to increase their burdens, and this drives them to desperation, as foretold at Revelation 12:12. The rulers in their efforts to pull the world out of the mire continue to lay greater burdens upon the people. There is absolutely nothing in this world upon which the people can hope; hence honest persons are in despair.

Standing out boldly in contrast with the miserable condition of the old world is Jehovah God's gracious provision for obedient mankind. He has made Christ Jesus his vindicator and has placed the name of Christ above every name save that of His alone, and he calls upon the people to hear his great King and to learn the importance of his name. The remnant of the elect company yet on earth are made the witnesses of Jehovah and are commanded to point the people of good-will to Jehovah's kingdom and his great King. The name of Christ Jesus stands for the kingdom of Jehovah, which will vindicate Jehovah and bring salvation through the blood of Christ Jesus, and hence 'in his name shall nations hope'. There is no other name which God has given under heaven in which the peoples of the nations can hope or whereby they can possibly be saved, as Peter stated at Acts 4:12. Jehovah's witnesses must therefore point the people to this one and only complete hope.

Is it to be expected that Jehovah's witnesses can give testimony to the name of Jehovah God and his kingdom without being subjected to persecution and suffering? Certainly not! The Devil piled persecutions upon Jesus in an effort to prove his side of the question at issue and to prevent the giving of testimony by Jesus concerning God and His kingdom. Amid great suffering Jesus continued to the end to bear testimony to the truth and to maintain his blamelessness and to thus prove God to be true. Those who are associated with him, and particularly the anointed remnant and their companions on earth, must likewise suffer at the hands of Satan, because they are bearing the testimony of Christ Jesus the great King. At the same time they must maintain their blamelessness by learning obedience by and through the things they must suffer (2 Tim. 3:13) But there is a real joy in tribulation when we know that the tribulation is heaped upon us because we are doing right in obedience to God's commandments.

As Jehovah's witnesses go forth and with boldness declare the name of Jehovah God and his King and kingdom, it is to be expected that persecutions and sufferings will be their lot. Those who willingly persecute Jehovah's witnesses and oppose God's kingdom are now marking themselves for the slaughter that shall come upon all opposers at the battle of the great day of God Almighty, at Armageddon. They are putting on their garments of identification; and the people must be told that their

only hope is in the name of Jehovah God's great Vindicator and they must identify themselves as being on his side. In due time Jehovah will go forth to fight for his own

people, and thus He will vindicate his witnesses who have faithfully maintained their integrity toward him in proclaiming his name and the name of his King.—Zech. 14:3

## FELLOWSHIP

**W**RITING to the congregation at Corinth, the apostle Paul said: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) What is meant by the word "fellowship"?

Many have understood fellowship to mean that when they attend a convention or a meeting of God's people they must spend a part of the time in shaking hands and indulging in gossip. Often an hour is set aside for what is known as "fellowship" and in that hour almost everything is discussed except ways and means to further the cause of Kingdom truth. Surely that is not what is meant in the apostle's words above.

"Fellowship," properly understood, means partnership. It means an association of one with another or a participating one with another in a certain work. Jehovah God long ago summoned his beloved Son Christ Jesus to discharge the duties of royal High Priest to Jehovah; that is to say, to fill the office of Executive unto God in the outworking of His purpose. God then condescended to call others from among men to participate with the Lord Jesus Christ in that work; that is to say, to have fellowship or partnership with him therein. God plainly defines the duties of such while on earth. Likewise he has revealed some of the duties that will devolve upon these "called" ones in heaven. For example:

The apostle Peter declared that the members of the "body of Christ" are called to follow in the footsteps of Jesus as He left us the example; that is to say, they must take the same course of action that Jesus took on earth.—See 1 Peter 2:21.

Concerning himself the apostle Paul wrote as a follower of Christ Jesus: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. That I may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:8, 10, 11) Furthermore, the apostle John wrote: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:3, 7.

To walk means to pursue a certain course of action; it means to deport oneself in a certain way. To walk as Jesus walked means, then, that the footstep follower on earth must deport himself as Jesus did and must follow Jesus as his companion by doing the same things that Jesus did. There is no evidence that Jesus wore a

long, sanctimonious face and a long clerical coat, or that he stood on the platform and indulged in silent prayer to be seen of men for admiration. On the contrary, he rebuked those very things that were so marked in the clergy of his day. (See Matthew 6:5.) There is no evidence that Jesus taught his disciples to develop a beautiful and sweet character so that all who might come in touch with them would be able to see how "sweet" they were. On the contrary, the record shows he spoke the truth with boldness and plainness, and that his disciples did likewise, and that the religious clergy and courts took note of the boldness of his disciples and thereby perceived that they had walked with Jesus as Teacher.—Acts 4:13.

The apostle Paul was a faithful witness for the Lord God. He delighted to have partnership in the sufferings of Christ Jesus. Did such sufferings result to him because of assumed piety and by reason of wearing a long and solemn face and long garb and speaking with a sanctimonious voice? No; he suffered not for that, because he did not indulge in such. He suffered by reason of being a bold, fearless and faithful witness to the truth. He was clothed with a special commission as an ambassador for Christ to the Gentiles. That, however, did not swell his head. He remembered at all times that he was a servant of God and of Jesus Christ. He did not think it beneath his dignity to go from house to house to preach the gospel. Speaking to the elder brethren of the congregation of Ephesus who were overseers, Paul said: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks." (Acts 20:20, 21) Not only did he go from house to house to testify to the truth, but he made no distinctions of men. He did not insist on having his territory among the rich or the influential. It was rather out of place according to the customs of men for Jews to call upon Greeks or Gentiles, yet the apostle called on both Jew and Greek, telling them of God and his kingdom.

What Paul, the special apostle of Jesus Christ, did, surely we can do as fellow disciples. If he found it pleasing to the Lord and profitable to the cause in giving a witness to go from house to house, then surely his example is such as other Christians may follow. (1 Cor. 11:1) Furthermore, Jesus, the Son of the great Eternal God, journeyed from house to house and place to place, speaking to the poor and teaching the outcast ones concerning the truth. What Jesus Christ the great Redeemer and Head of the church did, surely every member of the body should delight to do. This was His work. This was the work that the apostle Paul had partnership in, and such is the work that other footstep followers must take part in that they may have partnership (fellowship) with Christ Jesus before the Kingdom witness is finished and the battle of Armageddon is fought to the unfading glory of Jehovah God.



## FIELD EXPERIENCES

### 'FIGHTING AGAINST GOD,' FOOLISHLY (TEXAS)

"After receiving the magazine article 'Changed Convictions Regarding Flag-Saluting' I went to the chief of police (Laredo) to deliver him several copies. He was not in the office, but the man in charge said he was at the mayor's office. Upon my entering the mayor's office he had other business; so I said that I would wait, as I wanted to talk to him and the chief of police together. When I did get to speak, I said that the licensing and taxing of Jehovah's witnesses is still under discussion, and handed them the article and *The Watchtower* containing 'Dissenters for Righteousness'. The mayor said, 'I don't give a d— about the rulings of the Supreme Court; they are not running the city of Laredo. We have this little kingdom down here and we are going to run it to suit ourselves.' The police chief spoke up and said, 'I don't have no use for your religion, as the Bible contradicts itself in five thousand places. As to you and your workers, we are going to start clamping down and arrest you every time we get a complaint on trespassing. I don't care who mobs you; we are not coming to your defense, as you people are traitors to the American flag.' I replied that our work is of the highest spiritual benefit to the American people in building the people up in faith, courage and morality. The mayor went on to say: 'If you seek to cause trouble on the streets or cause a gathering and obstruct pedestrians on sidewalks, we are going to fine you; or if you go to a house and make somebody hear your records and they put in a complaint we are going to jail you for trespassing.' 'Suppose I go to a house and the person permits me to play the phonograph and they put in a complaint and I am arrested?' The third man speaks up: 'Well, when you go to a house and tell the people you have a propaganda record, that way they will know what you have.' I mentioned that, while in magazine work a while back, a man comes up to me and seeks a controversy and, after I turn to walk, tears off my shirt. On another occasion a man of the same type asks information concerning the magazine, and when I tell him he says, 'You are one of those Jehovah b——!' and I go to call the police to arrest him and he hikes out. 'What kind of offense would you call that?' I asked the mayor. The mayor says, 'Well, he feels like all the rest of us; he wants to get rid of you.' The mayor now steps out of the office and I tell the chief: 'Last year I was arrested while in magazine work, brought to the station, asked a number of questions. Some of the boys go and ask the mayor what to do with me. The mayor says if I would leave town I could go. I told him I could not do that, but would take the consequences. So they locked me up, and let me go the next day.'"

### CALLING ON FIRMS (BIRMINGHAM, ENG.)

"In following up the subscription reference slips recently sent to us via the servant of companies, we found one slip bearing the name of a firm, but with no individual shown on it. In making the call I passed through the yard and happened to catch sight of a notice on the wall near a door. The notice read: 'Carters and lorry-drivers will please note that swearing under this window is strictly forbidden.' I decided that this might prove useful in conversation with the principal of the firm if I could get

in. After questioning various ones I was shown into a very nice reception room. One of the two partners in the firm came in. I was well received, and one of the firm's (lady) secretaries was deputed to deal with the matter. A cheque was made out to the Society for the renewal of the subscription, and then I was able to conduct a very nice model study on the spot with this lady, who expressed herself as very interested. She said the chapel she attended had 'no soul' in it. I explained where she could find a very live soul, and that when The Theocracy was fully established there would be no longer need for notices such as that displayed on the wall outside. This lady said she thought the Roman Catholic Hierarchy to be thoroughly corrupt. She readily gave me her name and address for a model study at home. In another instance the principal of the firm received me very kindly and a similar cheque was made out. This gentleman expressed abhorrence at the Roman Catholic Hierarchy, and concern at its activities. I explained that the Society was doing more than any other organization in this country for freedom of speech and liberty of action, and is worthy of their good-will. Two pioneer girls, who worked in the district for about a year, originally got in to these firms and into the 'sanctums of the mighty', surely like 'locusts' (Joel 2:9), and our own work has been mostly following them up."

### AMONG THE "SHEEP" IN MINNESOTA

"A publisher placed the book *Children* with a lady and returned a month later. The woman had just returned from a trip to St. Louis, Mo., having taken her boy to a specialist there. The publisher told her of our big Assembly held there last summer and endeavored to arrange a back-call to play one of the lectures. Lady: 'Did you say you had a big convention in St. Louis last summer?' 'Yes' 'How long did it last?' 'Five days.' Lady: 'Why, the woman I roomed with told me about a kind of religious convention held there last summer. I stayed with a Mrs. N—— out near the Arena. She told me she had arranged to take in some of the conventioners. Then everyone told her not to, that they were just terrible people, that all they'd do is just sit around talking their religion to her, etc. But she took them in anyway, and, why, they were the finest people she would ever want to see. She said she'd just like a chance to take those people in again' The lady was impressed by what she heard and immediately contributed for the Assembly Report and set a date to hear the lecture. . . . At one home the mother was able to take *Children* with a quarter the 12-year-old boy had earned. They invited the publisher back to play a lecture within a few days, and a week after that a *Children* study was started. On arriving for the study the publisher saw lying on the table their Bible, *Children* (covered with brown paper), and a sheet of paper all written out. On picking up the paper she found the answer to the first set of *Children* study course questions. The boy and the 10-year-old girl had written them out. Last night at the second study the publisher was presented with the answers to the second set of questions. The parents as well as the children are interested in the Bible study, and now they have just learned that the man's sister has been studying the Bible, too, and has become a witness for Jehovah."