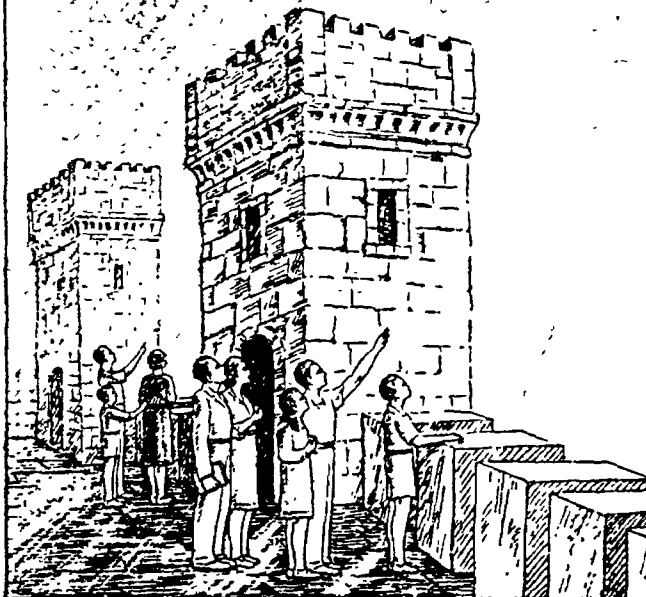




# The WATCHTOWER

Announcing  
Jehovah's Kingdom



They shall know that I am Jehovah."

-Ezekiel 35:15

VOL. LXIV SEMIMONTHLY No 1

JANUARY 1, 1943

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

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - - - Brooklyn, N.Y., U.S.A.

## OFFICERS

N. H. KNOX, *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.

## "JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period. This period begins a three-month campaign for subscriptions for *The Watchtower*. The regular year's subscription rate of \$1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories. So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

## "WATCHTOWER" STUDIES

Week of February 7: "Fighter for the New World" (Part 6),  
¶ 1-22 inclusive, *The Watchtower* January 1, 1943.  
Week of February 14: "Fighter for the New World" (Part 6),  
¶ 23-47 inclusive, *The Watchtower* January 1, 1943.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

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Please address the Society in every case.

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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.

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

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## MAGAZINES BANNED IN BRITAIN

For some years this magazine has warned its readers that the strategy of the enemy against the publication of the Kingdom message would be that of political campaigners, namely, to mop up on the weaker outlying parts of the field and then close in upon the central stronghold thus isolated.

Over a period of years now this process of the Roman Catholic Hierarchy and their political henchmen has been followed in their fight against Theocratic truth in the British Commonwealth of Nations and the Crown colonies. In all such parts of this nominally "Protestant" world power the tactics of the haters of truth and liberty have followed a like pattern. Thus one Dominion or Colony after another fell before the onslaught of these religious, totalitarian foes of the gospel and banned the publications of the Watchtower Bible and Tract Society in whole or in part. Finally, the island stronghold of Britain, the heart of the great Commonwealth or Empire, was isolated from the rest in a sea of religious intolerance. Now, in violation of the terms of the so-called "Atlantic Charter", to which the British prime minister adheres, the hosts of the enemy, after preliminary attacks from different quarters, have gained a part of their objective in Britain. On November 27, 1942, a cable was wired from London to the Society at Brooklyn that a Government Order had been passed prohibiting the Society's magazines, *The*  
(Continued on page 15)

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

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No. 1

### FIGHTER FOR THE NEW WORLD

#### PART 6

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

**J**EHOVAH'S kingdom with his Son in the throne will be the Government of the New World. That Son, who has proved his love of righteousness and hatred of iniquity, will rule the earth from heaven, and therefore the promised world will be a world of righteousness. Being founded on righteousness and operating in harmony with the divine law, and being backed by the Almighty God, who is all-righteous, it will be a "world without end". Those who are accounted worthy to gain it by devoting themselves to the righteousness of God and who continue faithful will live in the new world and never see death. The King of the new world declared that he had nothing in common with the "prince of this world" and therefore his kingdom could not be of this world. The establishment of the new world, therefore, means a fight, both in heaven and in earth. The world of darkness and wickedness and its prince must go; the world of light and righteousness and its Theocratic Government of Jehovah by his Son must come in, to abide forever. Under such righteous government the worship of Jehovah will alone obtain throughout the universe. It will be freely practiced on the earth without interference and opposition. All religious persecutors will have been destroyed.

<sup>2</sup> The enemy effort is to prevent earth's people from going over to the righteous new world of God's establishment. The malicious purpose of the "prince of this world" is, when he and his world go down, to pull down all the inhabitants of the earth with him. "Rule or ruin" is his selfish policy. To turn earth's peoples away from the righteous new world and to set them in opposition thereto the "god of this world" uses deception and calls black white and white black. At the time of the end of his world, when he is cast out from his heavenly position and power, he is called "that old serpent, called the Devil, and Satan, which deceiveth the whole world". (Rev. 12:9) Only those who come out from this present

evil world and now take their stand on the side of the King of the new world shall escape the Old Serpent's deception. His most effective and wily means of deception and ensnarement is religion, especially that form of religion which he palms off for Christianity.

<sup>3</sup> In his final deception of the world and in order to hold all parts thereof under his power he persuades the deceived leaders on earth to set up a world federation and to give religion the foremost part therein and to call this a "new world, created by human hands". Because religion is given its due place therein, the leaders and the masses are persuaded that it is a Christian "new order founded upon moral principles" and that it is the new world God promised. Under this religious deception many will fight for such "new order" of the same old world and will choose to abide under it until it cracks up at the battle of Armageddon. Then the blinded peoples who follow blind religious guides will together go down into the ditch of destruction with the world of their choice and its prince.

<sup>4</sup> The great King and Fighter for the new world strongly warned of this great deception by religion. Concerning the years following the World War he said: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Matt. 24:24, 25) The "abomination of desolation", which he mentioned just a few verses previous, is a wonder-working false Christ with many false prophets advocating it. It is an abomination to God, because it is a false or counterfeit theocracy and brazenly assumes to take the place of Jehovah's new world Government under Christ. It flies in the face of God by refusing the evidence that the old world has reached its end and the time for Jehovah's Rule by Christ is here. Desperately it strives to keep in

1 (a) What will be the government of the new world, what kind of world will it therefore be, and who will live therein? (b) Why does the establishment of the new world mean a fight, and whose worship will thereafter obtain throughout the universe?  
2 What is the malicious purpose of the god of this world toward earth's inhabitants, and how may any escape his world deception?

3 In the final world deception what will Satan persuade the leaders to set up on earth, and why will many fight for it and be destroyed with it?  
4 (a) What warning did Jesus give concerning false Christs and false prophets at the end of the world, and against what particular false combination did he warn and show the course to take? (b) How may such false ones be detected and their deception be repulsed and killed?

operation man's rule under Satan by means of totalitarian regimentation as against Christ's reign under the Most High God Jehovah. Therefore Jesus warned all persons of good-will toward God and his Kingdom to flee this world immediately on perceiving the formation of the "abomination of desolation" and to seek refuge on the side of the Theocratic new world. But how, you ask, may the false Christs and false prophets be detected and their deception repulsed and killed? By testing their messages and claims in the light of Jehovah's Word concerning THE THEOCRACY.

\* The uncovering of the deceivers who oppose and fight against the new world under the cloak of religion is pictured in the final scenes of the prophetic drama of Jephthah. Such deceivers do not claim to be Nazis, Fascists, or totalitarians, and rather loudly profess to be religious, and hence mistake themselves for genuine Christians. Yet they fight against the Theocracy of the new world. In these deceptive times truth-seekers desire to know how to determine what is God's message and by whom it is delivered and what is the touchstone by which to safeguard oneself against deception. Such ones will study with deep seriousness the final part in Jephthah's career.

#### STAB IN THE BACK

\* The Ammonites violently encroached upon the domain of Jehovah's typical Theocracy over Israel, and Jephthah had just administered a crushing defeat to the aggressors. Thereby the Lord God caused his man of faith Jephthah to be confirmed as the head and captain over his people, particularly the Gileadites, or people of Gilead. After the campaign Jephthah as God's visible representative took up residence in Gilead at Mizpah, which name means "Watchtower". The heavy blow against the anti-Theocratic Ammonites vindicated God's name and kept open in Israel the worship of Jehovah and the operation of his Theocratic organization. It was a cause for rejoicing and thanksgiving by all Israel, and a reason to unite around the typical Theocracy.

† Westward across the Jordan river from Gilead lay the territory of the tribe of Ephraim, which was a brother tribe of Manasseh, the tribe to which Jephthah belonged. The original Manasseh and Ephraim were sons of Joseph, born to him in Egypt. "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire." (Judg.

12:1) At the time of the Ammonite incursion they not only broke into Gilead, but, says the record, "the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed." (Judg. 10:9) The snarling question put to Jephthah was an open admission that the Ephraimites had not risen up under him to hurl the invaders back across the frontiers. This unjustified fault-finding by the Ephraimites occurred after Jephthah's home-coming in peace. Evidently it was while his daughter was away in the mountains for two months to prepare herself to be offered up as the "burnt offering" unto the Lord God in fulfillment of Jephthah's vow for victory.—Judg. 11:34-39.

\* Jephthah's campaign against land-grabbing demon-worshippers pictured the spiritual fight of Jehovah's Theocratic organization under Christ Jesus the Head. It is to maintain Jehovah's worship and to carry on his "strange work" to the finish against the unwarranted limitations and encroachments by the totalitarian forces at this time. In the prophecy describing events at the time of the end Jesus foretold that at his coming to the temple for judgment of his professed followers he would find a faithful remnant. This remnant he would designate and appoint as the "faithful and wise servant" under him. To such servant class He would commit "his goods", or the Kingdom interests on earth. Thereby the "faithful and wise servant" class would be the visible Theocratic organization on earth under Christ Jesus. Its work is to declare Jehovah's name throughout all the earth and to publish the good news of The Theocracy now established.

\* Furthermore, in the judgment at the temple he would come suddenly upon a selfish class of professed followers. They were indeed consecrated to the Lord God and begotten of his spirit, but had yielded to selfishness and were blinded to the Kingdom and became lawless. They then fight against their fellow servants, the faithful remnant. Hence they fight against the Theocratic organization and the Lord brands them as "that evil servant". He cuts them off asunder from his organization, and appoints them their portion with the anti-Kingdom crowd with whom they fight in common, namely, the hypocrites, the modern-day Ammonites. (See Matthew 24:3, 14, 45-51.) Just as Ephraim was a brother tribe to Manasseh, so those of "that evil servant" claim to be spiritual brethren of the approved remnant.

† During the eighteen years' oppression upon Israel by the Ammonites, the Ephraimites had sub-

5 How do the religious fighters against The Theocracy deceive themselves? and how or where is the uncovering of such, and the way of safeguard, pictured?

6 What events had just taken place as between the Ammonites and Jephthah, and how had this affected the internal conditions of Israel?

7 What question of fault-finding did the Ephraimites now put to Jephthah, and of what failure on their part was this an admission?

8 What did Jephthah's campaign against the Ammonites picture? and who is the "faithful and wise servant" appointed to work in the fulfillment thereof?

9 What other servant class does the Lord come upon in the temple judgment and why does he take action against them?

10 What was the course of the Ephraimites during the eighteen years of Ammonite oppression upon Israel and how, since 1913, have the "evil servant" class followed a like course toward Theocratic rule?

mitted to such demon-worshipers as the higher powers and been contaminated with their religion. When the call to action came to overthrow the yoke of the Ammonites and beat back their new aggressions, the Ephraimites willfully refused to fight under Jephthah along with his fellow tribesmen. Like conduct has been shown by the "evil servant", and the "man of sin" class of which he is a part, during the eighteen years from the Lord's coming to the temple in 1918 and down to 1936. Then came 1938, when the Lord God graciously revealed that his approved organization is Theocratic. Then the Theocratic rule was set up among his organized remnant or "faithful and wise servant" class, but the "evil servant" stuck to their selfish independence, refusing to come under and submit to the rule of the "Higher Powers", God Jehovah and Christ Jesus.

<sup>11</sup> The evil Ephraimites looked upon Jephthah of Mizpeh merely as an individual, and not as the one designated and backed up by Jehovah to be the "head and captain", the living symbol of the typical Theocracy in Israel. Not seeing the organization, they made a personal attack upon him as a man. Before that, when things looked so desperate that Jephthah made a special vow to Jehovah for victory, the Ephraimites did not join the fighting ranks. They felt unable to cross the Jordan river then. But now, when it came to venting a grudge against those blessed with victory from the Lord, they could go to the trouble of crossing Jordan and spoiling for a fight with their brethren. Now, after God had given the victory and they saw the result gained without their aid, they felt they had missed a chance to make a name for themselves and carry off some of the booty and glory.

<sup>12</sup> The Ephraimites felt they must justify themselves in the eyes of all Israel; and so they worked up a false charge as an excuse for taking offense. They did not discern that the battle was the Lord's and that He fought and gained the victory, and that human power and numbers were not the deciding factor. Feeling that they were the indispensable factor for any victory and that they should have been along as if being THE essential ones, they felt disgruntled at the ones who risked their necks in the time of danger. Herein they repeated the same complaint as their forefathers did to Gideon over a hundred years before: "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply." (Judg. 8:1) In Gideon's day they did manage to get in on some of the final fighting, but here during Jephthah's campaign against Ammon the

Ephraimites missed out altogether. Therefore, although themselves to blame, they picked a quarrel with God's Theocratic representative. They were the very opposite of Jephthah's daughter, who went out first to meet him with rejoicing over the victory. For her to do so meant thenceforth the separation of her from others to the exclusive, full-time service of the Lord God Almighty at his temple.

<sup>13</sup> The maintenance of the worship of Jehovah in the earth, and the victory over the encroaching forces of demonism and totalitarianism, are not dependent upon any human creatures. Nor is any mere man, dead or alive, the head or leader of those who hold to Jehovah's approved organization. Christ Jesus, the Greater Jephthah, is their invisible and heavenly Head by God's appointment, and the Watch Tower Society under him follows the Theocratic rule and acts as his servant in behalf of all those today who choose Jehovah God and his new world. All personal selfish features have been removed from the Society of the Lord's "faithful and wise servant" class. The "elective elder" system of company rule has been cleared out; likewise the giving of worldly titles. Also the same service requirements have been applied to each and all as witnesses of Jehovah. The Society has devoted itself entirely to the service of "the Higher Powers" and to the Theocratic rule of organization and operation. For the vindication of Jehovah's name it has gone forward in his "strange work" against religion, proclaiming his name and kingdom and declaring his vengeance against the modern Ammonites and all enemies, demon and human.

<sup>14</sup> This course the Lord has exceedingly blessed since 1938. The result of his blessing is that the class of "other sheep" pictured by Jephthah's daughter have come forth with rejoicing and yielded themselves over in consecration to the unceasing and lifelong service of Jehovah and his glorious Theocratic Government under Christ. By this manifest blessing of God Almighty in the face of increasing encroachment and opposition by the religious-totalitarian crowd the Lord God has unmistakably indicated which organization on earth is the visible part of his Theocratic organization under Christ and which is his "faithful and wise servant" class on earth to whom the King at the temple has entrusted the interests of the Kingdom.

<sup>15</sup> The attitude of the "evil servant" and the rest of the "man of sin" class at this favor of God on his Theocratic organization is like that of the Jewish

<sup>11</sup> How had the Ephraimites looked upon Jephthah and why after Jephthah's victory did they first then cross the Jordan to him?  
<sup>12</sup> Because of self-importance how did the Ephraimites try to justify themselves and why were they therefore unlike Jephthah's daughter?

<sup>13</sup> What must be said concerning the depending of worship, victory, and leadership upon human creatures, and how have the Lord's "servant" class been cleansed of personal selfish features for the sake of Theocratic service?  
<sup>14</sup> The appearing of what people has resulted from the Lord's blessing since 1938, and what does his manifest blessing indicate as to choice of organization for his service?  
<sup>15</sup> How is the attitude of the entire "man of sin" class like that of the clergy at Jesus' prosperity and why do they now gnash with their teeth at the faithful remnant as Jesus foretold?

religious leaders at Jesus' prosperity, saying: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans [totalitarians] shall come and take away both our place and nation. . . . it is expedient for us, that one man should die for the people, and that the whole nation perish not." "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 11:47-50; 12:19) The patriarchs Abraham, Isaac and Jacob were together a typical representation of the great Theocracy of Jehovah God by Christ Jesus. The "evil servant" and the "man of sin" crowd claim to be in line for that kingdom and hence to be children of that kingdom. But, whereas God's Kingdom favors and privileges are openly bestowed upon the "faithful and wise servant" class, the religionists have missed out altogether, as Jesus foretold to the religious leaders, saying: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:11, 12) "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: . . . depart from me, all ye workers of iniquity." (Luke 13:25-29) So they gnash with their teeth at the faithful remnant.

<sup>16</sup> The Ephraimites threatened to resort to mob action. They threw Theocratic rule to the winds, and refused to consider the evidence proving that Jehovah chose Jephthah as his visible servant and judge of his covenant people. They threatened to take the law into their own hands and bring fiery destruction upon Jephthah and his house, thus to do what the Ammonites had wanted to do to him and Israel. They thus put themselves in the same class as the Ammonites, as opponents of God's typical organization. Likewise the religionists in the United States worked their schemes right in with those of the totalitarian "Ammonites" who are out for world domination. Beginning at the time of the Nazis' lightning-war push through Europe in 1940, with sure victory apparently in sight, and also timing it with the harmful Flag Salute decision of the Supreme Court in June that year, Catholic Action raised up great mob violence against Jehovah's remnant of witnesses. They tried to 'burn the house down upon them', and actually did burn the homes and property of many

of Jehovah's servants because these stood by the worship of the true God and published his kingdom. Amid the raging persecution the "evil servant" class shielded itself from persecution, but turned Jehovah's witnesses over to the "Ammonites". In their publication the "evil servant" admitted past connections with the Watch Tower Society, but now had no connections whatsoever with Jehovah's witnesses nor with the Theocratic organization, which organization they said was the ambitious idea of the man who was then the Watch Tower president. They were very careful to avow that they recognized the modern Ammonites as the "higher powers" ordained of God. This open statement in their publication the "evil servant" released to all newspapers of the world, many of which published the same.

<sup>17</sup> At the same time men who had not long previously been high in the inner councils of the Society, but who pursued an ambitious course and became unfaithful and quit, joined in the concerted attempt at 'house-burning' upon the organization. They set in motion costly legal actions to damage financially and otherwise the Society. This was done in contempt of Jehovah's Theocracy and to bring great reproach upon his name and, by wrecking the organization, to break up His "strange work" by his covenant people against religion. And in Canada the justice minister of that Dominion, a Quebec-Roman Catholic, chose the Fourth of July to declare the Watch Tower Society an "illegal organization", to be forthwith suppressed; but the "evil servant" class who disavowed all connections were given a clear right of way to carry on their activities. (Matt. 24:9-13) Regardless of the Christian professions of all such "workers of iniquity", their effort was all part of the demons' scheme for world domination by means of the religious-totalitarian Ammonites of this day.

#### SELF-DEFENSE

<sup>18</sup> The Ephraimites proved themselves liars in the light of the actual facts. "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." (Judg. 12:2) Ephraim was an inland tribe, but the Gileadites under Jephthah, being eastern-border tribesmen alongside Ammon, were the ones who were putting up the front-line fight against the Ammonite aggressions upon Jehovah's worship in his typical Theocracy. "Then Jephthah went with the elders of Gilead, and the people made him head and captain over them." (Judg. 11:11) Jephthah and his people, therefore, pictured Christ Jesus and his followers on earth

16 (a) What did the Ephraimites threaten to do to Jephthah and in the same class with whom did they thereby put themselves? (b) How did the religionists work in their schemes with those of the political "Ammonites", particularly from 1940 forward, and how did the "evil servant" class throw their support to such "Ammonites"?

17 How did ambitious men once high in the Society's inner councils join in with the attempted 'house-burning', and how did the Dominion's ministry of justice discriminate in favor of the 'evil servant' class?  
18 (a) How did Jephthah prove the Ephraimites were untrue? (b) Whom did Jephthah and his people picture today, and why have these been more than ever the targets of the demons and forces under them?

who line up with the Head and Chief of God's organization and who subject themselves to its Theocratic rule, particularly from 1938 onward. Since then they have more than ever been the target of the demons under Satan. The religious-totalitarian forces, incited by the demons, have greatly afflicted Jehovah's people for not putting the State higher than Jehovah in their worship and service toward Him. The totalitarian Roman Catholic Hierarchy has led in this assault upon His witnesses, because these expose the Nazis and Fascists and their religious "Fifth Column" and refuse to do obeisance to or ascribe salvation and protection to men or human organizations and creations, but only to God Almighty and his Theocracy.

<sup>19</sup> The Ephraimites of old did not answer the call to engage in united action and volunteer to cross the Jordan and go to the help of their brother Israelites. They were unwilling to expose themselves to danger on the field of battle in behalf of the vindication of God's name. They looked at personalities and refused to come under headship and captaincy of any person they did not like or who stood in the way of their ambitions. Being the dominant tribe in Israel, they wanted to be commanders themselves rather than humble themselves under God's mighty hand of Theocratic rule as exercised through one of a lesser tribe. Selfishness caused them to turn down a great privilege.

<sup>20</sup> Through former association with Jehovah's witnesses the modern Ephraimites of the "evil servant" class have felt the heat of the affliction. They have felt uncomfortable and uncertain of their own freedom from persecution. Otherwise, why did they compromise with modern Ammon and publicly disclaim any ties and sympathy with Jehovah's witnesses? Why did they then express their willingness to ape the ways of the world toward creature emblems and hail the modern Ammonites as the "higher powers" and refrain from declaring the day of Jehovah's vengeance against Satan's organization? Those of the "evil servant" and other members of the "man of sin" class cannot say they received no battle call against the "Ammonites". The call has not gone to any class or religious organization as such, but any individual in such class or organization had the privilege of responding thereto.

<sup>21</sup> Ever since the Lord's rule was put in force in October, 1938, the Society under Christ Jesus, in its assemblies and publications, has sent forth the call for more pioneer publishers and more company publishers. Any persons of good-will who saw the great issue involved and who desired to uphold the worship

of Jehovah and the honor of his name had the privilege of responding and volunteering for service under the Theocratic organization. But the "evil servant" class and the other religionists who claim to be spiritual Israelites ignored the invitation. Neither sympathy nor a word of defense did they offer in behalf of Jehovah's persecuted covenant people. They disclaimed any bonds and any agreement with the message and Kingdom position of Jehovah's witnesses. This they did to shield themselves and justify themselves before Satan's world. They did not cross the "Jordan", that is, the peoples alienated from God and rushing down to the "Dead sea".

<sup>22</sup> The Divine Record, at Hebrews 11:32, lists Jephthah among God's ancient witnesses of outstanding faith in Him. Just why appears from Jephthah's further words to the Ephraimites: "And when I saw that ye saved me not, I put my life in my hand, and passed over against the children of Ammon, and Jehovah delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?" (Judg. 12:3, *Am. Rel. Ver.*) Jephthah's experience bears out that deliverance, salvation, and preservation of pure and undefiled worship will never come through or in connection with the "evil servant" and other religionists of the "man of sin" class. The newspapers conceal the fact that Jehovah's witnesses in Continental Europe have stood up against the Nazi *fuehrer* since his concordat with the Vatican in 1933 and have suffered unusual mistreatment in torture chambers and concentration camps therefor. Recently, since the Nazi-Fascist-Vatican aggressions for world domination have stirred up the democratic nations to violent opposition, the newspapers pander to the religionists and, for propaganda purposes, play up reports of religious clergymen protesting to the Nazi leader over various points of difference. Examination of the news shows that all their protests never touch the real issue of man rule under the "god of this world" as against the Theocratic rule of Christ Jesus under the Most High God Jehovah; and never once in all the years have those clergymen protested against the brutalities and religious intolerance and persecution carried on by the religious-totalitarian combine against Jehovah's witnesses.

<sup>23</sup> The tribe of Ephraim was the most populous and had numbers to offer for the war, but they failed to enlist on the side of The Theocracy. So the victory went to Jephthah without Ephraim, bitterly demonstrating to them that "there is no restraint to the

19 How did selfish matters and personalities cause the Ephraimites to turn down a great privilege in vindication of God's name?

20 How have the modern Ephraimites felt the heat of affliction with Jehovah's witnesses? and how did they show their discomfort?

21 How has the battle call gone forth since October, 1938? and how have the "evil servant" class ignored the invitation?

22 (a) How does Jephthah's statement of his action then show why he is listed among ancient men of faith at Hebrews 11? (b) What does Jephthah's experience with the Ephraimites prove as to deliverance, salvation and worship? and how is this borne out by the conduct of religionists since 1933?

23 What did Jehovah's victory through Jephthah demonstrate to populous Ephraim? and how will the like thing be true respecting "Christendom's" many religionists and their "New World order" "beast"?



LORD to save by many or by few". (1 Sam. 14:6) Likewise the hundreds of millions of "Christendom's" religionists, including the "evil servant", offer no hope of deliverance from the totalitarian monstrosity or "beast". The prophecy shows that in the so-called "New World order" they will ride the "beast" and turn its seven heads and ten horns against The Theocracy and those who worship Jehovah and his King. Jehovah does not need religion's millions in order to uphold his worship and to deliver and save those who worship him in spirit and in truth. Such belief Jephthah had to exercise with strong faith in Almighty God; for he did not have great numbers in his army to depend upon, neither enough equipment to meet the Ammonites on equal terms. This faith-testing situation doubtless is what stirred Jephthah to utter his vow.

<sup>24</sup> Suchlike faith, that overcomes the world, the remnant and their "other sheep" companions must exercise, and they must serve God with no fear of death or fear of those who can cause death to the body, but not to the soul or right to future life. (Matt. 10:26, 28) The Greater Jephthah once put his earthly life in his hand. So now when world totalitarianism is on the march those who stand by the worship and service of Jehovah must do likewise, by uncompromisingly advocating God's rule as against demon rule. The rabid persecutions from and after 1940 demonstrate that they are doing this.

<sup>25</sup> For his own name's sake and in full agreement with Jephthah's vow Jehovah delivered the anti-Theocratic aggressors into Jephthah's hand. Jephthah therefore never took the credit, but ascribed the salvation and deliverance to Jehovah God and proclaimed the vindication of His name. In like manner Almighty God has delivered over the modern Ammonites into the hand of his Greater Jephthah and the Theocratic organization under Him. There is not the barest chance that Theocracy and worship of Jehovah will succumb to demon rule. To this late day the religious-totalitarian might has failed in the conspiracy to overthrow Jehovah's witnesses. By faith these have triumphed over demonism and maintained their integrity toward God and continued "blameless in the day of our Lord Jesus Christ". (1 Cor. 1:8, 9) The visible part of the Theocratic organization still lives and is intensely active, notwithstanding world opposition. God's grace suffices them.

#### BATTLE AGAINST DISRUPTIVE FORCES

<sup>26</sup> Jephthah's explanation did not check the Ephraimites from proceeding with the determination

to fight and carry out their threat. "Then Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites." (Judg. 12:4) The Greater Jephthah has also accepted the challenge and gathered the advocates of Theocracy together. The opposition of the "evil servant" in trying to disrupt the Theocratic organization impels the faithful remnant and their companions to draw still closer together and also to bring in still more publishers for advertising God's name and kingdom. They carry on no direct controversy or argumentation with the "evil servant" in the columns of *The Watchtower* or other publication. In the spirit of the Lord and with the means He has provided they fight against the disruptive and destructive efforts of the "man of sin" company. —2 Thess. 2:1-12.

<sup>27</sup> The fight today for united service of Jehovah in worship of him is not waged with carnal weapons. It is fought with the instruments of the truth concerning The Theocratic Government and its rule. Such weapons are symbolized by those with which the Gileadites battled the Ephraimites. The armies of Ephraim crossed over to the east bank of Jordan and invaded the land of Gilead. Straight Ammonite procedure that was. The invasion by those offended, self-conceited, presumptuous, lawless Ephraimites was really a challenge to Jehovah, because he had appointed Jephthah as judge and deliverer of Israel. It was a move against the restoration of Theocratic rule. It was a taking up of the fight of the defeated Ammonites. The Ephraimites were now on the move to depose and destroy the Gileadite Jephthah and to take for themselves the dominant leading role in Israel's affairs. Such has been the covert ambition of the "evil servant" class. They have aimed to grasp the reins of control of the Society out of the hands, as they thought, of a man, but in reality out of the hands of the invisible Head and Leader, Christ Jesus, the Greater Jephthah. It is perfectly understandable, therefore, why the "evil servant" class have said that "the president [now deceased] of the Watch Tower Society set up his own theocratic government". Such foul charge is the same as that of the officials of Harlan County, Kentucky, and of Connersville, Indiana, and of other modern Ammonites, to wit, that 'Jehovah's witnesses under Rutherford are scheming to set up their own theocracy'. The testimony offered in the courts, and the decisions of federal and state supreme court judges, exploded such demoniacal false charges, in 1941.

<sup>24</sup> How must the remnant and their companions imitate the Greater Jephthah when he once put his earthly life in his hand?

<sup>25</sup> To whom did Jephthah ascribe the salvation and deliverance gained, and what facts prove that Jehovah has delivered over the modern Ammonites to defeat before the Greater Jephthah?

<sup>26</sup> How did Jephthah back there and the Greater Jephthah of the present, accept the challenge, and against what and how is the fight carried on?

<sup>27</sup> (a) What did the battle weapons symbolize and what was the real nature or meaning of the move of the Ephraimites against Jephthah in Gilead? (b) By such move what covert ambition of the "evil servant" class was pictured, in agreement with their false charges?



<sup>25</sup> The "men of Gilead" of today under the Greater Jephthah fight with the "sword of the spirit, which is the word of God", and especially that part of God's Word concerning Theocratic rule and organization. The Ephraimite "man of sin" class make a show of using the same "sword" against the faithful remnant, just as Satan used Scripture texts against Jesus during his forty-day temptation in the wilderness. Actually, however, these "Ephraimites" use principally the writings of a man dead since 1916 and whom they profess to follow, or use the traditions of the fathers of the religious organizations.

<sup>29</sup> The Ephraimites falsely charged Jephthah and his men of Gilead, saying: "Ye are fugitives of Ephraim, ye Gileadites, in the midst of Ephraim, and in the midst of Manasseh." (*Am. Rev. Ver.*) In so doing the Ephraimites ignored the facts as stated by Moses, at Numbers 32: 33, 39, 40 and Deuteronomy 3: 15. Their charge may have been a "dirty dig" at Jephthah because he had once been driven out and had to flee to the land of Tob, where empty-handed, unemployed men from various tribes went and joined him in his exploits of faith. This was a foregleam of how today the religionists of "Christendom" speak of Jehovah's witnesses as "fugitives" from "organized religion" and wickedly charge them with being Communists, reds, anti-God, fifth columnists, and subversive elements of potential danger to the state.

<sup>30</sup> Also the "evil servant" class claim that the Watch Tower Society has become a "fugitive" from the teachings of the dead man whom they profess to follow. They try to curry favor with the political element to whom they do obeisance as the "higher powers" and say that Jehovah's witnesses are suffering persecution for their own wrong course of action. Hence they offer no pity or sympathy for Jehovah's servants in their hard sufferings. Thus the "evil servant" class do as Jesus foretold of them, 'smite their fellow-servants' and "eat and drink with the drunken" of "Christendom". (Matt. 24: 48-51) In disowning any relationship and in being ashamed of Christ's body members who undergo public reproach, the "evil servant" class show shame for Christ Jesus himself, who said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38) The facts are that modern Ephraimites are the "fugitives" and have gone out from the Theocratic organization. —See 1 John 2: 18, 19.

<sup>28</sup> What is the difference between the weapons of the fighters under the Greater Jephthah and those of the modern Ephraimites respectively?

<sup>29</sup> Why was the charge that the Gileadites were "fugitives of Ephraim" both false and malicious? and of what today was such false charge a foregleam?

<sup>30</sup> In this respect, how do the "evil servant" class as modern Ephraimites 'smite their fellow-servants' and show shame for Christ Jesus himself? and why are they themselves fugitives?

## THE TOUCHSTONE

<sup>31</sup> "And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth." (Judg. 12: 5, 6) Those Ephraimites were in the same position as the Moabites were after Judge Ehud plunged the dagger into the belly of their fat king, Eglon. Thereupon Ehud said to his warriors: "Follow after me: for the Lord hath delivered your enemies into your hand." "And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man."—Judg. 3: 28, 29.

<sup>32</sup> Jordan's passages or fords symbolize ways and means for the "man of sin" class to justify themselves before worldly men for their attack upon the Theocratic organization of the Greater Jephthah. They would use those as avenues of escape from the disastrous consequence of their act, namely, the execution of the adverse judgments of God against them, appointing them to their place with the religious hypocrites and all others of Satan's world. However, Jehovah through his Word has revealed his Theocratic organization under Christ Jesus. As Jehovah's mouthpiece Jesus interprets the prophetic Scriptures. He allows the "evil servant" and fellow religionists no scripture in defense of themselves and their misconduct. By the very Scriptures he blocks up all their attempts to get away by their own human interpretations and constructions upon God's written Word. Jehovah's witnesses take the divine interpretation of His Word and are thereby fortified and in the position to anticipate the 'man of sin' class. The way of escape from the judgments written in God's Word is thus blocked, which judgments His witnesses must declare against the unfaithful class. —Ps. 149: 9.

<sup>33</sup> The "man of sin" class on the run says, in substance: "Spare me. Do not apply to me the judgments written in the Word of God. Do not hold up my course of antagonism to The Theocracy in the Watch Tower publications, to show how the Scriptures condemn such action. Do not apply against my disruptive work the Bible instruction: 'Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.'" (Rom. 16: 17, 18)

<sup>31</sup> What did the Gileadites then seize to cut off the escape of the Ephraimites, and how was a like maneuver executed in Ehud's day?

<sup>32</sup> What do the 'passages of Jordan' symbolize, and how are such cut off or blocked to those who now try to escape thereby?

<sup>33</sup> How does the "man of sin" class on the run ask to be spared by those under the Greater Jephthah?

And, 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.' (2 John 10, 11) Rather, let's talk about God's love, and not his judgments. Let's develop ripe character and follow the 'good neighbor' policy with religion and get ready to go to heaven." But does this religious argument work?

<sup>34</sup> In 1918 Christ Jesus came to the temple and began judgment at the house of God. (1 Pet. 4: 17) He requires every one to identify himself in accord with this rule: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30) To those who try to justify and suit themselves by self-interpretations of Scripture, to escape the "judgment written", the question is put: 'Are you one of those Ephraimites that profess to be of the covenant people of God, but at the same time fight against Jehovah's Theocratic organization under Christ and against his "faithful and wise servant" class? Are you one of those belonging on the other side of the river, fighting us as the demon-worshipping "Ammonites" do and refusing to recognize Jehovah's Judge at the temple and his Theocratic Government and its rule?' The religionists answer such question, "Nay," meaning to deceive and to cover over inward hostility to God's faithful ones. This is a subterfuge to get away with their "inside job" and thus be able to cause more disturbance to the injury and hindrance of the ones trying to maintain their integrity by keeping covenant with God. Those who become ensnared with religion and turn against the Watch Tower Society and criticize and oppose it deny stoutly they are of the "evil servant" class or are in line for that class and will shortly land in it. They smile and smirk at suggestions of such outcome to themselves, and say, 'Nay; we are not on the enemy's side.'

<sup>35</sup> The touchstone is symbolized by the test-word "Shibboleth". This word means something growing up or flowing forth, as an "ear of corn" or a "flood". It is so used at Genesis 41: 5-7, Ruth 2: 2, and Psalm 69: 2, 15. The Lord God has graciously sent to his faithful remnant and their companions abundant stores of "ears of corn" (*shibboleth*), the spiritual food to offset any famine. "He maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. 147: 14) Also he causes the stream and "flood" (*shibboleth*) of his righteous judgments to flow forth from the temple, but these do not overflow and drown the faithful remnant, but do proceed against the unfaithful and wicked, as at Barak's battle at

Megiddo and David's battle at Mount Perazim—Judg. 5: 19-21; 2 Sam. 5: 17-21; Isa. 59: 19.

<sup>36</sup> Hence those holding to The Theocracy ask the pretenders and deceivers that claim to abide by the Bible, What kind of language do you speak? How do you pronounce the "present truth", the up-to-date spiritual food of the Lord? How do you pronounce the judgments of the Lord against the enemy? Such test-questions are to make them show whether they speak the "pure language", free from all religion, and in line with God's judgments against religion, but in support of The Theocracy and its vindication of God's name. If they are antitypical Gileadites under the Greater Jephthah and advocating The Theocracy, they will pronounce these things of the Lord aright, and not in disagreement, according to their own sectarian style.

<sup>37</sup> "Then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce it right." (Judg. 12: 6) The Ephraimite way of pronouncing the test-word differed from Jephthah's, although sounding very, very similar. Nowadays the "evil servant" class have a form of Bible teaching. Those who are not instructed by the great Teachers, Jehovah and Christ Jesus, might think it sounds the same and is the same as that of God's organization. The pope in his encyclicals quotes some scriptures, and the clergymen who are reported protesting to the Nazis also quote some scriptures, scriptures which also Jehovah's witnesses have used and do use in standing up against all totalitarians. But there is a difference in the purpose of quotation and the difficulties causing the quotation. The quotation by the clergy is to use God's Word as a shield for religious practice; the quotation by the witnesses is in behalf of The Theocracy and the maintenance of Jehovah's worship on earth.

<sup>38</sup> The clergy way of pronouncing is not in harmony with the teaching of God's Word concerning his Righteous Government of the new world; otherwise, they would be in unity with His people in the Theocratic organization and 'seeing eye to eye' and speaking the same message. But the peculiar teaching and message of religionists lacks something, just as "Sibboleth" lacked something that "Shibboleth" had. "Thy speech bewrayeth thee." (Matt. 26: 73) No difference may be allowed to pass. Said the apostle Paul: "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now

<sup>36</sup> What test-questions do those for The Theocracy ask the deceivers and why?

<sup>34</sup> By the application of what rule does Christ Jesus require all to identify themselves? and what searching questions do the modern Ephraimites answer deceptively, and why?

<sup>35</sup> What test-word did the Gileadites use against the Ephraimites and what does it symbolize and mean according to the Scriptures?

<sup>37</sup> How did the Ephraimites pronounce the test-word and how does this illustrate the close likeness with yet a difference between the pronouncements of the pope and other clergy and those of Jehovah's witnesses?

<sup>38</sup> Is the clergy way of pronouncing the message right and complete? and what does the apostle Paul say about letting any difference pass without objection?

again, If any man preach any other gospel unto you than that ye have received, let him be accursed." —Gal. 1:7-9.

<sup>39</sup> The Ephraimite fugitive was "not prepared to speak right". (*Young's*) Neither is the "evil servant" so prepared. To such the promise of Zephaniah 3:9 has not been fulfilled: "For then will I turn to the people a pure language [*(Hebrew)* a pure lip], that they may all call upon the name of the Lord, to serve him with one consent." They may pronounce the words "Theocracy", "the present truth," "redemption," "salvation," "restitution," and "higher powers", but the meaning that the "evil servant" class give to these words lacks the advanced light on Bible truth since the death of their professed leader in 1916. The meaning they give is marked by honor to human creatures, by "character development", by traditions and religious formalities, and by a compromising "respectable appearance" before the world. Hence they cannot "speak right" the Bible truths according to what the Theocratic organization and rule under Christ require.

"This inability betrays them as being separatists, opposers and members of the "man of sin" class. (2 Thess. 2:3-12) They do not have the "pure lip" with which to call upon the name of the Lord to serve him in common consent with the remnant and their companions. Hence they are at odds with the "faithful and wise servant" class. They not only do not speak the Theocratic language of the faithful, but cast slurs at the Scriptural organization of Jehovah's servants to misrepresent it and its purpose and work. They speak "good words and fair speeches" indeed, but to "deceive the hearts of the simple". (Rom. 16:17, 18) They talk sentimentally of the love of God. They affect gentleness and accordingly soft-pedal the hard message of the "day of vengeance of our God". Their pronouncing of "sibboleth" is softer than the thicker, harsher "SHibboleth". It is a "dead give-away".

"How does the Greater Jephthah handle such? Judges 12:6 reads: "Then they took him, and slew him at the passages [fords] of Jordan: and there fell at that time of the Ephraimites forty and two thousand." No "good neighbor" policy was shown. Those Ephraimites were covenant-breakers toward God, and "covenant-breakers . . . are worthy of death". (Rom. 1:31, 32) Those holding to the Theocratic organization must vigorously apply the "sword of the spirit" against all those of the "man of sin" crowd in order to slay or kill their power and in-

fluence with respect to the unsuspecting ones. It is dangerous to allow free passage to any of that crowd, as further trouble is sure to follow within the ranks of those in the Theocratic organization.

<sup>42</sup> Such use of the "sword" to cut off deceitful workers is in agreement with the action of the Greater Jephthah after his coming to the temple. Concerning that "evil servant" crowd he said: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth [against the 'faithful and wise servant' class]." (Matt. 24:50, 51) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41, 42) The faithful remnant and their beloved companions have a part in this fight against the religious influence of the "evil servant" and all others of the "man of sin" company. Hence they must be on the alert and sharp of ear to discern the difference of religion's message from the "gospel of the kingdom". They must try the spirits whether they be of God the Theocrat or of antichrist.—1 John 4:1-6.

#### VICTORY FOR NEW WORLD

<sup>43</sup> A sizable army of Ephraimites, at least forty-two thousand, had crossed the Jordan and attacked those who rallied to Jehovah's judge, Jephthah. Not one of those disturbers of unity and assailants of Theocracy escaped the execution of the adverse judgment of God as carried out by his judge and fellow warriors. They were wiped out just the same as had been the Ammonites. Their being Ephraimites, hence Israelites, made them more condemnable than the Ammonites. Jehovah did not spare such Israelites of Ephraim any more than the prophet Ezekiel's wife was spared because she was married to the prophet of Jehovah. (Ezek. 24:15-18) Like Ezekiel at his wife's death, the Gileadites did not mourn the death of those executed Ephraimites. The other Ephraimites that remained on the other side of the river but had sent across and backed up the 42,000 of their representative tribesmen doubtless indulged in weeping and wailing and gnashing of teeth at God's execution of judgment upon their fighters.

<sup>44</sup> It is no different now, when any professed spiritual Israelite goes over to the "evil servant" class and fights against the Theocratic organization and rule

<sup>39</sup> Why are the "evil servant" class "not prepared to speak right" the Bible truths? and what, therefore, marks their religious speech?

<sup>40</sup> What does the inability of the "evil servant" class betray them as being with respect to Jehovah's organization and people? and what kind of speech is a "dead give-away" against them?

<sup>41</sup> What treatment did Jephthah's men then give the exposed Ephraimites, and how must the like action be carried out today against the "man of sin" crowd?

<sup>42</sup> How is such use of the "sword" in agreement with the action of the Greater Jephthah after coming to the temple? and what, therefore, must the remnant and companions be on the alert to detect?

<sup>43</sup> How many Ephraimites fell in death, and why did not the Gileadites mourn the death of such?

<sup>44</sup> How is it not different now in the case of rebels against the Theocratic organization?

under the Greater Jephthah, and fools himself into thinking he is fighting only against a human organization, the Watch Tower Bible and Tract Society and the officials in it. Not a single such rebel can or will escape the certain judgment of the Lord, which judgment he now causes to be declared through his earthly visible part of his Theocratic organization under Christ. Neither do any of the faithful advocates of His Righteous Government mourn that such rebellious ones are cut off from the organization and come under the judgment of the second death thereby.—Heb. 10: 26-31.

<sup>45</sup> “And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.” (Judg. 12: 7) During those few years Jephthah came in touch with his daughter, whom his fervent vow had dedicated to the full-time service of Jehovah God at his tabernacle in Shiloh across the river. In obedience to the Theocratic law upon the nation Jephthah regularly attended the appointed feasts there. He and his daughter were both faithful to the vow unto the Most High God and its obligation upon both of them. They thereby displayed faith, and were Jehovah’s witnesses, maintaining integrity toward Him. Her presence and zealous service at the tabernacle were a continual memorial to the vindication of the name of Him who granted the victory to Jephthah over the Ammonites.

<sup>46</sup> Also, four days in each year, the virgin daughters of Israel went to see her, to praise the Lord with her over his victory for Theocracy and for

<sup>45</sup> During the years that Jephthah judged Israel what contact did he have with his daughter, and what course did both of them follow toward Jehovah?

<sup>46</sup> What practice did the daughters of Israel pursue toward Jephthah’s daughter, and at his death what did Jephthah leave behind in his devoted daughter as a living memorial?

freedom of Jehovah’s worship in Israel, and to encourage her to faithfulness. These daughters of Israel would continue to follow this course after her father had passed and was succeeded by the next judge whom Jehovah raised up. (Judg. 12: 8-15) All that Jephthah left behind him of his offspring was wholly devoted to Jehovah and his service as long as her life lasted. In his devoted daughter Jephthah left behind a monument on earth testifying to Jehovah’s triumph through the faith and devotion of those who held fast to his Theocracy and to his faithful worship and service.

<sup>47</sup> The Greater Jephthah and Jehovah’s Theocratic organization under him will never pass away, but will triumph completely at the battle of Armageddon and endure forever in the “world without end”, wherein dwells righteousness to the everlasting glory of Jehovah God. The eventual passing off the earthly scene of the faithful remnant who have fought under the Greater Jephthah against the religious-totalitarian powers of this world will mean their union with Him in heavenly glory, honor and immortality. (Rom. 2: 7) With their passing the pure worship of Jehovah shall not vanish from the earth, but they will leave behind the “princes in all the earth”, including the resurrected Jephthah himself, and the faithful devoted “great multitude”. All these will serve Jehovah God “day and night in his temple” in the new world, an everlasting testimony to the victory of Jehovah, his “strange work” by his Greater Jephthah, Christ Jesus.

(The end)

<sup>47</sup> (a) What if anything did Jephthah’s death picture as to the Greater Jephthah and the organization under him? (b) With the passing off the remnant off the earthly scene, what will happen with the pure worship of Jehovah on earth?

## KINGDOM INTERESTS FIRST

“FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey.” So said Jesus, at Matthew 25: 14, 15.

*Talents* is a term used concerning money, a talent being estimated to be worth somewhere between \$700 and \$2,250 or £140 and £560, and hence being a measure of value or a valuable thing. The “talents” belonged to the Lord of the kingdom of heaven and therefore represented his *interests* in God’s kingdom. “His goods,” which included those talents, likewise represent the Kingdom interests, the entire Kingdom interests of the Lord on earth.

What, then, is meant by the Lord’s expression, “to every man according to his several ability”? *Ability* means power, capacity, efficiency, or quality of being able. It will not do to view this matter from the human standpoint, because human ability means physical and mental strength, edu-

cation, money, influence, such being oftentimes accompanied by a great deal of bluff and self-importance. Surely such is not valuable in the Lord’s sight. The wrong thought Satan has put into the minds of the religious clergy and made them believe they are about the only ones that should ever expect to shine in the Lord’s kingdom, and they base their conclusion upon the fact of their great learning and ability to sway the people.

Looked at from the divine viewpoint, Jesus possessed the greatest ability of anyone ever on earth. His ability did not consist of physical strength and a collegiate education, for he did not use his physical strength particularly, nor did he ever attend a theological school. To him Jehovah committed *all* Kingdom interests. Of what, then, did the *ability* of Jesus consist? This: *His absolute, complete devotion to the Father’s will; his complete loyalty to God Almighty.* This finds expression in his words: “Lo, I come in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”

(Ps. 40:7, 8; Heb. 10:7-10) Jesus' capacity was complete. Therefore Jehovah filled him with his spirit in the complete sense, and he proved his loyalty to Jehovah to the utmost.

The Greek Bible word translated "ability" is drawn from the root verb used in the text where Jesus spoke to his apostles in answer to a request that they have certain positions in his kingdom, and he said: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "They say unto him, We are able." (Matt. 20:22) Hence the correct definition of his words "several ability" is this: *Complete consecration to the Lord God and a joyful submission to His holy will; a loyal devotion to the Lord God even unto death.* Such ability or capacity increases the more one is filled with the spirit or invisible power of the Lord. The apostle Paul, in speaking about redeeming the time by faithful service to the Lord, said: "Be filled with the spirit", thus increasing one's ability or capacity. (Eph. 5:16-18) In the proportion that one has the spirit of the Lord, in that proportion he possesses power or ability for good—See Romans 1:16 and 1 Thessalonians 1:5.

The spirit of the Lord does not consist of sanctimonious piety, nor an outward expression of being "more holy than thou", which is in fact hypocrisy. Having the spirit of Christ means to be absolutely loyal to Jehovah God and to the Lord Jesus, to be completely devoted to the Lord and his cause, and to do the Lord's service according to the Lord's way. It means leaving self entirely out of sight and looking only to the Lord's interests. The Jewish Pharisees could not be used by the Lord, because they had no such ability. They wanted to do everything in their own selfish way.

Jehovah God is trying out and testing the integrity of those in line for positions of authority and power in connection with the kingdom of heaven. No one is capable of exercising authority until he has learned to obey authority. Humility means submissiveness. Submissiveness means obedience, and obedience means to do the service of the Lord God in his appointed way. "To obey is better than sacrifice" (1 Sam. 15:22) It is of vital necessity to learn to be joyfully submissive or obedient to the Lord's will. The parable of the talents teaches this very requirement. It is obedience and loyalty that merit and receive the reward.

According to the parable the Lord committed to each one of his servants certain interests of his kingdom. Each servant must therefore make his accounting to the Lord. No fellow servant is relieved of personal responsibility because of larger privileges of service held by any other consecrated servant. "Every man shall bear his own burden" (Gal. 6:5) "Talents," that is, Kingdom interests, plus ability or loving and joyful submission to the Father's will, result in opportunities of service; and by performing these opportunities of service faithfully the consecrated one proves his loyalty to the Lord. When those to whom the Kingdom interests are committed perform service as opportunities come to them, it constitutes "trading with the talent". And in proportion as one faithfully, joyfully and lovingly shows his obedience and devotion to the Lord in the performance of such service, in that same proportion is the interest of the Kingdom as committed to him increased, and thereby more opportunities are furnished to him.

As an illustration: One fully submissive to the Lord enters the service of pioneer publisher of the Kingdom. The Lord thereby commits to him certain talents or interests of His kingdom. The pioneer joyfully performs that service according to Theocratic organization instructions. As he does so his capacity increases, and the Lord permits the interests of the Kingdom as committed to such consecrated one to abound or increase, by giving him wider opportunities of service in conducting home Bible studies, organizing new companies for Kingdom-publisher work in the field, giving Kingdom testimony before worldly courts, boards of authority, lawmaking committees, police officials, and bringing more persons of good-will to a knowledge of the Kingdom truth. The pioneer's performance of service under such circumstances is "trading with the talent" within the meaning of this parable: "Then he that had received the five talents went and traded with the same and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money."—Matt. 25:16-18.

The accounting with the servants next considered takes place after the Lord Jesus Christ comes to the temple, and the facts viewed in the light of prophecy prove that he arrived at the spiritual temple of God in the spring of A. D. 1918. "After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matt. 25:19-23.

The words of the Master indicate his presence at the temple some time before the reckoning takes place with the consecrated, spirit-begotten servants on earth. It was first in A. D. 1922 that the presence of Jehovah's King, Christ Jesus, at the temple was revealed to the faithful remnant. According to the parable the one to whom were committed five talents comes forward and reports that he has gained other five talents. To paraphrase his report: "Lord, you committed to me certain interests of your kingdom. You gave me a measure of your spirit. I have joyfully submitted to your holy will, and you have increased my spirit and loving devotion to you, and by reason of your goodness I have availed myself of these opportunities that have come to me; as a result of having your kingdom interests committed to me and of my loving devotion to you, I have had opportunity to prove my loyalty and devotion to you. I have therefore increased my capacity, I have more of your spirit, and your kingdom interests have increased toward me a hundred percent."

The Lord commends him, not because of what he has gained, because, in fact, he brings no profit to the Lord, as the Lord himself points out at Luke 17:10. The Lord

commends him because he has, by reason of joyful obedience, proved his faithfulness and loyalty: 'You have been faithful over a few things, I will in the future make you ruler over many things; but enter now into the joy of your Lord.' (Verse 21) Be it observed here that the reward of rulership is future, which is granted to the faithful remnant when finishing their earthly course and passing unto the heavenly life. Now, however, a joy is granted. What joy? The tremendous joy in the fact that the faithful one has a part in the vindication of Jehovah's name and he knows that in 1914 Jehovah by Christ Jesus set up the long-promised Kingdom and that, as a servant of the Kingdom, the faithful one has a part in making this known to humankind as the only cure-all for the ills of man. There is joy, too, in knowing that the day of deliverance is at hand, and that the faithful remnant will soon enter into fullness of joy in the heavenly kingdom, and that the Good Shepherd is now gathering his "other sheep" in their many thousands unto the temple to associate with the remnant in declaring Jehovah's name and publishing His kingdom. Those out of harmony with the Lord's way do not have such joy.

A report similar to the above is made by the servant to whom were committed two talents, and the Lord likewise commends him for his faithfulness and loyalty.—Vs. 23.

Then comes the one who had received the one talent, to make his report. To quote the parable: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness."—Matt. 25:24-30.

It is quite manifest that there was no joy in the heart of the one-talent servant, nor did the Lord invite him to enter into any joy. The servant reports that he knew the Lord was a hard master, and so he was afraid and went and hid his talent in the earth, and now he was returning it. The Lord replied to him: "Thou wicked and slothful servant." Here *wicked* applies to those who have once been enlightened and then turned away, not having availed themselves of the privileges and joys of serving the Lord. *Slothful* applies to those to whom something has been committed to do and perform and who have gone to sleep and done nothing. The slothful ones have either hid the interests of the Lord's kingdom in worldly things or else treated it with indifference, or else have been serving self and looking to see how much glory and honor they might win to themselves, which things are of the earth and not of the spirit. Undoubtedly it includes those who have commercialized the truth, either for money or for the plaudits of men, that they might shine in the presence of others; or who, because of sensual, earthly, selfish propensities have found fault

with and despised the Lord's Theocratic way, repudiated that, and insisted on doing things their own way, and have failed to learn obedience. Because of this unfaithfulness to the cause of the Lord Jesus as Vindicator of Jehovah's name, the interests of the Kingdom which were committed to those proving wicked and slothful, and also the measure of the spirit bestowed at the time they showed some humility or obedience, are taken away from such unfaithful ones. Also those Kingdom interests are committed to the class which has a greater measure of the Lord's spirit. Those who have been thus unprofitable to the Lord would then lose interest in the Kingdom truth and in proclaiming it.

No one who has only one talent at the time of reckoning can be of the Kingdom class. To pass judgment at the temple, each one of the remnant must have increased in the likeness of the Lord by following His steps as he left us the example of active service, zeal, worship, integrity, and faithfulness under suffering. Thus doing, then to him the Lord increases greater interests of the Kingdom and hence increases to him greater service opportunities.

This does not mean that the one who makes the greatest outward show of service to the Lord is the one that is the most highly honored in the Kingdom. The instruction clearly given in the parable is this: That when one has committed to him the interests of the Lord's kingdom, then in proportion as he shows his loyal and faithful devotion to the Lord by complete submission and obedience to the Lord, so will his service privileges be in the honor and glory of the Kingdom. Each one, however, regardless of the amount of increase with which his trading with the Kingdom talents is blessed, must prove faithful unto death and maintain his integrity blameless. And although the parable does not directly apply to the Lord's "other sheep" now being gathered to the temple for service there, yet such "other sheep" who are associated with the remnant entrusted with the Kingdom interests must prove loyal companions to them and must show an equal degree of faithfulness to the Kingdom and must hold fast their integrity to Jehovah God under all tests.

If, now, the Theocratic way is the Lord's way of carrying on his "strange work" of witness before the battle of Armageddon begins, then fighting against that way or repudiating it means fighting against or repudiating the great Theocrat and his King, because the way is not of man, but is of the Lord God. Failing or refusing to work or trade with the Kingdom talents in the Lord's way is disloyalty to the great Theocrat Jehovah. If, now, upon examination anyone finds he has been just a little lax in showing forth God's praises and has somewhat slackened his hands in God's service, this will be the opportunity to redeem the time. It is no time now for slothfulness, idleness, indifference, or slacking the hand.

"Redeeming the time" (Eph. 5:16) means buying out from this evil time, seeing to it that we give all the time possible to the Lord's service in looking after the interests of his kingdom. Jesus himself was fervent in spirit. The Kingdom was uppermost in his mind and heart, because it is God's way for vindicating His name and blessing all obedient humankind. Jesus' followers must likewise be fervent in spirit, and the Kingdom and its interests must be uppermost in the mind and heart of each consecrated one.

## BIBLE CHARACTERS

THE Bible sets forth the dealings of its Author, Jehovah God, with creatures on earth in the furtherance of his majestic purpose to clear his name before all creation and to bring the earth under a permanent righteous Government. Hence his written Word includes an account in historical order of human creatures who have figured prominently either as opposers or as faithful collaborators in the outworking of the divine purpose.

The including of the words and conduct of such creatures in the sacred Record is not to glorify men or to concentrate the attention of Bible readers upon creatures for what they are in themselves, thus drawing away attention from the great Creator himself. It is done to offer examples of what all seekers of life and blessing must do and what they must avoid if they would receive the divine blessing and approval and avoid his curse and disapproval. Referring to those Bible characters whose course had God's blessing and will be richly rewarded in due time, the apostle Paul wrote: "Be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12). Another writer, James, adds: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—Jas. 5:10, 11.

Warning against the disastrous course of others whose record is set forth in the Holy Scriptures, the apostle Paul says: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed [to those examples] lest he fall. There hath no temptation taken you but such as is common to man" (1 Cor. 10:6, 11-13). It is very evident that we are living in the end of the world long ruled uninterruptedly by Satan, and Jehovah's righteous New World is at hand.

Hence the historic examples of the entire Bible were written and preserved particularly for the benefit of all lovers of righteousness who are living today. Not that we ourselves are so important in God's sight, but that we are living in the most important time in earth's history and

(Continued from page 2)

*Watchtower* and *Consolation*, and the service paper *Informant* from being dispatched or received, that is, exported or imported.

Neither the brethren in Britain nor those in the United States and other countries will be alarmed at this, for they know that not even the greatest world power on earth can defeat the purpose of the Lord or stop his "strange work" now in progress before it is finished. (2 Cor. 13:8) Almighty God Jehovah will continue to feed his people from his table of "meat in due season" henceforth in Britain as he has in other parts of the British Commonwealth of Nations. Also, the "other sheep" will continue to be gathered there, and in increasing numbers, for the spirit and word of Jehovah are upon his people and will not depart from them and they have been instructed by the Lord at the temple as to how to proceed with his work under conditions of persecution. Due protest has been made both to the king and to his prime minister at London, over this unwarranted assault against Christianity and restriction upon the worship of the Most High God and his King Christ Jesus.

Instead of being disheartened by this seeming success of the haters of the light of truth in that hitherto bastion of free worship, Jehovah's people in America and all other lands will appreciate more than ever their privilege of feeding at the Lord's

these are "the last days" and hence are "perilous times". Now, more than ever before, there is danger of falling into the enemy's trap. Hence to be able to stand we specially need the counsel of God's Word. Every God-fearing person wants now especially to avoid any course that would result in being cut off from life in that New World.

Since the warning examples were written in the Bible for the particular help and warning of those undergoing the temptations of this critical time, it would be neglecting an important part of the Word of God for any to ignore also the lives of those whose course should be a danger sign to us. Every part of the Word of God is important, and many professing "Christians" have been eternally harmed by the false argument that "Christians do not need the Old Testament: the New Testament was written for them and is all they need". Such an argument means to take away from the Word of God which he has provided for the sustenance and guidance of his needy people, and hence such argument stands condemned in the Lord's Word, at Revelation 22:18, 19 and Deuteronomy 4:2. Also, at Romans 15:4, the inspired writer says: "Whatsoever things were written aforetime were written for our learning, that we through patience and [through] comfort of the scriptures might have hope." Wise persons who desire the full comfort of God's Word and who want to manifest patient endurance in this trialsome time will therefore heed the inspired apostle's words rather than those of some misguided, careless, self-conceited religionist.

*The Watchtower*, therefore, believes that its readers will find much profit in reviewing the outstanding characters, good and bad, whose record the All-wise God has been careful to preserve in his Word. "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Hence beginning with its next issue *The Watchtower* will institute a series of articles on Bible characters, necessarily brief due to limited space, but each article complete in itself. It is hoped to run this series regularly until the entire range of the Bible is covered.

spiritual table. They will attend meetings for the study of God's Word and will hasten onward with greater earnestness to bring the Lord's provided food to his "other sheep" before the outbreak of the battle of Armageddon which will turn all nations that forget Jehovah God into hell. (Ps. 9:17) The Lord God has not forsaken his faithful people in any part of the world. Continue to be of good courage.

### 1942 ASSEMBLY REPORT

The *Report of the New World Theocratic Assembly* of Jehovah's witnesses is off the press. It is a gripping account of the largest and most wonderful gathering of servants of the Most High God in history. All persons whose hopes and interests lie in the New World are sure to read this report with keenest interest and great zest. It is spread over 32 pages, but of the page-size of *The Watchtower*. Ample half-tone photoengravings illustrate the text of the account. There is a news coverage of practically all of the more than 80 joint assemblies taking part in this unusual assembly. Key facts and speeches are set out. The contribution for this most attractive Assembly report is 5c a copy. Besides your own personal copy you will want several copies to place with others of good-will who desire more information on the purposes and activities of Jehovah's witnesses and the evidence of Jehovah's blessing upon and use of them for the advancement of the interests of God's kingdom.



## FIELD EXPERIENCES

### FOR FREE WORSHIP AND PRESS (KENTUCKY)

"As the chief of police had informed us while we were on *Watchtower* street work that they had received several complaints and the city ordinance was against the work, and a license fee of \$10 a day would have to be paid, I informed him our work was not commercial, but sacrificial. He treated us very fair about the matter, so I agreed to meet the city council and talk it over with them. Here is the result. A new ordinance was written in their book of law allowing further work of Jehovah's witnesses and others in Bible work, with no charge for license. Mr. B. F. R——, mayor, and C. & O. Ry. agent were presiding officers. The mayor said it is better to go on the streets and from house to house preaching the gospel and putting out Bibles and religious literature than to be standing on the streets begging and gathering large crowds and bellowing, obstructing the public passway."

### NEW "WATCHTOWER" EDITION OF THE BIBLE HANDY

"In the courtroom our new 'sword of the spirit' functions perfectly. Part of our defense was that we were engaged in our usual *business* of advertising The Theocracy when arrested. The city attorney was arguing that we could hardly call our work a 'business'. Jehovah's witnesses, in the audience, had been asked to be alert to assist our attorney with suggestions which might aid in our defense. One of our sisters recalled the scripture of Christ's saying, 'Wist ye not that I must be about my Father's business?' and asked me in a note to look it up and pass it to our attorney for his argument. Using the Concordance part of the Bible I quickly found the citation, copied it, and passed it to our attorney. Only a moment later he opened his argument using that scripture in our defense. I've never found things so easy to locate as in using this new Bible."

### VICTORY FOR FREEDOM OF WORSHIP (ARIZONA)

"The day after the wonderful 52-city national Assembly of Jehovah's witnesses I began witnessing in a Motel [motorists' hotel] court. I had just worked two cottages when the owner appeared on the scene and inquired if I had a license to peddle that there was a city ordinance against *peddling* without a license and, besides, he did not allow soliciting on his premises. The work was explained to him in a kind manner, showing him my ordination as a minister was from the 'Higher Powers', therefore from the highest authority. His reply was, 'You get out of here right now.' I asked, 'Do these people here pay you rent?' 'Yes,' he bickered; and then said I: 'Would it not be their right and privilege to receive or reject persons at their doors?' Retort: 'You get off of these premises.' My answer was a knock on the next door, at which he said, 'I will call the police and let them throw you out' going to the office. A young man answered the door and graciously received the book *The New World*. By the time the owner had returned I had placed three more of the beautiful books. He stood and listened to the witness being given at the door and finally disappeared to his 'tree-trimming', and I finished the court. Report of my day's work was 7 bound books, 19 booklets, 22 magazines, and four back-calls. This blessed service becomes more dear to me day by day and I give thanks to Jehovah and Christ Jesus for such favor."

### "READY TO GIVE AN ANSWER" (WALSALL, STAFFORDSHIRE)

"I have pleasure in being able to say that the thirty-one model studies shown on my report card are regular *Children* book studies and recorded lecture studies. I have met quite a few sheep in my territory. Though quite a number go out to work during the day, they are more than willing to spare me an hour one night a week. One Saturday afternoon I was witnessing from door to door when I came to a home where the husband was very much against us. The wife had chosen the booklet *Theocracy* and had gone into the house to get the twopence. I heard her husband speaking rather loud as if he were angry, but I did not hear what he said. When she came to the door again, she asked me if I had heard what her husband had said about Jehovah's witnesses. I said, 'No.' In answer to my reply her husband shouted out something about us. The wife walked into the house after giving me the money for the booklet, so I followed her in to the middle door to answer her husband's statements. I was able to make it quite plain to him why we took our stand for The Theocracy and why we could not and would not compromise with the organizations of this world. I told him about the 'two kings' (Dan. 11:27-45), and then read to him Daniel 2:44. At first he said he would never read any of our books and would not give a penny for any of them. As he was saying this he picked up the booklet *Theocracy*, and as he opened the first page his hands were shaking so much because of his rage that the cover tore. (He did not tear it purposely.) However, after being there for nearly two hours he was a different man and fully agreed with our stand for The Theocracy, listening to the lecture 'Model Prayer' and fully agreeing with it. He then promised to read the booklet *Theocracy*, and I have to call again another Saturday afternoon. He would like to know more about The Theocracy, and have a model study in his home. His wife and their son of seventeen are also interested. I was given a cup of tea and some biscuits before I left to go home."

### STREET MAGAZINE-WORK OPENS OPPORTUNITIES (CALIF.)

"I asked a lady if she would like a copy of the latest *Watchtower*. She asked: 'What is it about?' I told her a little about Jehovah's great Theocracy. She took a copy. Next Saturday afternoon she was at my corner again and took a copy of *Consolation*. I asked if she had heard any of the WATCHTOWER recordings. She had heard a few, but quite a while ago. Since it was not convenient to play them where she was employed as housekeeper, I took her to my home and played 'Comfort All That Mourn' the next afternoon. That evening I also took her to the *Watchtower* study. Next Saturday she was at my corner again and asked: 'What have you for me today?' I said: 'A *Children* book, and a subscription for *The Watchtower* and a booklet.' She subscribed right on the corner, as I had subscription blanks and *Children* and the booklet with me. She said she liked our meetings better than her church, as every one was so busy and happy. Again at my corner Saturday she wanted to assist in a financial way until she knew a little bit more about the Kingdom message. No doubt she will be in the door-to-door work soon, as she said the time was very short."