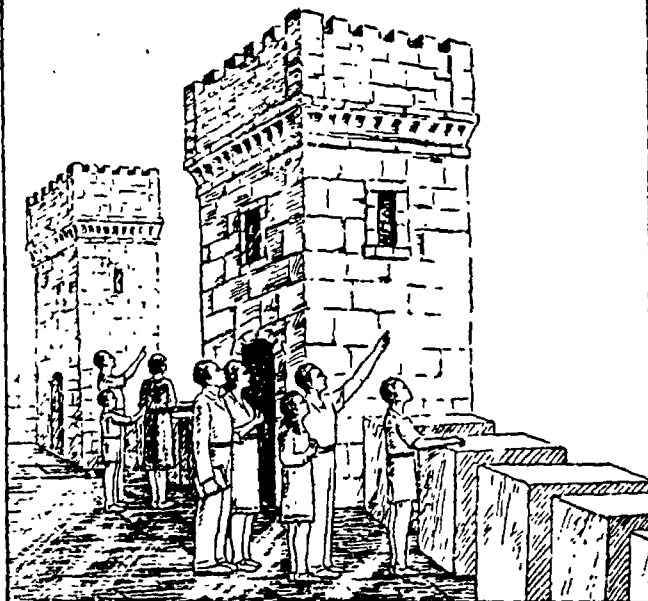




The WATCHTOWER

Announcing
Jehovah's Kingdom



VOL. LXIV SEMIMONTHLY No. 3

FEBRUARY 1, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"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 March 7: "Faith of The Nation Tried,"
¶ 1-20 inclusive, *The Watchtower* February 1, 1943.
Week of March 14: "Faith of The Nation Tried,"
¶ 21-42 inclusive, *The Watchtower* February 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

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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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1943 YEARBOOK OF JEHOVAH'S WITNESSES

The year 1942 has been a most eventful and thrilling year in the experiences and activities of Jehovah's witnesses. You may now get a world view of such exploits and their lasting benefit to men of good-will by reading the annual report as prepared by the president of the Watchtower Society. This is published in the 1943 *Yearbook of Jehovah's witnesses*, now off the press. Also contained therein are the yeartext for 1943 and explanatory comment thereon, together with a stirring text and comment for each day of the year. As to the courage, strength, joy and vision to be derived therefrom, and also as to the need and usefulness of such throughout the year by Christians, there is hardly any need of comment. Due to the limited edition a contribution of 50c is asked per copy of the 1943 *Yearbook of Jehovah's witnesses*. Companies should combine individual orders and forward same to us with remittance, to expedite the handling thereof and to make for postage savings.

CALENDAR, 1943

The yeartext for 1943 is "More than conquerors through him that loved us". (Romans 8:37) All Christians bent on keeping integrity toward God will be strengthened by having that text daily before them during 1943. The Watchtower calendar, now released, will enable you to do that. The theme picture in artistic color-work under the yeartext brings into sharp relief the situation

(Continued on page 47)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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No. 3

FAITH OF THE NATION TRIED

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Pet. 1:7.

JEHOVAH, of what nation is He the God? No religious nation of all "Christendom" will have him as its God, but in every such nation the few men and women who bear testimony to the name of Jehovah are hated and despised and greatly persecuted, with the full connivance of rulers who profess to be Christian. Such rulers study to interfere with, restrict, and ban and suppress the education of the citizens in the knowledge of Jehovah by the devoted men and women who praise His despised name.

² You may ask, But of what concern or importance is it if Jehovah is the God of any existing nation or not? Does it matter or have any bearing on the world situation and its outcome? In answer thereto you should consider this question: Do not all nations of "Christendom" pray as peoples and through their respective clergy for the blessing of God? so why do they not have his blessing instead of his apparent wrath? There is a reason, and it is stated in inspired language, at Psalm 33: 10-12: "Jehovah bringeth the counsel of the nations to nought; he maketh the thoughts of the peoples to be of no effect. The counsel of Jehovah standeth fast for ever, the thoughts of his heart to all generations. BLESSED IS THE NATION WHOSE GOD IS JEHOVAH, the people whom he hath chosen for his own inheritance."—*Am. Rev. Ver.*

³ The nations of "Christendom" do not believe that Jehovah is God. Their prayers through their religious organizations are not directed to Jehovah, but to another mighty one, concerning whom it is written: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 4) "The whole world in the wicked one is lying." (1 John 5: 19, *Rotherham*) Today, amid the raging of the nations, the prophecy finds fulfillment in "Christendom" with all its imagi-

nations concerning a "new world built by human hands", namely: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." (Ps. 2: 1-3, *Am. Rev. Ver.*) No existing nation can have Jehovah as its God without having also Jehovah's Anointed One as King. To those nations who prefer rulers of their own human choice or appointment, Jehovah now says, since A. D. 1914: "Yet have I set my king upon my holy hill of Zion." (Ps. 2: 6) To such rulers Jehovah's set King gives this timely, merciful warning: "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him."—Ps. 2: 10-12, *Am. Rev. Ver.*

⁴ The nations of "Christendom" profess to have faith in God and in his Son Christ Jesus, but their national works, programs and declarations of aims make it clear that their faith is not in Jehovah nor in his Son as King of the new world. They claim to desire the kingdom of Christ, but they cannot have that kingdom without having also Jehovah as their God, because Jehovah is the Author and Builder of the Kingdom. To Jehovah was Jesus' prayer addressed: "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." In the present judgment fire of trial and test "Christendom's" faith is proved to be in imperfect men of this world and in their ability to straighten out the world and set up a satisfactory order with the help of religion and the priests of religion. That misplaced trust is "Christendom's" curse. (Jer. 17: 5-7, *Am. Rev. Ver.*) Her plan is for a big "brotherhood of man" with religion as the binding tie. Also independent national

1 Of what nation of "Christendom" is Jehovah the God, and what do the facts concerning treatment of his witnesses show?

2 Why should it concern us if Jehovah is God of any nation, and does it have any bearing on the outcome of the world situation?

3 (a) To what god do the nations direct their prayers, and how does fulfillment of Psalm Two show whether Jehovah is the God of such prayers? (b) With Jehovah, whom must the nations also accept, and what warning is therefore given to human rulers?

4. (a) With Christ's kingdom, whom must the nations have as God, and why? (b) Where is "Christendom's" trust placed, what is her plan for future world rule, and what citizenship will this oblige men and women to confess?

sovereignties, which have made this earth a cockpit of bloody fighting, must largely be yielded up and all be brought under the central control of a world government of a family of nations. Above this global government must be religion as the spiritual guide so as to gain the blessings of "the god of this world". Then it will not be enough for any man to say, "I am a citizen of this nation, or a citizen of that nation." No; but the responsibility resting upon each individual to support the common world organization will oblige every man and woman to say, "I am a citizen of the world." So "Christendom" imagines and reasons.

* There is one nation that will refuse to join in that world federation or league of nations. The citizens of that nation will refuse to become a part of the world and to acknowledge themselves as citizens of this world. That one exception is the "nation whose God is Jehovah". The King of that nation of Jehovah is Christ Jesus, that is, the Anointed Jesus. In prayer to Jehovah concerning the citizens of His nation Jesus said: "They are not of the world, even as I am not of the world. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:16,9) To his disciples, the citizens of Jehovah's nation, Christ Jesus said: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29,30) A few hours later he said to Pontius Pilate, who acted as agent for Rome at Jerusalem: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) To the Jews Christ Jesus extended the privilege of becoming the citizens of Jehovah's nation under him as King. Then, when the religious leaders of Jewry rejected Jesus, he said to them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:42-44.

THE "HOLY NATION"

* Long prior to Jesus' rejection of the Jewish nation Jehovah God had put the twelve tribes of Israel in line to be his nation whom he would bless,

5 (a) What nation will refuse to become part of that world federation, and why? (b) To whom had Jesus extended the privilege of becoming that "nation", and what did their response oblige him to say?
6. How did Jehovah through Moses put the twelve tribes of Israel in line to be the promised nation of blessings to humankind? and on what course did their becoming such depend?

and through which nation he would bless all willing and obedient families of the earth. (Gen. 12:3) By the prophet Moses Jehovah brought the nation of Israel into a covenant or binding agreement with himself, and at Mount Sinai he inaugurated over them a typical Theocratic Government, that is, a government ruled by the great Theocrat, Jehovah God. Before giving them the law of the Ten Commandments he said to the Israelites: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." (Ex. 19:5,6) Their future performance or their failure to keep this covenant would determine the worthiness or the unfitness of the Israelite nation to be Jehovah's "holy nation".

* What does the expression "holy nation" mean? and who became The Nation? According to the Hebrew and Greek Scriptures a "nation" means a people who act unitedly as a corporate body under a government, and which people are distinct and separate by reason of having laws, customs and practices of their own, which distinguish them from all others. The word "holy" means "clean" or "untarnished", and hence devoted to righteousness and separate from defilement with this world. The citizens of the "holy nation" are admonished by the apostle Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:15,16) Jehovah's nation must be holy, that is, devoted to the righteousness of His purpose, and pure and clean from contamination by this world and its nations.

* The "holy nation" must therefore worship Jehovah as its God, and have no other gods before Him. (Ex. 20:3-5) It must keep his commandments above all, if it would remain holy and do no unrighteousness: "The law is holy, and the commandment holy, and just, and good." (Rom. 7:12) "The law of the LORD is perfect, converting the soul [from unholy practices]; the testimony of the LORD is sure, making wise the simple: the statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether." (Ps. 19:7-9) Consequently, as regards the ordinances of men of this world who are opposed to the Lord Jehovah he said: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye

7 What does the expression "holy nation" mean, and why is holiness required of it?
8. Whom must the "holy nation" worship, and why must it keep his law and commandments rather than the ordinances of worldly men?

shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD [Jehovah] your God."—Lev. 18: 3, 4.

* It is the "holy nation" that inherits the kingdom of God under his Anointed King, Christ Jesus. While Israel's twelve tribes were yet in line for the Kingdom Jehovah by inspiration said to them: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49: 10) Accordingly the wielder of the scepter of the "holy nation" must come through the tribe of Judah. Concerning such one Jehovah further said: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." (Isa. 9: 6, 7) Foretelling the earthly birthplace of that coming Governor of the "holy nation" Jehovah prophesied: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. 2: 6; Mic. 5: 2) Describing the spirit or invisible power that would move him in office it was prophesied: "And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." (Isa. 11: 2, *Am. Rev. Ver.*) "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."—2 Sam. 23: 3.

"THIS ROCK"

¹⁰ Jesus was born at Bethlehem of the tribe of Judah. In A. D. 29 he was baptized in the Jordan river, at which time Jehovah anointed Jesus with his spirit to be the King and to preach the Kingdom. (Matt. 3: 16, 17) By this anointing Jesus became the Messiah or Christ, both words meaning Anointed One. Not many days later a Jew named Andrew came in touch with the anointed Jesus. Being convinced as to Jesus' place in God's purpose, Andrew hunted up his brother Simon Peter. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." (John 1: 40, 41) Three years later Simon Peter voiced his own conviction on the matter, in answer to Jesus' question, "But whom say ye that I am?" Simon Peter answered: "Thou art the Christ, the Son of the living God." Then Jesus confessed to

his close disciples that he was Jehovah's anointed King, symbolized by the rock or stone spoken of in the prophecies. He said: "Upon this rock [Christ as King] I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 15-18.

¹¹ Simon Peter honored the King. Never did he try to usurp the place of Christ and claim to be the "stone" or "rock" upon which Christ Jesus builds His church. When addressing the highest Jewish court, the Sanhedrin, Peter honored his King with this testimony: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 10-12.

¹² Jehovah is the great Rock, the firm, unshakable One, the Foundation of all things existing throughout the universe. (Deut. 32: 4) Jehovah's "express image", his Son, as the Anointed King is pictured as "the stone" or "rock" in these prophecies: "The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. Blessed be he that cometh in the name of the LORD." (Ps. 118: 22, 23, 26) "Therefore thus saith the LORD Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste." "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel."—Isa. 28: 16 and 8: 14, *Am. Rev. Ver.*

¹³ The presentation of this Stone to and its rejection by the religious builders nineteen centuries ago is described by Marcus (or Mark), who was associated with Peter as a son with a father in Jehovah's witness work. (1 Pet. 5: 13) When Jesus presented himself as King, Mark says, "many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." (Mark 11: 7-10) When the religious builders stumbled in offense over that Rock and refused him as the Foundation Stone or Corner-Stone of the "holy nation", they caused him to be

⁹ What government does the "holy nation" inherit, and what prophecies were made concerning the ruler thereof, as to his lineage, birthplace, titles, guiding spirit and rule?

¹⁰ How did Jesus become the *Messiah* or *Christ*, within the meaning of those words, and who thereafter identified him as such?

¹¹ As to the prophecies concerning the "rock" or "stone", how did Peter honor the King?

¹² Who is the great Rock, and where in the Psalms and Isaiah's prophecy is his Son referred to in symbol as the "stone" or "rock"?

¹³ What does Mark report concerning the presentation of that Stone to and its rejection by the Jews, and what disposition was therefore made of the possession of the kingdom of God?

nailed to a stake at Calvary. Concerning this Mark writes: "And they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others: himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." (Mark 15: 25, 26, 31, 32) They dishonored and reproached Jehovah's Anointed King. Shortly before this, Jesus, knowing that they were set to do this, said to those religious clergymen and their hangers-on: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 23, 43.

"The 'fruits' of the Kingdom are the message and the proclamation activities of the Kingdom. It is notorious that the clergymen did not hail or announce Jesus as King and preach his presence. To Jesus' faithful footstep followers was given the privilege of bringing forth the fruits of the Kingdom and holding them out for the people to feed upon. At first these disciples or footstep followers comprised only Jews after the flesh; but sometime after the pouring of God's spirit of power out upon the disciples at Pentecost, the Lord through Peter invited the Gentiles or non-Jews and they too became Jesus' followers, the first of such Gentiles to be anointed with God's spirit being Cornelius. Such anointed Gentiles likewise took up the fruits of the Kingdom as God placed these in their hands, and bore such fruits forth to the spiritually famished people. (Acts 2 and 10) Such devoted and anointed followers of Christ Jesus, bringing forth the Kingdom fruits, are thereby identified as Jehovah's 'holy nation'. The Jewish people, however, due to unfaithfulness to their covenant with Jehovah and rejecting his Stone in Zion, failed as a nation to become the favored 'holy nation', whose God is Jehovah. Only a remnant of the Jews after the flesh became a part of that nation, by forsaking the 'Jews' religion' and believing on Christ Jesus as Redeemer and King and consecrating themselves to follow his footsteps in the doing of Jehovah's will.—Rom. 11: 5, 7.

THE KINGDOM IS AT HAND!

¹⁵ On an occasion when Christ Jesus, the anointed King, was surrounded by religious enemies, he uttered words which neither did they nor do religionists to this day understand. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh

not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is in the midst of you." (Luke 17: 20, 21, *Am. Rev. Ver.*, margin) Not acknowledging Jesus as Christ the King, they did not perceive that the Chief Cornerstone of the kingdom of God was in their midst, but they looked for some grand outward demonstration which would capture the eyes of their imagination and satisfy their selfish religious ambitions. Likewise, when Jesus sent forth Peter and his other disciples to bring forth the fruits of the Kingdom to others who were hoping and longing for the Kingdom, he instructed them to this effect: "And, as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 7) "The kingdom of God is come nigh unto you." (Luke 10: 11) Christ Jesus himself began his preaching tour through Palestine with the same startling proclamation: "Repent: for the kingdom of heaven is at hand." It is noteworthy that, after his death, resurrection and ascension to heaven, the Kingdom was further preached, but the announcement that it was at hand was not made. The apostle Paul explains that the King was absent, having ascended to the right hand of God, and that he was "expecting", or waiting, there until his enemies should be made his footstool.—Heb. 10: 12, 13.

¹⁶ Once again the earth rings with the joyous announcement that "the kingdom of heaven is at hand". By whom is the announcement made? It must be and is made by those who bring forth the fruits of the Kingdom; no, not the clergy of "Christendom" who are contradictorily blessing the opposing armies locked in total war for world domination, but it is the remnant of the "holy nation", the anointed witnesses of Jehovah. And these are now joined by a glad multitude of persons of good-will who hail the King and the Kingdom as vigorously and earnestly as the great multitudes hailed him nineteen centuries ago on his triumphal ride into Jerusalem.

¹⁷ Why has the Kingdom announcement been revived? It is because the Devil's world has reached its end, the "seven times" of the nations of his world having run out in 1914. That fact was certified by the rise of whole kingdom against whole kingdom, and whole nation against whole nation, in a world war. That war, so Jesus prophesied, would mark the end of Satan's uninterrupted world rule and the beginning of the sorrows upon his world. It marked also the coming of Christ Jesus in the capacity of Rightful Ruler of the New World, the King in action against all enemies. Then was fulfilled Psalm 110: 2: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies."—*Am. Rev. Ver.*

14. (a) What are the "fruits" of the Kingdom, and what does the bearing of such identify the bearers as being? (b) Of the Jewish people, how many became part of the "holy nation", and how?

15. (a) What announcement did Jesus and his apostles make concerning the Kingdom, that is, as to its coming or imminence, and why? (b) Why was not the like announcement continued after the ascension of Christ Jesus to heaven?

16. By whom is the like announcement made now, and who join therein?

17. Why has the Kingdom announcement been revived since 1914?

¹⁸ The King is here, no longer humiliated in flesh nor in the form of a servant and made in the likeness of man born of a woman. He is now spirit, glorified "as the express image of the Father's person", whom no man can see, being born of God's organization Zion as its reigning King. Therefore Jesus prophesied that, after the close of the World War between the nations of "Christendom", "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) The good news, or "gospel", is not of some Kingdom many thousands of years hence, depending upon how soon the religious organizations get the world converted to their religion, but of "The Kingdom" here, fully born! In 1914, the due time having come, the New Government was born instantaneously, at God's command. By bringing his anointed King forth from his organization Zion and enthroning and empowering him to act, the "holy nation" was born, in the person of "the King of kings, and Lord of lords".

¹⁹ To this birth of The Nation Isaiah long ago pointed forward, saying: "Before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7,8) In 1918 the King came to the temple, and those of his faithful followers who had fallen in death on the earth he raised from the dead "a spiritual body" and incorporated them into The Theocratic Government, making them part of the "holy nation" as children of Zion. (Ps. 87:5,6) The remnant yet on earth, being approved in the judgment at the temple and being anointed as witnesses of Jehovah, are given the standing of "her children", all "taught of the Lord", and are in line to be made members of The Theocracy, "The Nation." Being begotten and anointed of God's spirit, they are part of the spiritual "Israel of God". The jealous worldly nations, particularly "Christendom", which falsely claims to be "the nation", conspire together to destroy them and to prevent them from becoming a part of "The Nation" or heavenly Government.—Ps. 83:3-5,18.

²⁰ To this faithful remnant, as Christians begotten of God to a heavenly inheritance and selected or elected of Him for The Theocratic Nation, the words of the apostle Peter in his first epistle are especially directed. (1 Pet. 1:2-5) The Kingdom having been

18. (a) How is the King present now, and what gospel was it therefore prophesied would be preached following the World War? (b) When and how, therefore, was The Nation born?

19. In the language of Isaiah 66:7,8, who were the children Zion brought forth after having travailed? and why do the nations jealously conspire against them?

20. (a) What test has come upon the remnant inasmuch as the Kingdom has been born? (b) Under the test, what choice has "Christendom" made, and what outstanding proof has thereby been produced of the end of the world in 1914?

born, a great test has come upon the remnant to prove their faith and devotion to that capital organization. They have declared themselves and taken their stand for the Kingdom. By their anointing they are made ambassadors for that Government and its King. Will they now faithfully represent the Kingdom while on earth and extend its interests? The King has appeared at the temple and revealed his presence, and will they now prove their faith and allegiance to him and abide unmoved upon Him, the "Chief Corner Stone" of the Theocratic Government structure? Not so "Christendom"; for, as did the Jews at Jesus' coming in the flesh long ago, so now the professing "Christian nations" do. They refuse, disallow, and stumble over that royal Stone. They choose religion as the foundation stone for their contemplated "new and better order". They choose and give their power unto a revived League or federation of nations of the world, instead of submitting to "the nation whose God is Jehovah", the Kingdom of God by Christ Jesus, The Theocracy. Hence their religious, makeshift government for the peace and safety and preservation of the doomed world is "the abomination of desolation" foretold by the prophets Daniel and Jesus. The formation and appearing of that beastly "abomination" is one of the most outstanding and convincing proofs of the end of Satan's world in 1914.

²¹ Will God's "elect" remnant be influenced by unbelieving, disobedient "Christendom" in her rejection of Jehovah's King and Kingdom? Will they compromise and go over to her plans and organization for the domination of the old world? That course is out of the question for them! They have been brought up and grown strong on the Word of God. By faithful service and experience they have tasted that Christ Jesus, "the Lord of lords," is gracious, beautiful, fit, suitable, and the only one to be chosen in this day when men and nations must choose whom they will serve. The faithful remnant shout "Grace, grace!" unto the Stone, the Anointed King whom Jehovah has chosen. The apostle Peter foretold their coming to the side of the Lord Jesus Christ as their chosen King:

²² "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them ['Christendom'] which be

21. What course have the remnant, with "Christendom's" course in view, taken toward Jehovah's King, and why?

22. In what prophetic phrase did the apostle foretell their action toward Christ Jesus as King, and the consequences thereof to them?

disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them ['Christendom'] which stumble at the word, being disobedient; whereunto also they were appointed; but ye are a chosen generation, a royal priesthood, an HOLY NATION, a peculiar people [(marginal reading) a purchased people]; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people [due to religion or because not being Jews by human birth], but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Pet. 2: 2-10.

²³ The remnant of God's "woman" Zion are not alone in taking and publicly making known their stand for Jehovah's Theocratic Government which faithless, disobedient "Christendom" and her religious priesthood have rejected and oppose. A constantly increasing multitude of persons have heard the remnant announcing and praising Jehovah's King and Kingdom, and they entertain good-will thereto. These now boldly come forth into the open and likewise make known their stand for the Righteous Government of Jehovah's New World.

RIGHT CONDUCT IN ALIEN WORLD

²⁴ Being for the "holy nation" or Government of the new world, and having come out from the old world and its religion, the remnant of Jehovah's witnesses, together with the multitude of consecrated companions of good-will, are no longer of the old world that has been in its "time of the end" since A. D. 1914. The ambassadors and representatives of the New World and its Government, although in this old world which has not yet fully passed away, are merely "strangers and pilgrims" among the Gentiles or worldly nations. Peter's first epistle is addressed to such 'stranger-pilgrims'. (1 Pet. 1:1) Their allegiance is to The Theocracy, 'the Holy City, New Jerusalem, which cometh down from God out of heaven.' Concerning this the apostle Paul says to those anointed ones in line for the "holy nation": "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body [the church] of his glory." (Phil. 3: 20, 21, *Am. Rev. Ver.*) Hence the remnant, and no less their good-will companions who put themselves under the same heavenly Government, are subject to Theocratic rule, wherever they may be on earth.

23 Why are not the remnant alone in taking their stand for Jehovah's Theocratic Government?

24. (a) Why are the remnant together with their companions "strangers and pilgrims" on earth? (b) To what Government is their allegiance, and hence to what rule are they subject?

²⁵ Being "strangers and pilgrims" among the worldly nations does not mean that they are lawless and anarchistic toward the governments and laws of this world. Their God, Jehovah, is not the author of anarchism and disorderliness. (1 Cor. 14:33) Being strangers does mean that they are bound by a HIGHER GOVERNMENT and its law and must be primarily subject to such "Higher Powers" and the ordinances thereof. This disproves the false charge made that Jehovah's witnesses manufacture and set up their own laws and have contempt for the laws of the governments of earth. If Jehovah's witnesses were to make their own laws governing their conduct, such laws would not be Theocratic, because Theocratic law is of God and is right, perfect and supreme. Therefore to be "sojourners and pilgrims" here means they must respect the laws of the land and be peaceful, orderly and law-abiding to the extent that such human laws do not go contrary to the supreme, divine law. Were they to renounce their heavenward allegiance it would mean destruction for them, and hence they must render first to God that which is God's, and then to "Caesar" that which is "Caesar's". "Caesar" has no right, nor does it belong to "Caesar", to compel such Christian "strangers and pilgrims" to obey his laws when such laws conflict with God's Theocratic law.

²⁶ In harmony with the above explanation of the Christians' position in this alien world the apostle Peter sounds a warning. It is this: Whereas the "strangers and pilgrims" must be law-abiding, yet they must not go contrary to their devotion and allegiance to the New World. They must keep their affections fixed upon that Righteous World, and not go in the way of men of this world who are materialistic, fleshly, governed by the passions of the fallen flesh. They must not lust after or set desire and affection upon the commerce, politics and religion of this world and take part therein. To do so would mean unfaithfulness to the interests of the New World and mixing in with and becoming friends of the Godless old world. The result would be that Jehovah God would destroy their "soul", that is, their right to life in the New World, which is a "world without end". Out of love for his fellow Christians Peter writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [(A. R. V.) your behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they

25 (a) What then, with relation to the governments and laws of this world, does it mean for them to be 'strangers and pilgrims'? (b) What would the renouncing of their heavenward allegiance mean to them, and what therefore must be their position with respect to God and to "Caesar"?

26 What does Peter's warning to the "strangers and pilgrims" mean, namely, to "abstain from fleshly lusts, which war against the soul"?

shall behold, glorify God in the day of visitation."
—1 Pet. 2: 11, 12.

²⁷ Here the apostle shows that the course of conduct of the Christian "strangers and pilgrims" would result in a division of the people in the earth after 1914. Since that year it is the "day of visitation", because Jehovah God through his representative Christ Jesus the King has turned his attention to the earth and has begun to interfere with Satan's hitherto-uninterrupted rule of the world. In that epochal year Jehovah God ordered his King to start his rule, wielding the rod of his power amidst his enemies, and by him Jehovah visited upon Satan and his demon hosts an ouster from heaven and an abasement down to the earth. Having cleansed the heavens, Jehovah then proceeds to cleanse the earth, the last trouble zone in his universe and where the rebels still hold out against his universal domination. In A. D. 1918, as both Scripture and fact prove, he sent his Kingly representative Christ Jesus to the temple to cleanse the faithful remnant from all religious soils, thus purifying them. Then he anointed them as his witnesses and sent them forth to all nations to show forth His praises by bearing testimony to his name and his established kingdom. Activity in doing this is what constitutes their "good works", rather than being merely law-abiding and doing what religious worldly persons term "good works", such as building hospitals, public charity work, prohibition, and other futile efforts to reform and patch up an irreformable, incurable old world. Such efforts, instead of hastening relief, do merely prolong the agony.

²⁸ The Christian "sojourners and pilgrims" are not "fifth columnists" in any land. Their behavior is "honest", which means "seemly", "upright," sincere and conscientious, open and aboveboard. Hence openly they refuse to do obeisance to creatures and things in violation of God's commandment forbidding such. This is not done to influence others who are not strangers and pilgrims but citizens of the old world. It is done to show allegiance to their God and their heavenly King and to maintain their integrity toward such "Higher Powers". While this world and its nations are about to pass away they obey God's commandment by his King and do the "good works" of preaching the Kingdom gospel and comforting all that mourn due to religion's failure and ungodliness. (Isa. 61: 1, 2; Mark 13: 10) That is what they are commissioned by their anointing with God's spirit to do. Such good works glorify Jehovah God and show forth his praises. Those are

the "good works" which the King Christ Jesus as Judge at the temple uses to cause a dividing of the people, namely, as evil-speaking "goats" and as God-glorifying "sheep".

²⁹ Jehovah's witnesses refuse to consolidate with the world and its "fleshly lusts", and, instead, keep on doing the "good works" of the Kingdom. So the "goats" speak evil and falsely accuse Jehovah's witnesses of being "evildoers" and hence dangerous to the state and public interest. The Roman Catholic Hierarchy and allied religious clergymen are the leaders in such evil-speaking. They aim at bringing these Christian "strangers and pilgrims" into trouble with the political governments and causing their internment in prisons and concentration camps or their deportation and expulsion from the world by a violent death like that of their Leader Christ Jesus. Such "goats" Jehovah's King judges by their evil conduct and speaking. He puts them in the goat-pen at his left side, with the Devil and his demon angels. At the battle of Armageddon Jehovah by his King will visit such "goats" with destruction as by fire.—Matt. 25: 31-46.

³⁰ Not all are "goats". There are others who are "meek", or teachable, like sheep, and who know the Shepherd-King's voice when they hear it. These "sheep" do not sympathize with Satan's world and its demonized "new order" "built by our hands", but are of good-will toward Jehovah and his Government of the New World. They see the "good works" of Jehovah's witnesses in going from house to house and from place to place preaching good tidings. They detect in the Kingdom message preached by Jehovah's witnesses the "voice" or message of the Good Shepherd, and they follow him where his word leads them. They dissociate themselves from among the evil-speaking religionists, and the Shepherd-King gathers them to his right side with the remnant of Jehovah's anointed witnesses. There they give thanks to Jehovah God for sending forth his witnesses, and they join with his faithful remnant in glorifying God by showing forth his praises and declaring his name and kingdom throughout all the earth. (Ex. 9: 16) Such "sheep" Jehovah by his King visits with protection and preservation during the tribulation of Armageddon.

SUBMISSION TO ORDINANCES

³¹ Though "strangers and pilgrims" in an alien world, they are not beyond the control of Theocratic law. The remnant and the "other sheep" are now gathered together into the "one fold" and are both

27 (a) Since when is the "day of visitation" with respect to the Devil's organization? (b) What are the "good works" which the "strangers and pilgrims" must do on that day?

28 (a) In what way is their "conversation honest among the Gentiles", and for what purpose? (b) What "good works" are they commissioned now to do, and how does the King and Judge at the temple use such works as to the effect upon the people?

29. How and why do the "goats" speak evil against Jehovah's witnesses and what handling therefore does the King accord such "goats"?

30. Who, then, are those who, due to the "good works" they behold, "glorify God in the day of visitation," and how does the King visit them?

31 (a) Why did the apostle Peter instruct the "strangers and pilgrims" to submit to "every ordinance of man for the Lord's sake", and whom does the term "man" designate? (b) To whom was the responsibility assigned to make such ordinances, and for what purpose?

subject to the rules of the Theocratic organization. Hence the organization instructions which the apostle Peter next writes apply to both remnant and "other sheep", namely: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." (1 Pet. 2:13, 14) Peter was such a man, not a man of this world, but a man of Jehovah's organization founded upon the Rock Christ Jesus. Peter's words at verses 3-8, quoted above (§ 22), make it plain that he did not claim to be "this Rock" or "The Stone" and thus try to take the place of the King Christ Jesus. He acknowledged that the King was the Head appointed by God over the Theocratic organization and hence the King was higher than his apostle, Peter. Being an apostle and hence entrusted with special responsibilities, Peter was a 'governor' with the other apostles in the Theocratic organization but was still subject to Christ the King. To the apostles as "governors" was assigned the responsibility of making or creating ordinances for the good order, unity, edification and harmonious activity of Christian fellow believers, in agreement with the heavenly King.—Matt. 16:19; 18:18; John 20:22, 23.

³² The phrase "every ordinance of man" is rendered in other translations as "every human creation" (*Diaglott*; *Rotherham*), and "every human creature". (*Douay*) However, the "ordinance" as well as the thing ordained is a creature or creation. For example, in the church's early experience seven men were chosen to take care of the "tables" or food distribution to the Christians at Jerusalem. These men were set before the apostles. When they had prayed over the seven, the apostles laid their hands upon them, and the seven were thereby appointed and set to work. Such seven were a "human creation" in the Theocratic organization, and the Christians submitted themselves to the "creation" or "ordinance" of the apostles concerning such special servants. (Acts 6) God used "human" instruments or men for drawing up such "ordinance". Later on the apostles and elders of the congregation at Jerusalem discussed together the matter of bringing the Gentiles into the church and what should be done to such. They wrote up a joint letter setting forth the course of action governing such Christians from among the Gentiles. Those Gentile converts submitted themselves to the ordinances written in the letter by the men of the Theocratic organization at Jerusalem. Why? "For the Lord's sake," says the apostle Peter. The ordinance being prayerfully created or made by duly constituted men in the Theocratic organization

who were special servants of the Lord, then the submission to such "ordinance of man" must be, not as unto such men, but as unto the Lord.—Acts 15:6-31.

³³ The King Christ Jesus is not a "human creation", but is the Ruler ordained and enthroned by the great Theocrat, Jehovah God, the Supreme Ruler. However, when an "ordinance" pertains to "the king as excelling" (*Douay*) or the "king, as being pre-eminent" (*Diaglott*, interlinear) or "king as one that protecteth" (*Rotherham*), then every such ordinance should be submitted to by obedient Christians. In the expression "the king as supreme" the word translated "supreme" does not mean most high but is the same word rendered "higher" in the expression "the higher powers", at Romans 13:1. Jehovah God is the Supreme One. He and his King are "The Higher Powers". Hence his King has pre-eminence over others, as stated at Colossians 1:18. Therefore, when any "ordinance" or organization instruction is set forth by the responsible men in the visible part of Jehovah's Theocratic organization today, and such ordinance is in obedience to the King's command at Matthew 24:14 concerning preaching "this gospel of the kingdom", then Jehovah's witnesses and their companions should submit to such "ordinance of man", and should do so "for the Lord's sake".

³⁴ From time to time "ordinances" are made concerning other servants of the Lord in the Theocratic organization, such as "governors", which governors are sent by the King Christ Jesus to care for the interests of the visible Theocratic organization. To quote Peter's words: "Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." These are representatives of the great Governor, Christ Jesus. (Matt. 2:6) The word translated "governors" here is derived from the word applied by the apostle to "*chief men among the brethren*", at Acts 15:22, and to organization servants "which have the rule over", at Hebrews 13:7, 17, 24: "Remember them *which have the rule over you*, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them *that have the rule over you*, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Salute [Greet] all them *that have the rule over you*, and all the saints." These instructions of the faithful man of God, Paul, in themselves constitute an "ordinance of man", and should be submitted to by faithful Christians at this time, "for the Lord's sake."

33. (a) Who is meant by the expression "the king, as supreme"?
(b) What, then, is an "ordinance of man"? "whether it be to the king," and why is submission rendered?

32. (a) What does "ordinance" mean, and what Scriptural examples are there to show the meaning of the expression "ordinance of man"?
(b) For whose sake should Christians submit to such ordinance, and how?

34. Who are the "governors" sent by the King and to whom an "ordinance of man" may pertain, and what "ordinance" concerning such "governors" does the apostle Paul himself give?

RIGHT INTERPRETATION

³⁵ Worldly men who "speak against you as evil-doers" misinterpret the apostle Peter's instructions concerning "every ordinance of man" and try to use such instructions to their own selfish advantage and to make Jehovah's witnesses break the commandments of God. As to how ordinances of men outside the Theocratic organization and against the commandments of God should be dealt with, let the apostle Peter's own conduct show the rule for Christians. Note:

³⁶ At Jerusalem the religious governors of the Jews created the ordinance forbidding Christians to speak in Christ's name. Did Peter and other apostles submit to such ordinance of religious worldly men? They did not; and hence landed in jail. Did the Lord reprove the apostle Peter and his fellow prisoners for resisting such human religious ordinance and leave them in jail therefore? The Record shows that the Lord God approved their disregard of the anti-preaching ordinance and instructed his servants to keep on disregarding it. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. . . . Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. . . . And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. And we are his witnesses of these things; and so is also the holy [spirit], whom God hath given to them that obey him."—Acts 5: 19-29, 32.

³⁷ In examining the matter of ordinances it must be admitted that the King Christ Jesus has not sent as his representatives the governors of the Nazi-Fascist-totalitarian states or of other political states which refuse him as King and oppose the proclamation of his kingdom. When such political governors declare Jehovah's witnesses an illegal organization and dissolve their legal corporations, ban their Kingdom literature, and throw them into prisons and concentration camps and refuse them the equal protection of the law, certainly, then, such worldly governors are not the ones "sent by him for the punishment of evildoers, and for the praise of them that

35 How do worldly men selfishly misinterpret Peter's words concerning "every ordinance of man"? and to whose conduct may we look for an example of the right interpretation?

36 How did Peter and his fellow apostles conduct themselves toward the human ordinance against preaching, and what expression of agreement or disapproval did the Lord God give as to their conduct?

37 How do governors of political states prove whether they are sent by the King for punishment of evildoers and praise of doers of good, or are sent by others?

do well". They are sent by the religious Hierarchy instead.

FREE TO USE LIBERTY GODLILY

³⁸ By patient continuance in well-doing by preaching the Kingdom message the faithful servants of Jehovah defeat the aims of all persecution and gain the victory. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." (1 Pet. 2: 15, 16) Religion keeps men in ignorance of God and causes men to defy God and to deny his existence and power and to oppose his message of The Theocratic Government. When Jehovah's witnesses and their Christian companions do well by strictly carrying out the commandments of God, then it muzzles the ignorant mouths of religious fools. They can find no occasion against such well-doers except it be in that they obey the laws of God rather than the laws of men who forget and defy God.

³⁹ Jehovah's witnesses are God's free men, standing fast in the liberty wherewith Christ, who bought them, has made them free, and not entangling themselves again with this world and its religious yoke of bondage. (Gal. 5: 1) They are free to do God's will. They are under no yoke of laws which forbid doing what God commands to do, nor under laws which command doing what God forbids.

⁴⁰ This does not mean that Jehovah's witnesses make their own laws, but that in a conflict between laws they obey His Theocratic laws, and such laws should be recognized in courts where the Bible is sworn upon by persons testifying. The course of Jehovah's witnesses is not one of anarchism, but of godliness. They do not use their Christian liberty for a cloak under which to commit maliciousness or vice and wickedness, using the religious excuse that the end justifies the use of criminal means. Their liberty is to do all the good God commands and to obey Him rather than men, and that in all good conscience. Theirs is a safe liberty, because while exercising it they act "as the servants of God". They are his "bondservants", being bought with the blood of his Son. Hence they cannot be the servants of men. (1 Cor. 6: 20; 7: 23) This apostolic statement means, therefore, that no human government, organization or man has the Scriptural or moral right to interfere with Jehovah's witnesses in their worship of God and in the house-to-house ministry of his Word. Neither can their Christ-like manner of preaching be bound by human laws governing commerce and

38. In the language of Peter, how must the "ignorance of foolish men" be put to silence according to God's will?

39. Whose "free" men are Jehovah's witnesses, and in what way are they free?

40. (a) Are Jehovah's witnesses therefore a law unto themselves, and in what way are they not "using their liberty for a cloak of maliciousness but as God's servants"? (b) What limitation do the apostle's words mean there exists upon rights of human organization as to Jehovah's "free" men?

profit-taking. They are bound by the supreme laws of the Most High God, the God of the "holy nation".

"Exhorting the Christian witnesses of Jehovah to continue obeying "The Higher Powers", the apostle Peter adds: "Honour all men. Love the brotherhood. Fear God. Honour the king." (1 Pet. 2: 17) In this time of great fiery trial of the faith of the remnant in line for the "holy nation", all God's servants will obey this "ordinance of man". They will honor or properly esteem all those in or under God's Theocratic organization whom he has honored or favored with the privilege of being his witnesses and ministers of the gospel. They love their brethren in Christ and their brethren in the faith, and seek to help them in keeping God's commandments and so gaining eternal life. They fear only God, and not men of

the world, who can only kill man's body. They know that 'fear of man leadeth into a snare'. (Matt. 10: 28; Prov. 29: 25) Hence they faithfully worship God and obey his commandments, without fear of what man can do to them.

"Further, in joyful compliance with the precious commandment of Jehovah God, they honor his reigning King. These are not ashamed to confess the King before men. They esteem no privilege higher than to be an ambassador for Christ and to follow him whithersoever he leads, preaching this gospel of the Kingdom in all the world for a witness down till the King triumphs over all enemy nations in the "battle of that great day of God Almighty". By faith and obedience, those adhering to God's "holy nation" will triumph with him and his King.

41. How do Jehovah's witnesses obey the ordinance to honor all and to love the brotherhood and to fear God?

42. How do they "honour the king", and with what final privilege to themselves?

TRADING WITH POUNDS

A POUND, or "maneh" in the Bible, was equal in value to £9 English or about \$43.00 American. The Master's parable of the pounds represents a reality. It is like a moving picture thrown on the silver screen, indicating the existence of a real object. In it "a certain nobleman went into a far country to receive for himself a kingdom, and to return". (Luke 19: 12) In reality Christ Jesus is that nobleman; for he went into heaven itself, there to receive at the hands of Jehovah God full and complete authority to set up God's kingdom in due time. (Heb. 9: 24; 10: 12, 13; Dan. 2: 44) In A. D. 1914 the time of waiting ended, and at Jehovah's command he took unto himself his power and began to reign. (Rev. 11: 17) In A. D. 1918 he came to the great spiritual temple to reckon with his followers. The parable shows that an accounting by his servants was required of them "when he was returned, having received the kingdom".

Before the nobleman departed for the far country he called his servants. Why? Because he was going away and wished to leave in their hands whatsoever interests he had to leave behind him. Those servants represent real Christians, consecrated to God and begotten of his spirit and commissioned by his spirit to be proclaimers of his Kingdom under Christ. How many servants did the nobleman call? "And he called his ten servants." *Ten* is a symbolic number representing all on earth; that is to say, the entire number of those called to the "kingdom of heaven". He "delivered [unto] them ten pounds, and said unto them, Occupy till I come". Here *ten* represents all the nobleman's pounds, in reality all the interests of Christ's kingdom.

Likewise Jesus says to his "ten servants" this, in effect: "As you have heretofore heard me say, The kingdom is at hand. I am the King. My chief vocation is to establish my kingdom that will bless obedient men and undo all that Satan has evilly done. For this cause came I into the world. But it is necessary for me to go away; otherwise you could not be of my kingdom. My desire is that you be with me and be one with me and share with me in that

kingdom. Hence I go away to open the way for you. Since I am going, I will leave some in charge of my interests on earth relative to my kingdom. Will you undertake to look after such Kingdom interests while I am away? I am the light of the world. When I go away, you will be the light of the world. You will be my representatives. By 'you' I mean you who are now my faithful disciples and all those who will believe on me through your preaching of my doctrines. To all these I will commit all the interests of my kingdom. And I will expect each one of you, according to the measure of faith committed to you, to look well to those interests while I am away."

Briefly stated, then, the "ten pounds" may be defined as *all the interests on earth of the kingdom of Christ*. These interests are valuable things, as pictured by money committed into the hands of the nobleman's servants for use during his absence. The pounds do not belong to the servants, but belong to the Lord Jesus Christ. The servants recognize also that the pounds are not their own, but that these belong to the Lord; as the record shows: "Then came the first [servant], saying, Lord, thy pound hath gained ten pounds" (Verse 16) Otherwise stated, "Thy interests concerning thy kingdom with me have increased ten times, because of the manner in which I have used thy pound, that is, thy interests."

The King having committed unto the servant group or class the interests of his kingdom, and this servant class having undertaken to look after his interests, to such servants are thereby furnished opportunities to represent the Lord faithfully. Hence the "pounds" represent *the interests of Christ's kingdom as committed to his servants, which interests thus committed furnish the servants opportunities to prove their faithfulness to the Lord*. Such faithfulness would warrant the Lord in advancing his servants to positions of honor and responsibility in his kingdom.

In a kingdom there are two separate and distinct classes: First, the royal line or ruling class, composed, according

to the parable, of Christ Jesus and his servants who prove faithful in their trust unto death and to whom is promised a share in his kingdom (Luke 12:32; 22:28-30); and, second, the subjects of that kingdom, whom the parable calls "citizens". Showing these two different divisions, the parable reads: "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."—Luke 19:14.

How true to the historical facts! Shortly after Jesus had gone into heaven and the early church was organized and began its operations, ambitious men crept into it. Soon the message went forth from what is called "Christendom", namely, 'We will not have Christ Jesus return and reign over us. We will set up a religious hierarchy of our own to reign on the earth and will not wait for Jesus Christ but will begin the rule now.' For centuries the Roman Catholic Hierarchy has done that thing, and the establishment of the state of Vatican City in 1929 by the pope's deal with dictator Mussolini marks an extension of such anti-Christ religious rule. Then the Protestants were organized and followed in the same course by meddling in politics and recognized the political powers of the world as "the higher powers" instead of Jehovah God and Christ Jesus as such. (Rom. 13:1) And in 1943, throughout the entire world called "Christendom", big clergymen, big politicians, and big business men do by their words claim, 'We are Christian nations, and need more religion.' Yet they utterly ignore the King now present in the spirit, his reign having begun in 1914. So they persecute the representatives and ambassadors of the Kingdom, the last of the "ten servants" yet on earth, and say: 'We will rule the world through a combination which we call a "League" or international compact.'

The parable continues: "And it came to pass, that when he [the Lord] was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money [his valuable interests], that he might know how much every man had gained by trading"; that is, gained by faithfully using his opportunities in looking after the interests of his Lord's kingdom. It was in 1914 that Jehovah God sent forth the rod of his Son seated at his right hand, forth out of Zion his organization, and commanded him: "Rule thou in the midst of thine enemies." (Ps 110:1, 2) Three and a half years later, in 1918, the reigning King came to his temple and began to reckon first with his servants, who had undertaken to look after his interests on the earth.

The Lord called the first servant, the parable evidently meaning the first class who have been zealous, faithful and devoted representatives of the Lord. Those of this class respond: "Lord, thy pound hath gained ten pounds." (Luke 19:16) They do not say, 'Lord, *my* pound has gained ten other pounds.' They do say: "*Thy* pound hath gained." Stated in other phrase: 'The interests of your kingdom committed to us furnished us opportunities for using the faculties with which God endowed us. By our having put forth our efforts to serve you and to look after the interests of your kingdom, these interests with us have, by your grace, increased ten times, and that to your glory. We are happy that we have had this blessed opportunity

of serving you, and we give you the glory.' The King is pleased with this report. He commends this first class for their faithfulness, saying: "Well, thou good servant because thou hast been *faithful* in a very little, have thou authority over ten cities."—Verse 17.

There can be no doubt about the fact that there will be degrees of glory in the Kingdom. Jesus is the Head of the Kingdom, and he said to his disciples: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20:23) On earth some of his servants have been more efficient and circumspect and alert in "redeeming the time" and have accomplished more thereby to the advancement of the Kingdom interests. However, faithfulness toward the King and Kingdom even unto death is required of all "ten servants". Hence the Lord then calls the second class, which class have been faithful but have not undertaken the larger responsibilities and exercised themselves so as to accomplish the equal of the first class. These come with their report, to the Lord at the temple. "And the second came, saying, Lord, *thy* pound hath gained five pounds." This is the same as saying: 'The interests of your kingdom committed to us we have looked after. This has furnished us opportunities, and we have performed them with gladness of heart; hence your interests with us have gained fivefold.' What replies the nobleman? "And he said likewise to him, Be thou also over five cities" (Luke 19:19) This class the Lord rewards for their faithfulness, giving them suitable Kingdom service.

The parable then describes, in verses 20-26, the coming of another class of servants, to whom were committed the interests of the Kingdom but who did not look after these interests, not taking advantage of the opportunity that the interests furnished. In effect, these say to the Lord: 'We feared you, because you are austere; and so we have brought back to you all that you gave us.' In a paraphrase of Jesus' reply to them, he says: 'You knew that the dearest objects on earth to me were the interests of my kingdom. You knew that I would reward faithfulness in looking after my interests. You knew I would require a strict accounting for the opportunities committed to you. You have done nothing. If you did not do anything because of your fears, then why did you not commit these interests to someone else, that at my coming there might be some gain to them? You are a wicked servant, for you have wasted the time and opportunity and have been unfaithful in looking after what I committed to you. My heavenly Father justified you to life and begot you of his spirit and anointed you to preach, and I appointed you my representative to guard well my interests. You became indifferent to the message of my kingdom; and even though you have known about it you have kept it to yourself, and you have, instead, gone about lending your influence to the opposer. You have been unfaithful in what you have had. Hence it is taken away from you and given to the faithful.'

Then the King commands that the pound shall be taken away from the "wicked servant" and given to him that has ten pounds. In the parable some objected, calling to the Lord's attention that this servant already has ten pounds. The Lord waves this objection aside and says "Unto every one which hath shall be given; and from him

that hath not, even that he hath shall be taken away from him." (Verse 26) In other words, those who have loved the interests of the Lord's kingdom and looked to its advancement by faithfully serving Jehovah's King shall have more committed to them by the Lord, while yet on earth. Those who have had something and failed or refused

to use it shall have such taken away from them. Everywhere the Scriptures condemn slothfulness. Everywhere they exhort God's servants to diligence. Does not the King's business require our best endeavors? The parable of the pounds shows that those who are diligent and faithful are the ones who receive the Lord's approval and reward.

EVE, RELIGION'S FIRST VICTIM

LEADERS in world affairs of this day state that the crying need of the peoples of earth is "more religion". In these last days the two very religious "kings", "the king of the north" and "the king of the south", wage bloody war for world domination. Religious politicians agree that the peace and dominion established after the conflict must be founded upon religion. Does religion's record merit such confidence and supreme trust in these last days? Before answering, consider the first days of religion upon the earth, its first convert, and the results that followed.

This convert's name was Eve, the first woman, Adam's wife. Concerning her creation the Divine Record states: "God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."—Gen. 2:18, 21-23.

Eve was to be Adam's helpmeet, to share with him the paradise of Eden, to help dress it and keep it, and eventually with him to fulfill the divine mandate to multiply and fill the earth with a righteous race. She was to look to Adam as her head and the channel of communication for her from her Creator. This Theocratic arrangement was testified to many centuries later: "The head of the woman is the man."—1 Cor 11:3.

Adam, as God's spokesman, had instructed Eve in God's law, particularly the one concerning the "tree of the knowledge of good and evil". This is proved by Eve's response to the serpent's sly question: "Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And then the Devil, the father of lies, uttered the first lie through the serpent, challenged God's word, and raised the issue of supremacy: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Gen. 3:3-6) What prompted Eve to forsake God's true worship and yield to the subtle arguments of the serpent?

Satan made God appear as withholding something from Eve to which she had a right. He would convince Eve that he was man's friend, that God was her enemy and

keeping her in ignorance. He would make Theocratic rule seem oppressive and against the interests of the human pair. Thus the wily adversary slyly suggested disobedience and rebellion, appealing to Eve's pride, her sense of importance and her desire to exalt herself and become wise. Eve wished Adam and herself to become mighty ones, "as gods," and not to be limited to knowing just Jehovah's word as expressed to them. She wanted to know about good and evil, to have that which the Creator had not given to her. Eve became covetous, wishing to be as wise as Jehovah, although His thoughts are not man's thoughts. (Gen. 3:5, *Am. Rev. Ver.*; Isa. 55:8) Satan made all this sound plausible to her selfish human reasoning. She fell into his trap and determined to exalt her own will above that of her Creator's. No longer did she wish to be subject to the "Higher Powers"; she chafed under Theocratic rule. Eve desired religion.

In proof that this was the beginning of religion on the earth, and that religion is of the Devil and contrary to God, note the following: Satan contradicted God and said to Eve, "Ye shall not surely die." In other words, 'God's death sentence will be disannulled, God cannot put you to death, you are immortal and cannot die.' This first lie tended to make void God's word. And up till this present day this first lie characterizes all religions, be they called "Christian" or heathen. Here, then, in Eden, was the start of all religion and its fundamental doctrine of the inherent immortality of man. Today religion continues to teach Satan's first lie and thereby makes void God's Word regarding the ransom and resurrection.—Matt. 15:3, 6-9, John 8:44.

But it was only a starter. It opened the way for religion's doctrinal lies of "eternal torment" and "purgatory" and countless other blasphemies. Religious traditions have misrepresented God just as He was misrepresented in Eden by the founder of religion, the Devil. The practice of religion has always pointed to the exaltation of creatures rather than the Creator. The Devil-doctrine of the inherent immortality of man places such creature on an equality with the great Jehovah, the only ever-existent immortal One in the universe. (1 Tim. 6:16) From its outset religion's purpose has been to nullify and set aside Jehovah's words and push the great Theocrat into the background. Therefore religion is properly defined, from the historical facts and God's Word, as the doing of anything that is contrary to God's will.

Satan had approached the "weaker vessel", the woman Eve, and won her to his side. Then she went forth to proselyte Adam to her religion. He succumbed to the snare, forsook God's worship, and joined his wife in the transgression. The man laid aside his Theocratically-ordained

headship over the woman and followed her lead. The Scriptures state that Adam was not deceived. Yet he practiced religion. Why? Because he loved Eve so very much? No. Love means the perfect expression of unselfishness. Adam did not wish to be separated from Eve, for selfish reasons. He did not try to reconcile her with God, as he surely would have done had he truly loved her. Certainly it was not love for Eve that moved him to pass the blame for his transgression on to her, and, even farther back, onto God by referring to her as "the woman thou gavest me". Adam was willing to practice religion to satisfy his selfish desires and he loved self more than he did Eve or his Creator. Likewise those today who are fully aware of religion's hypocrisy and cry out for "more religion" to attain their own selfish and ambitious ends are in Adam's class and without love for their fellow man.

Before driving the faithless pair from the garden, God uttered a prophecy to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Eve, being a religionist and always ready to misapply God's words, if by so doing she could exalt herself and other creatures, doubtless presumed that she was the woman referred to, that she would bear the Seed and Redeemer of mankind and thus bring honor to herself and her offspring. The account of the birth of her firstborn, at Genesis 4:1, reads: "She conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah." (*Am. Rev. Ver.*) Her presumptuousness matches that of the head of the leading religious organization on earth today who claims to be, in effect, God.

But was this anticipated honor to be the result of Eve's conversion to religion? No; the above prophecy actually refers to the bringing forth of the Seed, Christ Jesus, by God's woman or organization Zion, which Seed will crush the serpent Satan's head. Eve's reward, according to her works, was far different. Eve knew God's law, yet willfully disobeyed it. This alone merits her destruction. Also her act of disobedience was presumptuous, in this, that she decided the vital point at issue without consulting her head. Adam was not deceived and might have forestalled the act. But Eve ignored God's creative arrangement of man's headship over the woman and disclaimed Jehovah's channel of information for her. In running ahead of her earthly head Adam she was inexcusable and guilty of insubordination, and hence "was in the transgression". (1 Tim. 2:11-14) She made no expressions of repentance, but instead, just as Adam tried to clear himself and involve God by blaming the woman He had made, so Eve attempted to shift the responsibility to the beguiling

serpent. (Gen. 3:12,13) In this maneuver she was not successful.

Jehovah said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Gen. 3:16) Her children were 'born in sin and shapen in iniquity', "of few days, and full of trouble." By deserting the true worship of Jehovah God she forfeited her beautiful home in Eden, her perfection of body, and her privileges relating to the divine mandate. Her newly-found religion furnished no protection or salvation to Eve; rather it brought about her loss of everything, in time life itself. She had willfully rebelled, listened to the seductive words of religion, leaned to her own understanding, and lost all. True, she was deceived, blinded; but that did not prevent her falling into the ditch of destruction, as will all those who follow the blind guides of religion. She had had the true guide, and rejected it. Now she must suffer the penalty of sinning against the spirit or light from Jehovah, which penalty is eternal death.

Some contend that Eve will be resurrected, quoting 1 Timothy 2:15 in support thereof: "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." Here again the reference is not to the individual Eve, but to God's woman who bears the "man child" and gives birth to The Theocracy, the members of which must continually prove faithful and devote themselves in "holiness" unto Jehovah. The Theocracy will bring complete vindication to Jehovah's name, and in bringing it forth God's woman or organization fulfills her part in Jehovah's purposes and is therefore preserved or "saved".

Eve's religious course and her resulting fate stand as a timely warning for those living in these last days, and those who are properly exercised thereby show true wisdom. (1 Cor. 10:11) The Devil used the serpent as his instrument to deceive Eve; he now uses the religious leaders for a similar purpose. Jesus perceived this when he was on the earth, and for this reason called them serpents and vipers. (Matt. 23) They would make the fruits of sinful religion appear as good and desirable and pleasant, and thus blind the 'eyes of understanding' of all persons to God's true worship. The leaders of "Christendom" clamor for "more religion", they would make it appear as the world remedy. Instead of being the cure, religion is the root of world evil. Only the New World ordained by Jehovah will restore that which religion lost for man in Eden. Do not be ensnared now, at the very dawn of that glorious New World, but remember the fate of religion's first victim and flee from religion as from a deadly thing.—Isa. 35:8; 52:11; 2 Cor. 6:17,18; Rev. 18:4

(Continued from page 34)

facing humankind and in which faithful Christians must overcome. The calendar pad names the new year's Testimony periods, and also the special objectives of the intervening months. This service calendar is yours at 25c a copy, or five copies mailed to one address on a contribution of \$1.00. Companies should please combine orders and send through the company servant.

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

A BOOKLET LED TO THIS AT BOSTON, MASS.

"While working a business district in R— Square, I came to the office of a lawyer whom I judged to be a French-Canadian, S. J. L—x. I entered, and was about to begin a short discussion of some topic of current interest, when he exclaimed rather nonchalantly, 'Hmpf, that's a laugh!' Silent for a moment, I then politely asked what parts of my introduction had aroused so much humor. Whereupon he told me to come closer, and at that moment he opened his top drawer. I, not knowing what to expect, a Catholic encyclopedia, crucifix or shotgun, stood dumfounded, for in this top drawer I beheld a set of books written by Judge Rutherford, complete with the exception of the last five, and a little closer observation disclosed booklets, about fifty in number, neatly packed away. He then reached in back of his chair to a small table and withdrew from it a *Creation* book. 'I was reading this when you came in,' he said. 'I have read all of these books two or three times, but this is my favorite. Wait! I'll show you more.' Whereupon he closed the first drawer and opened a second one. There in neat order he had folders arranged to form a file. He drew one from this group, opening it. 'Here,' he exclaimed, 'I have all the articles on Jehovah's witnesses for the past three years.' These were not paper clippings, but carefully prepared typewritten copies. I mentioned that he must know Mr. F—, the gentleman who has worked this territory for the last three or four years. His answer was: 'No, I am here only two or three days a week. I spend most of my time in my Boston office. Only one person has ever called on me, and that was seven years ago. A woman came into my office one day and left a small booklet on my desk after I had explained that I was too busy to see her that day. About a week later I happened to glance through the booklet and was so fascinated with it that I wrote inquiring for more information and thus acquired the set. Sit down, brother, sit down.' Whereupon I received a very intelligent witness. This lasted an hour. I presented the book *Children*, told him of station WBBR, and left. I entered the next office and put such exceptional zeal into my words that I placed *Children* and *Hope* in the dentist's hands."

AT A MODEL BIBLE STUDY IN DOLGELLY, WALES

"We first met Mrs. C— towards the end of December, and arranged to have a model study starting January 3. She was eagerly awaiting us and had not forgotten the day and time although she is a very busy mother with four children. She was most appreciative of the model study and readily accepted the definitions of *religion* and *Christianity*, as given in the recorded lecture 'Religion as a World Remedy'. She told me she had tried to hold similar meetings with other evacuated mothers and, not knowing any better, bought a Christian Scientist paper to help them. However, it soon became a gossip corner; so she stopped it. If only we had come along then! The next week she welcomed us warmly, and said she had been speaking to the rector about us, and was very much tempted to ask him along, but thought she would ask us first. Of course, we agreed to the idea. Arrangements were made for him to be present yesterday. However, yesterday dawned, and the snow had given way to torrential rains. Although

we had to cycle ten miles, we were determined to keep our word. But the rector was ill and had sent word by his wife that he was very sorry that he was unable to come. but would hope to meet us some other day. We had left sample copies of *Consolation* with Mrs. C—, and she was thrilled with the exposé of 'Jesuit Destroyers'. She had been turning things over in her mind and realized that while she was at a Church of England boarding school she first had her doubts about religion, and although she was still connected with the Church of England she could see that it was sadly lacking. She asked whether she could be a subscriber for *Consolation*, and gave us £1, telling us we could keep the rest toward the work. We told her about *The Watchtower*, and put a subscription through for that too. This all happened after the third model study "

FRAMING MISCHIEF OVERNIGHT (MISSISSIPPI)

"On the 22d of September I was arrested and taken to jail. About an hour later the sheriff and state attorney and chief of police and about three other police came in and asked me about saluting the flag. I refused. They were angry and began to threaten me, when the mayor of the town showed up to be a 'sheep' and gave a wonderful testimony. They were so shocked over the mayor that they began to walk out. So the mayor told me to go on. I did, but next morning I was arrested and put in jail. About three hours later I was taken in for trial under a 'peddling' law that was passed that night. I spoke up and told the chief of police and attorney that if I were tried under the 'peddling' law the people of this town will see who is destroying the Constitution. They wanted to know why I made that statement; to which I replied that my literature is legal as any other Bible literature and if I am to be tried before the court then the priest and other preachers are violating the law, also the mail carriers are delivering *The Watchtower* and *Consolation* through the mail, and when you people want to blow the lid off, just enforce the 'peddling' law. So the police chief told the attorney I had been taught by a smart German spy. He also said *our* law is not worth a d— any more; we might just as well give up. He wanted to beat me up. The attorney went home. Next day I made a call on the attorney. He was in bed, sick, but friendly. We are still in the service, by the Lord's grace, and the laws are whipped. We can clearly see our Lord ruling."

"IN WORKING A LITTLE VILLAGE ONE SATURDAY

we played the phonograph at the shop of the village wheelwright. Four little girls stood by and listened to the record 'Message of Hope'. After we came away, the girls asked if we would run the record on the other side. This we did. Then, putting our coats down on the grass verge by the roadside, we all sat down and had a *Children* study. We left, promising to be back in a fortnight. On arriving they were waiting for us in the road; so we had another study by the roadside. During the study an elder sister came up and said: 'I am glad you two ladies came, as the children have been talking about you all the week and were excited Friday evening, saying the two "Bible ladies" would be here next Saturday afternoon.' We have now fixed up a model study in the home of two of the little girls."—Pioneer, England.