



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35 15

VOL. LXII

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus 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 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 WORLD has ended, 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 God's kingdom on earth.

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 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.

"THE SIGN" TESTIMONY PERIOD

This Testimony Period, covering the month of April, is world-wide, and brings to a climax the three-month campaign with *The Watchtower*. Those looking for the early appearance of "the sign" for Armageddon to begin will not slack the hand in this final month of the campaign, but rather intensify their efforts, and unquestionably more Theocratic publishers will enter the field. Never have such had a finer offer to make to humankind in danger of Armageddon, to wit, a year's subscription for *The Watchtower*, together with the book *Religion* and the two new booklets *Theocracy* and *God and the State*, all on a contribution of \$1.00. By planning and preparing without delay you may now have part in this special Testimony Period. Write us if you need references to the local company organized for this service. Your report of work at the close of this Period will be appreciated.

"THEOCRACY"

This new booklet by Judge Rutherford, in 64 pages, offers the clearest and best description yet of the world's leading issue today, "The Theocracy." The visible operations of its representatives on earth are plainly set forth, together with the vicious opposition which they are encountering world-wide. A specially fine cover

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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.

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dignifies *Theocracy*, picturing in full-color illustration the judgment of the nations and the dividing of the people on this supreme issue and their ultimate destiny. Get your copy now, on a contribution of 5c, and study it preparatory to taking part in its general distribution.

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MEMORIAL

The Scripturally assigned date for the memorial celebration to both Jehovah's name and the sacrifice of His provided Lamb,
(Continued on page 111)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXII

APRIL 1, 1941

No. 7

VICTORY SONG

PART 3

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.

JEHOVAH gives this command to His covenant people when his time arrives for them to go into action. The commandments of the Most High cannot be ignored or side-stepped. To receive Jehovah's approval every creature who has made a solemn covenant to do His will must act, not with sullenness or stubbornness, but with a burning zeal and genuine joy. Such a one has a heart full of gratitude which leads to unselfish devotion and zeal for the Lord. With Jehovah there is a fixed time for everything, and when that time arrives it is the duty and privilege of God's covenant people to quickly respond to his commandments. Take note that Jehovah, in the text above quoted, gives the command for zeal and genuine activity at the time when there is great darkness upon the nations, both the rulers and the people, all of whom are anti-God, and at which time God's covenant people are most viciously opposed and oppressed. The context of the foregoing text shows that the commandment is given at the time when the ruling powers of the nations of earth have forgotten God, if they ever knew him, and are in darkness as to Jehovah's purposes. They are in perplexity, and at the same time the masses of the people are in gross darkness because of their ignorance of Jehovah's purpose and because of the hindrances placed in their way by their earthly rulers. In that hour of gross darkness upon Satan's organization and all people under it the great Vindicator of Jehovah appears and makes himself manifest to his faithful servants, and his glory and his power are seen to be upon those who faithfully follow his lead and obey the commandments of Jehovah God.

² In the days of Barak and Deborah the Israelites, the typical people of God, were under the iron heel of the demon ruler, Jabin. The great mass of the Israelites at that time had turned to and chosen the demon gods and were indulging in religious practices. It was a time of darkness, and the Israelites were in that darkness as a nation, but there was a remnant who were walking according to the terms of their covenant to the best of their ability.

³ Barak and Deborah were selected by the Lord

God to lead the willing and faithful ones out of darkness. The prophetic song of victory, which they together sung, foretold a like time of darkness that would come upon the nations of the earth called "Christendom", both upon the rulers and upon the people who turned to the practice of religion. There never has been a time so marked by darkness amongst the professed Christians as now, because the nations have forgotten God. The fulfillment of that prophetic song began at the time of the coming of Christ Jesus to the temple, when he stirred up those whom he had received unto himself and made a part of his organization, and then he sent them forth to make war upon religion and to proclaim the name of the Most High. As Barak and Deborah were sent forth by Jehovah just preceding the great battle, so the Greater Barak and his organization go forth and do the "strange work" of Jehovah just preceding the battle of that great day of God Almighty. The prophetic song therefore foretold the "strange work" of Jehovah now in progress and which takes place just preceding the battle of Armageddon, and that battle is now quickly to follow.

⁴ "Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam." (Judg. 5:12) Four times the word "awake" is uttered in this prophetic song at this point. It was a call from Jehovah to his servants then to awake and stir themselves unto active service and praise of his name. It was a fourfold call to awake, hence a full and complete call. The prophecy here foretells the call of Jehovah to his organization on earth at the coming of Christ Jesus to awake and arise to activity and to advertise his name and his kingdom. This he does just preceding the time when he exercises his supreme power against Satan and his entire organization. Those of Jehovah's organization must obey his commandment to immediately and actively participate in declaring the name of Jehovah in singing his praises, and declaring his judgment already written against those who are opposed to him and to his kingdom. The prophetic song foretells the victory of Christ Jesus, the Greater

Barak, over the enemy, and his organization shares in that victory, which organization was pictured by Deborah. Note that the command to organize is to "Deborah", antitypically the organization of the Lord on earth. These must awake and sing or utter the song of praise to Jehovah's name.

* The moving cause for awaking and becoming zealously active is love, that is, unselfish devotion to doing the will of Almighty God. God's servants, seeing their privilege, are grateful in their hearts, and they express their gratitude by unselfish devotion. As further proof that the fulfillment of the prophecy takes place shortly preceding Armageddon, note the inspired words of the apostle addressed to Jehovah's witnesses. Here his Word recorded in Holy Writ declares that 'love is the fulfillment of the law'; no other motive could meet the requirements of Jehovah: "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."—Rom. 13: 10-12.

* The fulfillment is in the "last days", when the true and faithful followers of Christ Jesus are brought into the light, and hence are in the temple and are no longer in darkness. Now they are children of the light: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5: 14-16) "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5: 4-6.

* The Greater Barak, the King of glory, has come, he who is the light of all who will walk in the light. It is the time of joy and zealous activity, and all the servants of the Most High willingly go forth in obedience to the commandment. Note, then, that the prophetic song refers exclusively to Christ Jesus in these words: "Arise, Barak, and lead thy captivity captive, thou son of Abinoam." The name "Abinoam" means "father of sweetness and grace"; which name applies to Jehovah God, the Father of our Lord and Savior Christ Jesus. Jehovah is love, and he is sweetness and grace. Every attribute of perfection is in Jehovah God. He is the manifestation of sweetness, grace and goodness to all who joyfully obey him. Christ Jesus, his beloved Son and Executive Officer, at the fixed time receives the signal, the command from the Most High, to begin "the battle of that great day of God Almighty"; which battle was pictured

by Barak leading his army against the forces of Sisera, Jabin's captain. Before the beginning of the battle of Armageddon the organization of the Lord on the earth, pictured by Deborah, must first awake and act under the commandment of the Greater Barak, Christ Jesus, and vigorously and zealously and unhesitatingly proclaim the name of Jehovah throughout the earth:

* Barak, no doubt, took many captives, but not for the purpose of sparing them alive. All of the forces of Sisera being against God and for the Devil, none of them were spared alive. "All the host of Sisera fell upon the edge of the sword; and there was not a man left." (Judg. 4: 16) Likewise when Christ Jesus, the Greater Barak, renders the forces of Satan panic-stricken and completely in rout he will take many of them captive and execute them. This part of the prophecy in reality means that all the enemies of God are destined to die, because 'they are vessels of wrath for destruction' (Rom. 9: 22); "as natural brute beasts, made to be taken and destroyed." (2 Pet. 2: 12) At Armageddon the Greater Barak will spare alive none of the devils. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken [captive], and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone [symbol of destruction]. And the remnant [of the captives] were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."—Rev. 19: 19-21.

* This symbolic description of Armageddon foretells the destruction of Satan's forces by the Greater Barak and, as shown in the context, is immediately followed by a great feast of rejoicing on the part of those who have remained firm, true and steadfast in support of THE THEOCRACY and its King. The song of the faithful will fill the universe with praise of the name of Jehovah and to his government.

¹⁰ "Then he made him that remaineth have dominion over the nobles among the people; the Lord made me have dominion over the mighty." (Judg. 5: 13) The remnant of the Israelites that remained faithful under their covenant with Jehovah and that survived the twenty years of oppression under King Jabin were awake when called. When that proper time came they readily responded to the call to battle and went down and joined the chief or nobles that had willingly offered themselves for service under Barak. According to *Rotherham* this part of the text reads: "Then came down a remnant to the nobles—a peo-

ple." That remnant was faithful, and they were Jehovah's people. Likewise Jehovah's people at the temple judgment faithfully followed Christ Jesus, obeyed his commandments, and were brought into the temple and made members of his organization. There they became Jehovah's organized people and his witnesses on earth, appointed, ordained and commissioned to proclaim his name and to preach this gospel of the Kingdom. As foretold in the prophetic Psalm, they gave themselves willingly for the service from the time of the temple judgment onward.

¹¹ Another part of the same verse thirteen of the prophetic song is rendered by *Rotherham* in these words: "Jehovah came down with me against the mighty." That is what took place in the prophetic picture. Jehovah fought the battle of his people and gave them the victory over the mighty. Likewise today, when the "strange work" is being completed and the "strange act" is about to begin, Jehovah is with Christ Jesus (the Greater Barak) and his organization (Deborah) and is leading them on, and if the remnant of Jehovah's witnesses abide on the side of the Greater Barak and with Jehovah's organization, then Jehovah is sure to be with them, fight for them, and give them the victory over the mighty forces of the Devil. This is further emphasized by the emphatic words of the prophecy, to wit: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."—Ps. 110:5, 6.

¹² "Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." (Judg. 5:14) The rendering of this text by another scholar is better, to wit: "Out of Ephraim [came down] they whose root [settlement] was in Amalek." (*Rotherham*) The ancient Amalekites spread out through central Palestine and made permanent settlement there and became rooted in the land. Concerning this it is written: "In the mount of the Amalekites." (Judg. 12:15) This settlement of the Amalekites was in the land of the Ephraimites. It appears that the tribe of Ephraim had to subdue those Amalekites in order to live in that land, which had been assigned to the tribe of Ephraim. The tribe of Ephraim had a bad record as respects these Amalekites, in this: that at one time they had not fought valiantly against Amalek. They had been unfaithful to their national covenant with Jehovah by yielding to the demon religion and choosing the demons rather than obeying Jehovah God. Concerning them it is written: "And might not be as their fathers, a stubborn and rebellious generation; a generation

that set not their heart aright, and whose spirit was not stedfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them."—Ps. 78:8-11.

¹³ That was the general reputation of the tribe, but there was a remnant of the tribe of Ephraim that remained faithful to Jehovah and they came down and joined Barak and wiped out that bad record that rested on the tribe as a whole. These faithful Ephraimites had to be against Amalek and they fought against him, and that fight was a great strength to the faithful Ephraimites when the time came to fight against Jabin and his Canaanite host under Sisera.

¹⁴ Note now the facts that have come to pass in fulfillment of this part of the prophetic song. Spiritual Israelites were, at the coming of Christ Jesus to the temple, located right in and amongst the religionists. In fact, they were surrounded everywhere by religionists. Being so close to the practitioners of religion, the faithful Israelites had many religious spots on their garments at the time of the appearing of Christ Jesus at the temple. These faithful adherents to their covenant, however, first subdued and put away the influence and power of religion from them and then joined the Greater Barak, Christ Jesus, passed the examination at his judgment, and were approved. Then they entered fully into the service of the Lord. Thereafter they offered unto the Lord an offering in righteousness by zealously and faithfully proclaiming the name and the kingdom of Jehovah. The faithful remnant went forward in the fight against organized religion, that is, "Christendom" and heathendom, both practitioners of demonism. Thus Jehovah in this prophecy foretold the minute details of the progress of those who remained faithful to their covenant and were approved at the temple judgment.

¹⁵ "After thee, Benjamin, among thy people." (Judg. 5:14) Benjamin's territory bordered on the south with that which was assigned to Ephraim. The original Benjamin was an uncle of Ephraim, as Ephraim's father, Joseph, was a full brother of Benjamin. The small company of the tribe of Benjamin furnished a part of the remnant of volunteers, and manifestly they did not stand back and wait for all the others to volunteer first, but some others volunteered and "after thee, Benjamin". The prophetic song describes and identifies others of the tribes that were faithful.

¹⁶ "Out of Machir came down governors." In the book of Genesis it is written: "The children also of Machir the son of Manasseh were brought up upon

Joseph's knees." (Gen. 50:23) Machir was a man of war, a valiant fighter, and therefore he was assigned a hard territory to subdue and to hold, that is to say, that part known as Gilead that lies east of the Jordan river. (Josh. 17:1) It follows that he would train his men properly, so that the "governors" or leaders "out of Machir" must have been men of sturdy and excellent fighting qualities. They would be the very men counted on to join up with and fight under Barak; which they did. The leaders did not stay behind and tell others of the Machirites and Gileadites to go into the field and battle with Barak, but those leaders themselves went down and joined Barak and took part in the battle and the others followed.

¹⁷ Another tribe is mentioned with approval: "Out of Zebulun they that handle the pen of the writer." (Judg. 5:14) Zebulun was a seafaring tribe. At any rate, they resided by the Mediterranean sea and, no doubt, carried on business which required the keeping of shipping records and other business; which doubtless they did, and in a proper way. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships, and his border shall be unto Zidon." (Gen. 49:13) "And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand."—Deut. 33:18, 19.

¹⁸ Although engaged in legitimate business those faithful men of Zebulun did not permit such things to interfere with their service to Jehovah and their fight against the enemies of Jehovah God. This clearly shows that being engaged in business is no excuse to fail or refuse to engage in the active service of the great THEOCRAT. Another rendering of this text reads: "And out of Zebulun such as bear aloft the staff of the marshal." (*Roth.*) While they held the staff of authority for their part of the land they readily put themselves under the staff of the great Marshal and busied themselves to get more fighting men in the field for battle. In the present day the faithful servants of God, regardless of the position of importance held by them, put forth their best endeavors to get more publishers of THE THEOCRACY into the field for the purpose of fighting the battle of the Lord against the enemy. Not all the covenant people of God respond, however. The prophecy continues to show the attitude of various ones of the covenant people toward God and the doing of his will, and thus the contrast is shown between those who appreciate their privileges and those who lack appreciation. "And the princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart."—Judg. 5:15.

¹⁹ The tribe of Issachar took a prominent and honorable place in the battle. The location of that tribe was on the south of the tribe of Zebulun. In Issachar's territory lay the plain of Esdraelon and the city of Megiddo, and the valley of Jezreel. The main part of the fighting in the battle here under consideration took place on that ground, and there Jehovah performed his miraculous and "strange" act. It was in that place where Jehovah fought the battle for the Israelites also under Joshua.—Josh. 19:17-23.

²⁰ The instructions which God gave to Barak indicated that Issachar's home territory would be the battleground. The leaders in Issachar's land must have welcomed that arrangement for them to have a part in the vindication of Jehovah's name and for the deliverance of the people from their oppressors. (Judg. 4:6, 7) Those princes were not one whit behind the faithful Israelites in general. As it is written, they "were with Deborah"; that is to say, they were in full harmony with Deborah and, antitypically, in full harmony with God's organization. For those faithful Israelites of the tribe of Issachar war was really on the "home front". This suggests that today one may serve on the home front if he cannot be a pioneer. Not all can engage in the pioneer work, but all of God's servants may perform their duty wheresoever they are. Issachar was assigned a place, foretelling that class of God's covenant people today who joyfully serve wherever they are put. They are wholly devoted to THE THEOCRACY, and hence in full accord and in full unity with the visible part of God's organization, taking their commands from the invisible, the Greater Barak, and performing their duties without hesitation. They are not pacifists, and they do not compromise. They are entirely for Jehovah's organization.

²¹ "Even Issachar, and also Barak." The *American Revised Version* rendering of these words is better, namely: "As was Issachar, so was Barak." The tribe of Issachar furnished a genuine contingent of fighters for Jehovah's name. They were exactly conformed to the image of their captain, Barak. In this they were foretelling that faithful and devoted servant class of Jehovah that will conform to the image or likeness of Christ Jesus, their Captain. Issachar's tribe moved about and resided wherever it seemed to be best for them to reside. They were accustomed to tents, as indicated by the Scriptures: "Rejoice . . . in thy tents." (Deut. 33:18) Thus those faithful men of Issachar well picture the pioneers who gladly reside wherever their work takes them and are content with whatsoever conditions the Lord provides for them. They realize that they are given a place temporarily and, while there, doing with their might whatsoever is to be done and doing it with a grateful heart. The faithful of Issachar were accus-

tomed to bearing burdens and doing so willingly. Jacob pronounced upon Issachar this prophetic blessing: "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."—Gen. 49:14, 15.

²² Paying tribute to an anti-theocratic foreign power was out of order with that faithful tribe. Only Jehovah God and his Chief Executive Officer should be and are recognized as "the Higher Powers". (Rom. 13:1) It was so with Issachar, and it is so with God's covenant people today. Issachar's tribe foreshadowed the faithful ones of this time who recognize only Jehovah God and Christ Jesus as the Higher Powers.

²³ The tribe of Issachar was right with Barak in overthrowing the power and breaking the grip of the Canaanites upon God's people. This they did because it was God's will and command that they do so. Likewise the faithful followers of Christ Jesus today attribute praise, honor, and glory and salvation to Jehovah and shun religion or demonism. Issachar, therefore, foreshadowed that company of Christian people who give their undivided and unstinted devotion to Jehovah and his King.

²⁴ "He was sent on foot into the valley." (Judg. 5:15) Thus Barak's men went on foot, and that required real courage. The enemy under Sisera drove into the valley in 900 chariots of iron. The Israelites under Barak, from their position in Mount Tabor, could see that mighty mechanized enemy, and when the command was given from the heights to begin the fight they marched on foot right down into the valley and faced the enemy and their iron chariots. God inspired Deborah to say to Barak when the time came: "Up, for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?" Quickly Barak moved right down from Mount Tabor, and his little army of ten thousand men were right "at his feet", all walking on foot, and the princes of Issachar were in the van of that marching army on foot. In the valley of Esdraelon, through which flows the river Kishon, they went on foot. (Judg. 4:10-14) The fact that the Divine Record emphasizes the movement of this little army "on foot" well fits the present-day condition, that there is a great deal of foot work in the house-to-house service. These servants of the Lord must walk. The Lord contrasts this with the others who take it easy, when he says: "Ye that ride on white asses, ye that sit in judgment, and walk by the way [well-beaten, smooth roads]."—Judg. 5:10.

²⁵ Such are the ones that take the easy way, and these have something to meditate about. The captain of Jabin's army rode into the valley in great state,

in his chariot of iron, with his mighty mechanized equipment for war, and arrogantly displayed his power, expecting to win the battle quickly. Shortly thereafter, however, that overconfident military leader had to hop down from his chariot and take it on foot. So the Lord made the enemy do some walking. That foretells that they will be on the run at Armageddon, on foot or any other way they can go. From the prophetic record it clearly appears that ten thousand fighting men of Barak, and principally of troops from the tribes of Ephraim, Benjamin, Manasseh, Zebulun, Issachar and Naphtali, made up the little army. They did the work and did it with joy, and Jehovah gave the victory for them and completely delivered them. But how about some of the others who took a different course? and does the Lord point this out? and for what purpose?

²⁶ "For the divisions of Reuben there were great thoughts of heart," says the prophetic record. (Judg. 5:15) Note here that the territory of the tribe of Reuben was on the east side of the Jordan and along the upper eastern shore of the Dead sea. The prophetic statement, to wit, "the divisions of Reuben," evidently means that the tribe of Reuben was not entirely at unity, but was divided as to the war and every part in it. That being true, they were distracted and sidetracked, and hence missed the opportunity of taking a part actively in the field of battle, which activity foretells of God's "strange work". Reuben was Jacob's firstborn and would be the "big brother" of the family, and he well foreshadows those who think themselves important because of birth and environment. In Israel's emergency Reuben's tribe did not seize the opportunity for a share in the vindication of Jehovah's name, although that was the big brother's part that he should have assumed as the big-brother tribe. In contrast to this the tribe of "little Benjamin" (Ps. 68:27) volunteered for the campaign and had a share in the "strange work" and in the vindication of Jehovah's name. Thus is explained why there was a division amongst Reuben's tribe and, furthermore, why there was a 'great searching [great resolves (A.R.V.)] of heart'.

²⁷ No doubt there was much noise about many good resolves and good intentions, but no real actions. Good intentions and resolves count for nothing unless there is some real activity in proof of their genuineness. Those Reubenites did nothing to set in motion anything for the furtherance of the field work, and that foretells the condition that exists amongst some at the present time. Those Reubenites, which represent a like class at the present time, cannot say with the faithful ones: "My heart shall rejoice in thy salvation." (Ps. 13:5) At this point the words of the psalmist appear to be well applied: "And might not be as their fathers, a stubborn and rebellious gener-

ation; a generation that set not their heart aright, and whose spirit was not stedfast with God." "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: for their heart was not right with him, neither were they stedfast in his covenant." (Ps. 78: 8, 36, 37) One must prove his faith and devotion to Almighty God by acting in full harmony with confessions made by the mouth. That prayer was true in ancient times and is true now.

²⁸ "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." (Judg. 5: 16) Here the prophecy continues to take note of the unfaithfulness of Reuben. The Reubenites chose the peaceful pursuits and took it easy when the time came to vindicate Jehovah's name; and, when the interests of the Israelites were at stake, the Reubenites were quite willing to have the Canaanites continue to assume the place of the higher powers over Jehovah's people, just as long as the Reubenites could continue in their condition of ease and without interruption. They displayed no zeal for Jehovah and the honor of his name. They showed no real interest in the rights of the Israelites. They were shepherds, pastors for revenue and ease. This exactly fits the old-time "elective elders" and other religionists, who claim to perform some part of the service but who are a part of the "evil servant" and who to this day continue to recognize earthly governments as the higher powers and who are also willing to compromise with Satan's organization in order that they might enjoy their ease without disturbance.

²⁹ Those Reubenites had forgotten what Moses, at God's direction, had said to them on a previous occasion about sending a contingent of fighting men across the Jordan river to help their brother Israelites: "And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."—Num. 32: 20-23.

³⁰ Suchlike are sinners, because they do not obey the Lord's commandments as respects the conduct of the war against demonism or religion. Clearly this part of the prophecy foreshadows a class of professed followers of Christ who give honor to the Lord with their words but take no real and sincere action toward the publication of his name and his kingdom. They do nothing toward the vindication of the great THEOCRAT. Such are set forth in contrast with David, who attended to the sheep of his father, and who left

that flock in order that he might be on hand to fight for his brethren against the monster Goliath.—1 Sam. 17: 20-24.

³¹ "For the divisions of Reuben there were great searchings of heart." They had much cause to search their hearts and ascertain the motive for their lack of activity. It is even so today with those who say in their hearts or in their words: "Let others do the work." The apostle evidently was inspired to write concerning modern-day Reubenites when he said: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates." (2 Cor. 13: 5, 6) Another inspired witness of the Lord corroborates that class: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4: 17) "For as the body without the spirit is dead, so faith without works is dead also."—Jas. 2: 26.

³² Today Jehovah has provided opportunity for all the consecrated to prove their integrity by giving their all in support of THE THEOCRACY. The faithful cannot and will not compromise in order to avoid persecution. They know only one thing, and that is to do the will of God, obeying his commandments. Those whom Jehovah will approve must joyfully take their part in the service as opportunity is offered, regardless of what may be the conditions. Doing so joyfully and fully trusting in the Lord for results, they are certain to come off victorious.

³³ "Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches." (Judg. 5: 17) Here God calls attention to others that were derelict, foreshadowing a like class during his "strange work". Gilead here named was that part of the territory assigned to the tribes of Reuben and Gad. (See Numbers 32: 1, 2; Deuteronomy 3: 12-16.) There was another part of Gilead, however, which was assigned to the tribe of Manasseh, to which Machir, the fighter, was attached, and he volunteered for active service under Barak. (Josh. 17: 1; Judg. 5: 14) The tribe of Gad did nothing, doubtless concluding it was too much trouble and effort to cross the Jordan river and participate in the defense of the covenant people of God. Jordan means "descender". Its waters descended or rushed down to the Dead sea, where there was no outlet. Gilead was a mountainous country, and it would appear to the tribe of Gad that the rough terrain and the Jordan river constituted for them a real obstacle and defense against the iron chariots of Sisera, and hence the Gadites concluded to let those on the other side of the river take care of themselves. This conclusion was evidently reached because those on the east side of the Jordan were

well protected naturally from assault. Those conditions thus pictured what has come to pass in the modern-day fulfillment of the prophetic song. Since 1918 there have been a number of professed consecrated persons who seem to think it best for them to hole up at home and to avoid the conflict with the enemy, and have therefore let the intervening masses of humankind, pictured by the Jordan river, now rapidly descending into the 'Dead sea', hold them back from active service. Those modern Gadites have permitted the turbulent people of the present time to hinder them from crossing over the antitypical Jordan and engaging actively in the service of the Lord. They have, for selfish reasons, failed to be obedient to the commandments of the Lord, and are therefore in the same condition as if they had willingly violated God's law. They have taken no part in exposing religion as the enemy of humankind.

³⁴ "And why did Dan remain in ships?" Dan's territory was close to that of the tribes of Ephraim, Benjamin and Judah. Dan's territory extended to the coast of the Mediterranean, including the city of modern-day Joppa. (Josh. 19:40-48) Dan was engaged in commercial shipping, and doing some fishing there. He was so overcharged with his private business that Dan did not find time to respond to the call and send a contingent of fighters to join the army of Barak. He was there unlike the first disciples of Christ Jesus, who were also fishermen, and concerning whom it is written: "And he called them. And they immediately left the ship and their father, and followed him." (Matt. 4: 21, 22) Likewise since 1918, when the Greater Barak came to the temple and thereafter sent forth his servants, many who have professed to be spiritual Israelites had permitted their business interests to so fully engross them that they have given commerce or business a greater place in their lives and have entirely neglected the more important privilege of serving the Kingdom. They have ignored the antitypical Deborah, the organization of the Lord, and have disregarded the call of the Greater Barak. They have failed to see that the service of the King and the Kingdom is the greatest privilege and opportunity anyone could have. Yet at the same time they have claimed to be consecrated to God. They have failed in this: that they have put business first and the Lord's interests have been put on the side.

³⁵ "Asher continued on the sea shore, and abode in his breaches [creeks (*margin*)]." By means of creeks or small watercourses Asher could carry on some traffic or business with the Phoenicians and also do some business along the seashore. He lay down and did nothing to safeguard the interests of God's covenant people. He acted that part of the picture prophetic of the present-day conditions into

which some who claim consecration find themselves. They are not disposed to separate themselves from the sea of humanity which has alienated them from God. On the contrary, they have continued a close association with the commercial and selfish business interests for selfish gain. When they learned of the Kingdom they were getting on in business profitably, and so reasoned: "Why should we put aside this profitable business and take a part in spiritual matters in the interest of the Kingdom?" Let someone else do that. Why should they jeopardize their business and their standing in the community by going right against religion and doing service and advertising THE THEOCRACY? In this they missed the greatest opportunity that ever came to them.

³⁶ "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field." (Judg. 5:18) Other renderings of this text are enlightening and are as follows: "A people that exposed to reproach their lives unto the death." (Marginal reading) "Zebulun is a people who exposed its soul to death, Naphtali also." (*Young's*) "Zebulun—a people that scorned their souls unto death; and Naphtali." (*Rotherham*) What a great contrast between those two tribes and the others who stayed at home and did nothing to defend the name of Jehovah and his covenant people. Zebulun and Naphtali put Almighty God first and counted not their lives of importance when compared with the honor and vindication of Jehovah's name and the interest of his covenant people. They regarded the covenant of the nation with Jehovah as an obligation to be kept. They were first to volunteer: "And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him."—Judg. 4: 9, 10.

³⁷ Likewise in these days of peril, when the prophecy of Victory Song is being fulfilled; the faithful covenant people of God, pictured by Zebulun and Naphtali, go right out in the field where they can be seen and marked as a remnant of the people who are entirely for Jehovah and his THEOCRACY. They let it be known that they are against the abominable, demoniacal rule that is standing in the place where that desolating abomination has no right to stand. They thereby make themselves the target for the enemy and expose themselves to the assaults of mobs led by religious priests and supported by other fanatics under the influence of demons. They do not count their lives dear unto them when compared with their privilege of being witnesses to THE THEOCRACY. The apostle Paul was one who led off in

this course of faithful devotion to the Kingdom, and hence under inspiration he wrote: "Save that the holy [spirit] witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 23, 24) "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21: 13.

³⁸ Today the faithful servants of Jehovah and his King have but one objective, and that is to do the will of Almighty God. They ask God to make them do his will, and they do not hesitate to take any place in the service to which they may be assigned. They count on the Lord to take care of them. They forget themselves. They are determined that nothing shall separate them from the love of Jehovah and his government under Christ: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8: 38, 39.

³⁹ Seeing that certain tribes of the typical people of Jehovah God missed their greatest opportunity by remaining inactive during an emergency, and that their action was of sufficient importance to have it recorded in the prophecy, every consecrated person today should ask himself, Why did Jehovah call attention to the derelictions of some? and why did he emphasize the course of action taken by others who joined in the Song of Victory? The answer is found

in these words recorded in the Scriptures: "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." (1 Cor. 10: 11) "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15: 4.

⁴⁰ God caused those things to be recorded to show the consecrated today their privilege of having a part in the vindication of his name and to emphasize the fact that all protection and salvation proceeds from God and none comes from any other source. The faithful servants of God today will take much comfort from these last above quoted texts, seeing also that the same thing was foreshadowed in the prophecy written long ago. The loving-kindness of the Lord is manifest at all times toward those who are diligent to do his will.

⁴¹ As shown by the prophecies and by the facts which God has now brought to pass in fulfillment thereof the battle of the great day of God Almighty is near. Demonized nations of the earth are spoiling for a fight, and they shall be accommodated. As Captain Sisera was surprised and overwhelmed, so those people whom Sisera pictured shall be surprised and overwhelmed at Armageddon. Then the song of everlasting praise to Jehovah will be heard throughout the earth. Now the people of God, having been favored by the light of the Mighty One, Christ Jesus, shining upon them, joyfully arise and shine forth the message of the Kingdom. Have you arisen, and is the light shining upon you, and are you using that light to the glory of THE THEOCRACY?

(To be continued)

FINAL WARNING

"SEVEN" is a number symbolical of divine completeness. Pure water is a symbol of life-giving truths, whereas hail symbolizes hard and unbreakable truths that cut, bruise and kill. In the time of the prophet Moses when he was serving notice from Jehovah God upon the hard-hearted Pharaoh, the land of Egypt was visited by a rain of grievous hail such as never before was known. It was the seventh in a series of ten plagues from the hand of God. By bringing these plagues upon Egypt before the final destruction of all its firstborn of man and beast and the destruction of Pharaoh's military forces Jehovah God furnished ample opportunity for Pharaoh to yield to His demands to let His people go free or to harden his heart and suffer destruction. Those plagues were typical, foreshadowing like plagues in these "last days". By these latter plagues Jehovah gives notice and warning to Satan's organization as pictured by Egypt and affords ample opportunity for Satan and his servants on earth to either willingly bow to Jehovah's will or else suffer complete

destruction. All these plagues, antitypically, have to do with the proclamation of God's message of truth; and this proclamation of truth, or this work of Jehovah's witnesses, will not be completed on earth until these have proclaimed all of Jehovah's warning messages of his vengeance against all iniquity and of the vindication of his holy name. This Jehovah's witnesses must do before Armageddon.

When Pharaoh first refused to let the Israelites go, Jehovah might well have completely smitten Egypt, but it pleased him to cause further testimony to be delivered to Pharaoh and his royal house. Even so Jehovah might well have smitten Satan's earthly organization when first the Greater Moses, Christ Jesus, came to the temple in 1918 to judge the "house of God" and the nations of the world; but it pleased Jehovah to permit Satan to go on and to remain for a time, that further witness might be given on earth and that Jehovah's power might be made more manifest, and that none of the world should have any reason to say they were taken unawares by the judgments of Jehovah.

Six plagues had now been upon Egypt, and this had served only to harden the heart of Pharaoh. The purpose of the plagues upon Egypt was to place plainly before the Egyptians the name and supremacy of Jehovah. Instead of completely destroying Pharaoh and his organization earlier in the controversy, Jehovah through Moses said to Pharaoh: "At this time I send all my plagues [(marginal reading of the Bible) I send all my *remaining* plagues] against thy heart, and against thy servants, and against thy people; in order that thou mayest know that there is none like me on all the earth. For even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence; and thou wouldst have been cut off from the earth; but for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Exodus 9:14-16, Leaser's translation) The remaining plagues that were to come upon Egypt, and which did come, were further notice and warning to Satan's earthly organization. In modern times this notice of warning must be given and declared by Jehovah's witnesses as members of his temple organization.

The act of God came. A great storm or downpour of hail accompanied by the fire of lightning smote the crops and men and beasts of Egypt. Jehovah had warned Pharaoh, but that warning went unheeded; and now God sent forth upon the Egyptians the seventh plague. "And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." (Ex. 9:23-25) That great plague of hail came upon Egypt in the springtime, as shown by the record (verse 31): "And the flax and the barley was smitten; for the barley was in the ear, and the flax was balled." Psalm 105:33 records: "He smote their vines also, and their fig trees, and brake the trees of their coasts."

The antitypical fulfillment of that plague began to come upon Satan's earthly organization in August, 1928. It was then that Jehovah caused his witnesses on earth, to whom had been committed the testimony of Jesus Christ, to declare his message against the "prince of the power of the air", Satan, and his demon organization. (Rev. 16:17-21) The proclamation of a specific message was there begun, and was carried on throughout the earth, which message is designated "*Declaration against Satan and for Jehovah*". This was first publicly declared, and simultaneously broadcast over a radio network of 107 stations, at a vast general assembly of Jehovah's people in Detroit, Michigan. It was then, as foretold at Revelation 11:19, that the lightnings of truth flashed from the temple and the remnant of Jehovah's witnesses had their first clear vision of the great issue now joined between Satan and Jehovah. (Further on this see *The Watchtower* September 15, 1928; also Book One of *Light*, page 221.) Since that time in particular God has continued to rain down upon "Christendom" great chunks of strong and weighty truths, unparalleled in the history

of the world, and this because the time has arrived for the foretold 'increase of knowledge' of God's purpose, and for the announcement to be made that the end of Satan's organization is at hand. (See Daniel 12:4 and Revelation 11:15, 17.) It is the "day of Jehovah", the day of his vengeance and vindication, and his message of vengeance must therefore be declared. Concerning what should follow that assembly in Detroit in 1928, Revelation 16:21 foretold in symbols: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." That great hailstorm has continued to spoil "Christendom's" religious fodder (pictured by the barley destroyed in Egypt), and her self-righteousness (pictured by the linen flax in Egypt), and her self-conscious sweetness (pictured by the fig trees and their fruit in Egypt, which were spoiled). As foretold at Isaiah 28:2-17, Satan's lies, which had found refuge in "Christendom", there began to be swept away, and are being swept away, by the flood of truth. Therefore Jehovah is causing his witnesses on earth to bear his message of truth throughout the world to modern Egypt, calling attention to his own supreme power and that this power will be completely made manifest at the battle of Armageddon.

In Pharaoh's realm in Egypt there were some who heard and gave heed to the warning given by Moses concerning the approaching storm; while others failed and refused to give any heed thereto, and they suffered as a result thereof. Exodus 9:20, 21 states: "He that feared the word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord left his servants and his cattle in the field." Even so now some persons who are in the world but who are of good-will toward God are hearing the word of warning given by authority and power of the Lord in which his witnesses are used, and some of these seek refuge, while others disregard and scoff at the message. The great storm comes upon all of Egypt except Goshen; and likewise this great storm comes upon all the world except God's chosen people. "Only in the land of Goshen, where the children of Israel were, was there no hail." (Ex. 9:26) Among God's faithful people now on earth the truth, accompanied by flashes of lightning of spiritual enlightenment, brings great joy to the hearts of all such; hence there is no plague or hail for any of them. They dwell in the secret and protected place of the Most High and rejoice in the blessings that the Lord gives to them, even as he had long ago promised, saying: "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest; and the city shall be low in a low place." (Isa. 32:18, 19) But the poor old "Jannes and Jambres" crowd are having a very grievous time. The hail and lightning blinds, bruises, plagues and torments them, and they continue to harden their hearts. More testimony is required.

Had Pharaoh yielded to the demand of the Lord through Moses and let the Israelites go and worship Jehovah, such would have been a public acknowledgment by Pharaoh that he was wrong; and hence his pride would not permit him to do so. So now, if Satan's earthly agents should give heed to the message of Jehovah delivered through his witnesses,

such would be an acknowledgment that these faithful witnesses are telling the truth; and that would be a public admission on the part of Satan and his earthly agents in "Christendom" that the Devil and all of his organization are entirely wrong. It seems, however, that some persons in the Devil's organization would be glad to give up the fight, because the truth is too much of a plague to them. Satan, however, has "Christendom" tightly tied, and his organization and all the members thereof continue to harden themselves against Jehovah God's purposes.

The next plague, the eighth, was that of a great swarm of locusts. The key to the understanding of this plague appears in Revelation 9: 1-12, concerning the symbolic locusts that came upon the world. (An explanation of this is found in Book One of *Light*, pages 136-155; and also in *Religion*, pages 172-202.) That these locusts should come from the east reminds us of the "kings of the east" that came against the Devil's organization Babylon, and this gives a clue to what constitutes the antitypical plague, to wit, Jehovah's witnesses and their companions advancing as a great swarm equipped with the message of his Theocratic Government and exposing religion as the snare of the Devil and doomed to destruction. The record, at Exodus 10: 13, 14, reads: "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such." Psalm 105: 34, 35 adds: "He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground."

In the recent past years, particularly since the London convention of Jehovah's witnesses in 1926, the constant barrage of testimony of truth at and against "Christendom" has brought a great plague upon Satan's visible organization. Among the shots thus fired may be counted the booklets *Uncovered*, *Cure*, *Warning*, *Face the Facts*, *Fascism or Freedom*, *Refugees*, *Government and Peace*, *Judge Rutherford Uncovers Fifth Column*, and the books *Enemies* and *Religion*. The first organized mass attack of these symbolic locusts was made upon the religious community of Bergenfield, N. J., May 22, 1932, and the work of these witnesses of Jehovah has increased and prospered from that time forward, and this by the grace of the Lord. Even though there is some indication that some of these agents of Satan seemingly would be glad to yield, as foreshadowed at Exodus 10: 7-11, whatsoever repentance is shown by such servants of Satan, that repentance is not sincere from the heart, but entirely hypocritical. Jehovah's witnesses must continue to serve notice and warning according to his commandment, that all may know that Jehovah is God, and particularly that those of good-will may have an opportunity to take their stand on Jehovah's side. As the plague of locusts came upon Egypt, so not only has the antitypical plague begun, but this plague continues upon modern-day Egypt throughout all the land of "Christendom".

The ninth plague upon Egypt was thick darkness over all the land of Egypt except that part of the land occupied by the Israelites, and there the Israelites had light in

their dwelling-place. Usually thick darkness strikes terror into the hearts of those who have no faith in God; and, since Pharaoh possessed a hard heart and had no faith, he was frightened and desired to be quit of the Israelites when this plague came upon him and his people: "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed; let your little ones also go with you."—Ex. 10: 21-24.

It is noted that in calling forth some of the preceding plagues Moses stretched forth his rod over the land of Egypt, but in calling forth the ninth plague he "stretched forth his hand *toward heaven*". This seems to symbolically say that this message of notice and warning given by divine command pertains to heavenly things, which became totally dark to those making up the visible earthly part of Satan's organization, and particularly those who form the religious or so-called "spiritual" elements of Satan's organization. In 1919 the League of Nations was set up as a substitute for the kingdom of God, which league the clergy that form the spiritual part of Satan's visible organization hailed as "the political expression of the kingdom of God on earth". Thus they disclosed the fact that they had no proper conception of God's kingdom. In 1926 Jehovah's witnesses made public a declaration at the earthly seat of the beastly power of Satan, which declaration set forth that the League of Nations is a child of the Devil and wholly in opposition to God's kingdom. That declaration, which began at London, England, was a specific notice of warning and was addressed *To the Rulers of the World* and emphasized the fact that Satan had set up, by his earthly representatives, an abominable thing, to wit, the League of Nations, "that maketh desolate," because it is a hypocritical substitute for the kingdom of God. (Matt. 24: 14-16) Instead of giving heed to that warning the rulers of "Christendom" continued to scoff at the message, to harden their hearts, and to oppose God. The "transgression making desolate", foretold at Daniel 8: 13 (*margin*), dates from that time because they then and there had specific notice and warning that the League of Nations is in opposition to the Kingdom and is a great abomination to God; and from that time forward thick darkness has settled down upon "Christendom". (See Book One of *Light*, page 137.)

Although given full opportunity to know the truth and to identify themselves with God's kingdom, "Christendom's" leaders have refused to give heed: "They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." (Ps. 82: 5) That particularly marked it as the time spoken of by the prophet Isaiah, to wit: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee [my witness], and his glory shall be seen upon thee." (Isa. 60: 2) From that time onward all the opposers of the purposes of Jehovah God, and particularly the "man of sin" class, pictured by Jannes

and Jambres of Pharaoh's court, had their "understanding darkened" because of their hardness of heart. (Eph. 4: 18) They received notice and warning that they were opposing God and his kingdom, and they refused to hear the message of warning, and to such the prophecy of God, at Psalm 69: 22, 23, applies: "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake."

Jehovah says: "I form the light, and create darkness." (Isa. 45: 7) At Nahum 1: 8 it is written: "Darkness shall pursue his enemies." It was Jehovah who caused the darkness in the land of Egypt; and now darkness by his command is upon Satan's world. There is no part of "Christendom" today that has any light of and concerning the Theocratic Government of Jehovah God by Christ Jesus. As to the condition since 1926 Revelation 16: 10, 11 says in symbol: "And the fifth angel poured out his vial [God's message of wrath] upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." The effort of the Roman Catholic Hierarchy to make 1933 a "holy year" brought no light whatsoever to "Christendom", but even greater darkness, together with a totalitarian dictator in Germany. All light Jehovah has withdrawn from the world. The hypocritical howl of the clergy for "more religion" and for "God in government" brings no light of relief, but only darkness and disappointment. More keenly now than ever the political and commercial elements of the world, which have trusted and hoped that they would receive favor by the ministration of the religious clergy, have come to realize that God is not blessing the clergy nor any of their schemes. Even thousands of clergymen are now out of a job and have no opportunity of haranguing the people, by which they have heretofore been able to feed themselves. The three days of darkness coming upon Egypt symbolically means that the present-day darkness upon the world will continue and persist until Armageddon, when the whole of the Devil system will go down into the abyss of everlasting darkness.

Jehovah's faithful witnesses are now in the temple, "the secret place of the Most High," where they enjoy everlasting light from the glory of the Lord and from his King Christ Jesus. To the rulers and their supporters of this

wicked world under Satan the temple of God is a place of darkness, because none of them can see into it. In the temple Christ Jesus enlightens his faithful remnant of witnesses and their companions and sends them forth to proclaim from the housetops the message of God's vengeance and of his kingdom. (Matt. 10: 26, 27) Particularly since 1931 the worldly rulers have been served with notice of warning, and now the remnant of Jehovah's witnesses and their companions will do what they can for the people of good-will that they may hear the message and take their stand. While darkness covers the world, Jehovah continues to turn his light upon his faithful ones, giving them a more wonderful vision of his Word than they ever expected to have while on the earth. This strongly suggests that the battle of Armageddon is near.

Pharaoh expressed a willingness to let the Israelites go upon condition that they would leave behind them in Egypt all things of a commercial value. Likewise the world rulers now make some concessions to those who serve Jehovah God, but this upon conditions that would make Jehovah's witnesses go empty-handed before the Lord and be deprived of all means of publicly witnessing for him and of thereby worshiping him with the "continual sacrifice" of praise. God's faithful witnesses will not comply with any such condition, but they will obey Jehovah and not man or devil; and their attitude angers Satan's representatives and calls down upon the heads of Jehovah's witnesses the expression of wickedness and threats of destruction. This was foreshadowed by the anger expressed by Pharaoh: "And Pharaoh said unto [Moses, Jehovah's witness], Get thee from me, take heed to thyself, see my face no more [unless I send for you]: for in that day thou seest my face thou shalt die" Murder was in the heart of Pharaoh, and he threatened to kill Moses if he again appeared before him. With calmness and dignity Moses replied to the wicked Pharaoh: "Thou hast spoken well, I will see thy face again no more."—Ex. 10: 28, 29.

That was a final warning from Jehovah delivered to Pharaoh by Moses. Pharaoh threw down the challenge, and Moses, as the Lord's representative, accepted it. The way was now clear for the final plague. It must have been a thrilling moment to Moses. Likewise it must be a time of great joy to Christ Jesus, the Greater Moses, now to see that the hour has arrived when he shall vindicate Jehovah's name.

"NOT LEFT IN HELL"

STUDENTS once looked upon certain scriptures as being entirely fulfilled in the life and work of John the Baptist and of Jesus in the flesh. Now it is seen that those fulfillments of prophecy were only partial, and what we call "miniature fulfillments". The greater fulfillments come to pass during and after the beginning of the Kingdom of God, the Theocratic Government by Christ Jesus, to wit, from and after A.D. 1914. It is startling to come to a realization that there is a second and complete fulfillment of these prophecies and that the remnant of faithful Christian witnesses for Jehovah are involved in such fulfillment.

A striking instance of such second fulfillment is that of the sixteenth Psalm. To be sure, it has a direct reference

to Jesus and to what came to pass at the time of his first appearing, when he became the great ransom sacrifice that obedient man might gain everlasting life in happiness. The psalm is also directly and definitely concerned with the company who constitute the "servant" of God, and which includes those who are the members of "the body of Christ", his church. To such the apostle writes: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. 12: 12, 26, 27.

For a long time Christian people made the "New Testament" supplant the "Old Testament". Now in the light that God sheds upon his Word there is a readjustment, and the

people of God are getting a broader vision of the "Old Testament". They see that the record thereof greatly magnifies Jehovah's name, when understood, and furnishes a special guide for God's anointed witnesses in this most difficult time. The sixteenth Psalm being one of these precious parts of the Bible, it is a message now due to be understood by the remnant of God's witnesses, for their blessing and comfort.

The song opens with a prayer: 'Preserve me, O God: for I have taken refuge in thee.' The singer or speaker is one of importance, even though he cries for help. He is the one who has the privilege of acting as a priest, not of religion or some religious organization, but of Jehovah God, and he has hopes of the greatest things in God's purposes. In the first instance these words could apply to none other than Jesus Christ in the flesh. He was engaged in his Father's work and was surrounded by enemies, and he saw that death awaited him; but his confidence was in Jehovah that He would bring him through the difficulties and to complete deliverance. The cry, "Preserve me," cannot be understood to mean to keep him from persecution or from death, because the words of the song show that complete preservation of God's anointed servant is beyond the human life and is that which is enjoyed at the right hand of Jehovah. The confidence shown by Jesus is likewise that which is now shown by the anointed remnant of Jehovah's witnesses, who now see that they must fight, being opposed by religious enemies, and that they must go down into death; but their confidence in God is complete, and they see that in due time they shall triumph by Jesus Christ in the first resurrection.

Members of God's "servant" class, well knowing that they are in the secret place of the Most High and have God's favor, and appreciating their happy relationship with him, sing: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope [or, dwell confidently (*marginal reading*)].'" (Ps. 16:9) Or, according to Rotherham's translation: "Therefore doth my heart rejoice [in Jehovah] and my glory exulteth [in my God], even my flesh shall dwell securely."

The affection of God's "servant" is set upon Jehovah; therefore his heart rejoices in Jehovah. The servant's rich treasure is Jehovah and his loving-kindness. He has a keen appreciation of the honorable place he has in God's organization, and for that reason he exults, not in himself, but in his God. No human could ever be exalted to a position more honorable and blessed than that of being an ambassador of the great Creator and clothed with the splendor and fullness of the high office of bearing the name of the Most High to others and announcing his Theocratic Government by Christ Jesus. When Jesus was on earth he occupied that blessed and honorable position. Now the members of "the body of Christ" likewise occupy a position of honor and glory, because they stand forth as the only anointed witnesses of Jehovah on earth. Being of "The Christ", they are ambassadors by whom God speaks, and they bear his message of reconciliation to men of good-will on earth.—2 Cor. 5:19, 20.

The flesh or physical organism of each one of his anointed remnant is weak, and each one realizes that he is surrounded by the enemy and his agencies, and that the

enemy would instantly destroy him; but appreciating the fact that he is one of God's anointed sons, he knows he is safe and secure. With confidence, therefore, he says, in the language of the psalmist: 'Even my flesh shall dwell in security.' (Vs. 9) This verse is also a direct proof of a resurrection to life beyond the present existence in the earth. God's "servant" sees that he must be "faithful unto death" and that his change must come and that such change will be from life on earth as a human to life divine as a spirit in the heavenly kingdom with Christ Jesus, who is Jehovah's King in The Theocratic Government. For God's spirit-begotten and anointed "servant" there must be an exodus or passing out of the church in death, but the faithful have confidence in an instantaneous resurrection to life in perfection. Hence the "servant" says (vs. 10):

"For thou wilt not leave my soul in hell [in Sheol (*Hebrew*)]; neither wilt thou suffer thine Holy One to see corruption." Most certainly this prophecy was fulfilled in Jesus. God's beloved Son went into *Sheol*, the grave, but death could not hold him there. It was the will of God that he should be resurrected, and therefore God raised him out of death on the third day. Fifty days after his resurrection, at Pentecost, the spirit of the Lord came upon the apostle Peter, who spoke with authority, quoting this Psalm, and applied it to Jesus. He there made known that the psalmist David was then dead and in the tomb but that the words spoken by David were spoken prophetically concerning Jesus Christ and his resurrection: "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, [God] would raise up Christ to sit on his throne; he [David], seeing this before, spake of the resurrection of Christ, that his soul was NOT LEFT IN HELL [in Hades (*Greek*)], neither his flesh did see corruption This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:30-32) Jesus was put to death; but it was not possible for death to hold him, since it was God's purpose to raise him out of death: "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24

All that have died from Adam until now have gone to hell. But "hell" in the Bible does not mean a place of conscious torture eternally, else Jesus would never have gotten out of hell after three days. Wherever the word "hell" occurs in the Bible it means the condition of death. Hell is not a place, but a condition. Hence those who go into the grave are not conscious there; but they have gone into the death condition. Their bodies decay and return to the dust. The word "hell" is translated from the Hebrew word *Sheol* in the writings before Christ, and from the Greek word *Hades* in the apostolic writings. This same word *Sheol* is translated 31 times "hell", 31 times "the grave", and 3 times "pit". Likewise *Hades* is translated both "grave" and "hell". Patient Job prayed that he might go to "hell" (*Sheol*). By that he meant that he might rest in the tomb, in the condition of death, until the resurrection. (Job 14:13, 14) The patriarch Jacob said concerning Benjamin: "My son shall not go down with you [into Egypt]; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [hell; *Sheol*]." (Gen. 42:38) His gray

hairs could not last long in eternal fire. This proves that "hell" is not a place of conscious torment. Jesus was tormented, not after death, but when alive in the flesh on earth, at the hands of the religionists and their agents.

Some contend Psalm 16:10 proves that in the resurrection the soul and the body with which one died shall be reunited; but we know that there can be no existence without an organism and that in the heavenly kingdom of God a human organism cannot have a place. (See 1 Corinthians 15:50.) The Scriptures also show that Jesus was raised out of death with a glorious spirit body. (1 Pet. 3:18, *Am. Rev. Ver.*) Others have said that the text proves that the flesh body of Jesus is preserved somewhere. That would be equivalent to saying that the body of Jesus is a mummy somewhere. Satan has caused some of his servants to be embalmed and made mummies in Egypt and thereby preserved evidently for the purpose of disputing the effect of death and contradicting Jehovah's decree of judgment against the sinner man. The more reasonable explanation of Psalm 16:10 is that God dissolved the body of Jesus into the dust and it was not permitted to take the course of decay common to dead bodies. While Jesus on earth was without sin, he must die in behalf of sinful humankind, and the judgment upon sinful man was: "Dust thou art, and unto dust shalt thou return."—Gen. 3:19.

But how can Psalm 16:10 apply to the remnant of the members of "the body of Christ" now on earth? Christ Jesus is the great "servant" of Jehovah God. (See Isaiah 42:1 and Matthew 12:15-21.) Those members of the "body of Christ" who died prior to his coming in his kingdom slept in death, in *Sheol*, until the day of resurrection; but there is a time when the faithful body members who die do not sleep in *Sheol*, and of that time and condition Paul the apostle wrote. The prophecies of the Scriptures and physical facts of history since A.D. 1914 prove that the divine Spirit, Christ Jesus, came to the spiritual temple of Jehovah God in A.D. 1918, to judge the "house of God" and also to judge the nations and separate them as sheep from goats. (1 Pet. 4:17; Matt. 25:31-46) Writes Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [THE LIVING] and the dead at his appearing and his kingdom."—2 Tim. 4:1.

The words of Revelation 14:13 here seem to apply, to wit: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord FROM

HENCEFORTH: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." This text must have its fulfillment while some of the members of "the body of Christ" are yet alive on earth in the flesh. The proof seems to establish that with the coming of the Lord to his temple in 1918 the faithful dead who had died in the Lord were raised out of death and made a part of The Christ in heavenly glory, and that those remaining on the earth and who continue faithful even unto the end of their earthly course must go into death as humans but are granted an instantaneous resurrection to life in the spirit. Psalm 16:10, according to Rotherham's translation of the Psalms, reads: "For thou wilt not abandon my soul to hades [Sheol], neither wilt thou suffer thy man of kindness to see the pit." Every member of God's anointed "servant" class must reach the height of glory through death, but it is impossible for death to hold the faithful. The sixteenth Psalm seems to have been the basis of Paul's inspired argument concerning the resurrection of the members of the "body of Christ": "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:44, 51-54.

The proof is furnished that when the full membership of the anointed "servant" class is made up Jehovah God preserves his "elect" servant, and even though some of that "servant" class on earth must go into death before the battle of Armageddon those remaining and faithful unto the end of their service on earth are guaranteed a resurrection to life in the spirit with Christ Jesus the King (1 Thess. 4:13-16) Those now of the anointed "servant" and who thus continue faithful shall not await in death, but shall be changed immediately, by death and the resurrection, into the glorious likeness of Jesus Christ, the Head of God's "servant" and the King of The Theocratic Government, because He has come in his kingdom and is at the temple.

(Continued from page 98)

Christ Jesus, is Friday, April 11, 1941, after six p.m. Each Christian company should therefore assemble after six p.m. of April 11, and the anointed ones celebrate the Memorial, and their companions, the Jonadabs, be present as observers. If there is no competent person present to deliver a brief discourse just before the partaking of the emblems, the short article "Memorial" as published in the *Watchtower* issue of March 15, 1939, should be read instead. Since the breaking of the bread and the drinking of the wine both picture the death of Jesus, it follows that both emblems should be served together at partaking, and not separately. The emblems should be unleavened bread and real red wine, to follow the example of Jesus and his apostles, who used real red wine in symbol of his blood. A report of the celebration should be promptly made to the Society, showing total attendance and number of partakers. In preparation for this 1941 celebration the article "Memorial" suggested above will be studied with profit.

"GOD AND THE STATE"

A new booklet, by Judge Rutherford! The urgency of the rapidly tightening world situation has hastened the issuance of this timely booklet. Parents, children, and all lovers of righteousness will be grateful for the clearness, completeness and helpfulness of the author's treatment of the supreme issue today, as presented in its 32 pages. A neat cover design makes it very presentable. Due to the growing need for just such information, a large circulation of this latest booklet is bound to follow. Get your copy now, at a contribution of 5c the copy.

"WATCHTOWER" STUDIES

Week of May 4: "Victory Song" (Part 3),

¶ 1-20 inclusive, *The Watchtower* April 1, 1941.

Week of May 11: "Victory Song" (Part 3),

¶ 21-41 inclusive, *The Watchtower* April 1, 1941.

FIELD EXPERIENCES

PIONEER TILT WITH OFFICER (ARIZONA)

"On the street. An officer: 'Do you have a blue card? We don't allow any soliciting without one.' Pioneer: 'No, I have no card, as my work is preaching the message of Jehovah's kingdom, which is not in competition with any business, and it would be an insult to the Most High God to ask man for a permit to do what the Almighty has commanded must be done.' 'You will have to stop your work then, or I will have to lock you up, and that will be a painful task.' 'I should think it would be, since our Constitution guarantees one the right to worship as one sees fit, and locking Christians up for preaching the gospel is illegal yet in the U. S. The Supreme Court upholds the work of Jehovah's witnesses.' 'Well, you will have to stay in jail till the Supreme Court makes a new decision then. How many are there of you working and where do you have your church?' 'I can only speak for myself, as I am not responsible for anyone else. We have no church, but study in people's homes.' 'They are against you here and everywhere else, and the Federal Bureau of Investigation condemns you witnesses.' 'That is not true, as investigation by Edgar Hoover revealed we are not subversive and the Attorney General announced the Department of Justice will see that the rights of Jehovah's witnesses are safeguarded in carrying on their work. We know who is back of the wicked persecution. I must obey God rather than man, even as the apostles did, and must be about my work.' I continued without further disturbance. The following Tuesday, on a back-call, a witness met a person who had been in the police station that Saturday, when a Legionnaire came bustling in cursing and raving about those people being on the street again with their literature against the government. The desk sergeant said the chief was out and he could do nothing for him. The Legionnaire boasted of having helped beat up one of the witnesses last June and run them out of town, and he would be happy to do it again. After the above the chief of police returned to the station and stated there was nothing that could be done against Jehovah's witnesses, as the Supreme Court and the FBI upheld them in their worship. The chief is a Roman Catholic."

NOW HE IS A PIONEER (OREGON)

"I received a letter from a person in Astoria asking for booklets to distribute and enclosing a ten-dollar money order. He had figured the booklets at 5c each. We sent the booklets and explained he had more than enough money to cover them. Whereupon he sent back and had us send him all the literature he could get for that money; also he would like to have a bag or something to carry them in and on which was written 'Announcing Jehovah's Kingdom'. Last Tuesday at the Kingdom Hall in came a young man. He wanted to get in touch with the local company. Upon further questioning he said he wanted to spend all his time in this work. Asked what was his name he said he was the one that had sent for the booklets. He knew nothing about the way Jehovah's witnesses operate. He was shown the territory department, the master map, advertising department, the hall upstairs with its activity chart, but, most important, a pioneer application blank along with an information letter. When seeing the quota of 150 hours for pioneers he answered that should be easy to make. He wanted to know if he could go to work right away or had

to wait for a reply from the Society. His pioneer application is now in the mail, and you should have it by the arrival of this letter. He is staying at the Kingdom Hall with two other young pioneers. It was two months ago that he read his first publication."

THE PHONOGRAPH IN ZONE ONE, CUBA

"The lecture 'Religion as a World Remedy' was reproduced at a home where there were twelve persons in attendance. When the lecture was over, I called the attention of the people to the vast difference between religion and Christianity and asked if any of those present had any question on the subject: I would be glad to give the Scriptural answer. A woman jumped to her feet and said: 'I have no question to ask you, sir. For a long time now I had believed religion was not in harmony with God's will, and now I have proved it by what I have heard.' Turning to the others present she said: 'Ladies and gentlemen, what you have heard is the truth, and that was my reason for not going to church at your invitation. So know now that religion is a snare of the Devil and a racket.' She then accepted the booklet *Satisfied* and promised to subscribe for *The Watchtower* as soon as she is able to."

CONTRASTS AND INCONSISTENCIES

"In Belleville, Illinois, I was locked up in county jail for the 'terrible' offense of offering *The Watchtower* on the streets. My bond was placed at \$2,500, although just several days before that a murderer was released on bond in the same jail for \$2,000. This makes it all regular. That proves that a Jehovah's witness in the hand is worth more than a man that just shot his wife. I was not allowed to use the phone, for fear I might 'get away' and tell some more truth and expose some more racketeers and show some more people of good-will about God's Theocratic Government. I was locked up with alleged robbers. They proved themselves more gentlemanly than the officials. They were more courteous to me, which is more than I can say about the so-called 'law enforcement' officials. After being locked up with these nine alleged robbers for three hours, we had quite an interesting discussion on the Bible, all nine listening and some of them asking questions. I could not obtain any literature in the cells, but I did my best without. When I was released I promised to send up a *Watchtower*, and they promised to read it. When I left the jail I asked the officer at the desk if I could send up a *Watchtower*. After looking it over he promised to take it up to them. That all shows how "goofy" the officials are, because they arrested me for offering to the public the very same *Watchtower* that this official promised to take up to the prisoners after he inspected it."

ON A SIDEWALK OF SAULT STE. MARIE, MICH.

"Last Tuesday we went street witnessing as usual. There were seven magazine publishers out. I was approached by an elderly man, who took a *Watchtower* from me, and in payment drew out of his billfold five one-dollar bills and handed them to me, saying: 'Use this for furthering your work. I have read all of Pastor Russell's books and also Rutherford's. I get the magazine *Consolation*. This sure is the truth.' He did not reveal his name or address. One Saturday there were 71 copies of *The Watchtower* and of *Consolation* placed on the street by the publishers. This was during a visit by the zone servant, who placed 44 of them."