



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD. - Isaiah 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 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 creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the 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.

"UNITED KINGDOM ANNOUNCERS" TESTIMONY PERIOD

The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign. By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book "*The Kingdom Is at Hand*" and the free booklet *One World, One Government*, at the special rate of \$1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

"ONE WORLD, ONE GOVERNMENT"

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution is now under way. Personal copies are available at 5c each.

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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MEMORIAL CELEBRATION

The time to celebrate the Memorial this year is after 6 p.m., Standard Time, on Wednesday, March 28. At an agreed hour, let each company assemble on that night, and the anointed ones thereof partake of the emblems, their companions the "other sheep" being present as observers. Before the Memorial emblems are partaken of, let a competent brother deliver a brief discourse extemporaneously or read paragraphs selected from past *Watchtower* articles on the Memorial to those assembled. Since the breaking of bread and drinking of wine both symbolize the death in which Christ's body-members share, both the bread and the wine should be served together at partaking, the bread being unleavened and the wine red. Most certainly Jesus and his disciples used red wine to correspond with his blood poured out in death, and we should harmonize with them. Let all companies or groups report their celebration, showing both the total attendance and partakers.

"WATCHTOWER" STUDIES

Week of April 15: "The King's Feast of Liberation,"

¶ 1-21 inclusive, *The Watchtower* March 15, 1945.

Week of April 22: "The King's Feast of Liberation,"

¶ 22-41 inclusive, *The Watchtower* March 15, 1945.

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THE KING'S FEAST OF LIBERATION

"So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."—2 Chron. 30:26.

JEHOVAH God repeatedly covers himself with glory as a Liberator. He continually draws attention to the fact that in Him lies the only hope of liberation for those who yearn for freedom of body, mind and heart. Since 1914 he has put his Anointed King in power to act in the role of Liberator. By his King an invitation is now extended to the distressed peoples to break off from their present bondage and to take the road that leads to a present share in the great deliverance already begun. The Lord God knows that the worldly-wise religionists will scoff at His way; but He also knows, and his reigning King knows, that the sincere-hearted lovers of life and freedom will gladly hear his gracious invitation and will set out on His way. The deliverance he brings to such ones is now and will yet be greater than the liberation which he gave to the Israelites thirty-five centuries ago, when he crippled the power of their enslavers and led them forth from Egypt to freedom's blessed opportunities.

*One thing very few persons on earth care to admit: that the basic cause of their bondage to sin, oppression and death is religion; and that from the fatal day in the garden of Eden till now religion has been their deadly enemy and that it descends from man's mightiest enemy, Satan the Devil. Nevertheless that stubborn fact was painfully evident in the days of Israel, when the young man Hezekiah succeeded religious King Ahaz to the throne of the kingdom of Judah. That same fact is still more evident at this end of the world, in the days of a new King greater than Hezekiah, namely, Christ Jesus, "the Lord of lords and King of kings." There is an effective way of deliverance from the enemy religion and its originator Satan; it is to faithfully and obediently worship Jehovah God, following the example and instructions of his reigning King.

³In the last preceding issue of *The Watchtower*, in which chapter 29 of 2 Chronicles was explained

1. (a) In whom lies the hope of liberation, and whom does such one put in power as liberator? (b) What invitation does he now extend? and who act upon it?

2. (a) What do few care to admit as to the cause of bondage? (b) What is the effective way of deliverance therefrom?

3. As shown in the previous *Watchtower* article, whom did King Hezekiah foreshadow, and what corresponding facts are there in proof?

in light of modern-day facts, King Hezekiah was seen to foreshadow Christ Jesus as he began to reign A.D. 1914. There is no question that Jehovah God brought Hezekiah to the throne of the typical Theocracy over Israel in 745 B.C. By the convincing facts that fulfill Bible prophecy all honest question is brushed aside that the same God brought Christ Jesus to the throne of the real Theocracy, the kingdom of God, in 1914. (Isa. 14:28, 29) Hezekiah, shortly after beginning to reign, went to the desecrated temple at Jerusalem, flung wide its doors, regathered the consecrated Levite servants, and cleansed the temple of the trash and defilement of religion, and reinstated the free worship of Jehovah at Jerusalem. Likewise did the King Christ Jesus, but on a larger scale. In 1918, after settling the "war in heaven" victoriously by casting Satan and his demon hosts down from heaven to this earth, Christ Jesus came to the temple, "suddenly," as King Hezekiah did. He began the cleansing of the temple class on earth, his remnant of true followers, and re-established the free and fearless worship of Jehovah.—Mal. 3:1.

*In the years immediately following, and down to 1922 particularly, the King's cleansing work and his reorganizing of Jehovah's servants for the final witness to be given to this world affected a small remnant. They were the faithful anointed Christians that had successfully endured the fiery trials of faith and integrity during World War I. However, by 1922 not all the members of the remnant had been gathered to the King at his temple. Hence, from that year onward the King Christ Jesus issued a larger call to the service of Jehovah God at his temple. This widening of the gospel call was long ago pictured by what King Hezekiah did after setting the temple in order and restoring the worship of Jehovah there. Again when we look for modern events corresponding to those of Hezekiah's reign, we uncover further proof that "the kingdom of heaven is at hand".

4. Who was affected by his cleansing work down to 1922? what was therefore then issued? and how was this foreshadowed?

* Chapter 30 of 2 Chronicles opens with this statement: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." (2 Chron. 30:1) The cleansing of the temple by the priests and the Levites had been completed on Nisan 16; too late, therefore, for the yearly passover to be celebrated by the people of Israel and Judah on the divinely prescribed date, Nisan 14.

* King Hezekiah appreciated the importance of a passover celebration, and its unifying effect. It was the national celebration which memorialized the vindication of Jehovah as the supreme and almighty God by his deliverance of his people of Israel from bondage in religious Egypt. The anniversary thereof was past, but Hezekiah's acquaintance with God's law helped him out. He bethought himself of Jehovah's provision for those who were unclean at the time of the anniversary, which provision said: "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the *second* month at even they shall keep it, and eat it with unleavened bread and bitter herbs. . . . And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger [converted to the worship of Jehovah], and for him that was born in the land." (Num. 9: 10-14) This law, then, was the basis for Hezekiah's writing letters to all the Israelites to call attention to their privileges and obligations toward Jehovah God and to invite them to the passover and to the seven-day feast of unleavened bread which followed the passover. Graciously Jehovah God, by his king Hezekiah, made it possible for the Israelites to celebrate the passover of deliverance.

FREE OPPORTUNITY TO ALL

* In Hezekiah's day the children of Israel were divided between two kingdoms. During the reign of Hezekiah's forefather, David, the Israelites had been united under one Theocratic government. But in the days of David's grandson the kingdom was divided. Ten of the twelve tribes revolted and formed a northern kingdom under Jeroboam, calling it "the kingdom of Israel". David's own tribe, Judah, kept faithful to his successor, who reigned at Jerusalem. The tribe of Benjamin also stayed loyal to Judah, and its king, and so did the tribe of Levites and its

temple priests. The tribes of Ephraim and Manasseh, therefore, belonged to the kingdom of Israel. That kingdom was completely within the clutches of religion, which was dragging it down to ruin and to its destruction, which came in the sixth year of Hezekiah's reign.

* Although the government or rulers of the kingdom of Israel, from Jeroboam on, were given over wholly to religion or demonism, yet, as Hezekiah realized, there were doubtless some Israelites that honestly wanted to break with religion and return to the worship of Jehovah. Such individuals deserved to be given an opportunity to do so, with benefit of all aid possible. As for that matter, all Israelites were under covenant obligations with God to come up to Jerusalem and celebrate the passover. Defying the likelihood of being accused of interfering in the affairs of another government and its state religion, Hezekiah chose to please the God of Israel's covenant by helping all Israelites, regardless of the government under which they lived, to take advantage of their privileges and to be faithful to the Most High God. Hence Hezekiah wrote and dispatched the letters of invitation to all Israelites.

* Likewise in the procedure of the King Christ Jesus after he came to the temple in 1918 and revived the open and public worship of Jehovah. Christ Jesus knows that the fitness of worshiping God is not limited to any one nation or race; Jehovah is not a mere national God. He is the true and living God, deserving of worship by all creatures that desire life. It is not within the right or province of any government of "Christendom" or "heathendom" to determine what shall be the worship of its subjects, or to forbid and prevent any of its subjects from worshiping the deity or god of their choice. Even Jehovah, who is higher than the highest of man-made governments and authorities, allows to each person the privilege now of choosing and acting according to his choice. (Josh. 24: 15) The governments of and by men are not eternal, but are doomed to destruction; and hence if individuals are to get eternal life in the new world of righteousness it hinges upon their free choice of Jehovah as God. In 1918 and thereafter the governments and ruling powers of "Christendom" rejected Jehovah and his Kingdom message. They decided in favor of political government of this earth by men under control of the "god of this world". The religionists, as allies of the political rulers, acclaimed the proposed League of Nations as "the political expression of the Kingdom of God on earth", and the totalitarian ruler at the Vatican tried to gain a seat in the League

5. In the first year of Hezekiah's reign, why was not the passover celebrated on Nisan 14?

6. On what basis, then, did Hezekiah send out letters of invitation to the passover, and because of what appreciation?

7. In Hezekiah's day, how were the tribes of Israel divided as to their allegiance to rulership?

8. What did Hezekiah realize as regards the obligation of all Israelites regarding worship, and what did he courageously determine to do?

9. As to Christ the King's procedure since 1918, what does he realize as to the people's privilege of worship? and why is it now the people's turn to choose?

or to dominate it. So the rulers had expressed their choice as to the issue, Who is supreme, and who is God? Now must come the people's turn.

¹⁰ Although the rulers, in totalitarian-religious fashion, tried to make their choice that for their subjects too, yet the people themselves must be left free to make their own personal choice. In the sight of the Lord God it fell now to the people's lot to decide either to go along with the political rulers in choosing the "god of this world" or to worship Jehovah and seek His kingdom. Totalitarian rulers and the worshipers of the political state may deny freedom of choice as a fundamental right of each individual, but the King of the New World, Christ Jesus, recognizes this privilege of choice as man's God-given right. Hence, like Hezekiah of old, he determined to make this privilege available to the people by notifying them of the true God and His worship. As long as nineteen hundred years ago Christ Jesus had prophesied and declared that, during this time of his reign, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24: 14) This prediction he stood by, now that his reign had begun. His purpose in this was not world-conversion, but was that the people at large might be given the chance to hear the news of the setting up of God's kingdom, and that they might fix their eternal destiny by deciding either for or against the Kingdom. Hence Christ Jesus took action as foreshadowed by that of King Hezekiah.

PROCLAMATION

¹¹ "For the king [Hezekiah] had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem [from all the tribes of Israel]. And the thing pleased the king and all the congregation." (2 Chron. 30: 2-4) This shows they recognized the kingdom of Judah was Theocratic and that Jehovah God was their invisible Sovereign, and that they must consult and obey his Theocratic law. They were pleased to do so. While confessing that they had been careless and lax concerning the law and worship of Jehovah God, they now took advantage of every provision to redeem the time and make a proper comeback, that God might be pleased and glorified. They were not interested in merely their own personal salvation, but were desirous of making known to others the proper worship of the true God and the obligation to worship Him as such. This was the attitude

of the remnant of Christ's followers from and after 1919.

¹² The congregation of Jerusalem with whom Hezekiah consulted nicely pictured that small original remnant that had faithfully stood up under the judgment tests of 1918. Now they were burning with zeal to reopen publicly Jehovah's worship by a fearless world-wide witness to his kingdom until the final end of this world should come. This thing was bigger than themselves. Instead of sitting down fearfully and pining in their retired meetingplaces and idly waiting for Christ Jesus to take them home to heavenly peace and glory, they sought to know what was pleasing to their King Christ Jesus and then to do it. They threw off the fetters of selfishness. They took counsel from God's Word, that his worship was for all who would gain everlasting life and that their own personal salvation was not the end of the matter nor the thing of chief importance. Others besides themselves must be informed of the Kingdom gospel of salvation and must be helped to worship God. Hence they joyfully rallied to the Scriptural standard, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Their determination in that regard came to full flower in 1922, when the King's presence at the temple was disclosed to them from the Scriptures and when the rousing cry was raised: "Advertise the King and his kingdom."

¹³ Note again how the action back in Hezekiah's time correctly outlines what has come to pass in this day of Jehovah. The account reads: "So they established a decree to make proclamation throughout all Israel, from Beer-sheba [at the extreme south] even to Dan [at the far north], that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written [in God's law]." (2 Chron. 30: 5) To the very limits of the territory where God's professed people dwelt, the proclamation must be made. All Israelites must be given opportunity to know that Jehovah's temple of worship was reopened, its ordained priesthood installed, and the feast of liberation to be celebrated, even if a month late. The law of His covenant still stood binding upon his people. It must be obeyed as written, and it was obligatory upon all who professed to be the remnant of his covenant people to keep the feast. The right to be notified of the feast must not be withheld, but was due to all such.

¹⁴ The passover, with its killing of the lamb, providing blood over which to ratify a covenant, was the beginning of Jehovah's covenant with the Israel-

10. Unlike totalitarian rulers, what vital freedom does the King concede to the people? and why, therefore, has he caused this gospel of the Kingdom to be preached to all nations?

11. Why were Hezekiah and the congregation pleased to celebrate the passover in the second month, and to invite their neighbor tribesmen thereto?

12. Antitypically, who corresponded with that congregation of Jerusalem? and how did their determination come to flower in 1922?

13. What was it then decreed to do, in Hezekiah's time, and why?

14. What did the first passover begin with Israel? and was it a type of the "Lord's supper"?

ites. That first passover celebration by them down in Egypt was a type or shadow of good things to come. But it was not a type of the present-day "Lord's supper" with its bread and wine. It was a type of something far larger than that memorial supper of Christians.

¹⁵ The eating of the passover in Egypt served to show Israel's obedience to Jehovah as God and as Theocratic Ruler and as Deliverer. The passover lamb typified Christ Jesus the Lamb of God, whose blood washes away the sin of those who gain eternal life in God's new world of righteousness. (John 1: 29, 36; 1 Cor. 5: 7) The sprinkling of the lamb's blood on the outside of the doors, while it pictured faith in Christ's blood by those who took refuge under it, did not mean deliverance and life to the unbelievers outside. Instead, it betokened God's vengeance and death upon the Egyptians and those like them today. The lamb's flesh was eaten by the household, who were all shod and equipped ready to get out of Egypt that night immediately after the supper. That pictured how those who acknowledge Jehovah as Theocratic Ruler and his King Christ Jesus as the vindicator of God's name and as the ransom price for God's worshipers are not of this world, this modern Egypt and its Pharaoh Satan. They are of God's new world and are shortly due to enter into that world of freedom and righteousness. For such reasons King Hezekiah's decree bidding all the Israelites to come and celebrate the feast at Jerusalem pictured the invitation now to worship Jehovah as God and to obey his reigning King and to enter into those things typified by the passover.

¹⁶ The anointed king, Hezekiah, carried out his commission as Jehovah's anointed. He was responsible for writing the invitation letters and making the proclamation. Did he also personally take the letters and present them to the people? Listen to the answer from the 'things written aforetime for our admonition', at 2 Chronicles 30: 6-9: "So the posts [that is, the runners or couriers] went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and

serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

¹⁷ Assyria, to the north of Palestine, was the rising world power and was already challenging the dominant position of Egypt, the first world power. The menacing shadow of mighty Assyria was falling southward across the kingdom of Israel and the kingdom of Judah. During the reign of Hezekiah's predecessor, King Ahaz, the kingdom of Judah had felt the compelling force of Assyria's demands. Now, unless the wrath of Jehovah God against his people for going apostate to religion was turned aside, he might permit Satan's world power, Assyria, to overthrow their independence. The preservation of the nation's existence by God's power called for a return to the worship of Jehovah according to His prescribed way at the temple in Jerusalem. King Hezekiah gave due warning of this, bidding the people to flee from the day of God's vengeance. To heed this warning would have been a good thing for even the rival king, Hoshea, of the kingdom of Israel, and his princes. It was a time of crisis in the lives of all those who professed to serve the true God. And the people could not afford to be governed by the course chosen by their political rulers. The matter was one for individual action.

¹⁸ Hezekiah's desire was to recover God's professed people from the disastrous outcome of the practice of religion and to turn them into the way of life by the worship of the God of Abraham, Isaac, and Jacob. The people ought to face the facts. They ought to see whither religion was leading them. Religion was no protection against the Devil's political powers. No; but it brought down God's righteous wrath upon them. The honor of Jehovah's name was at stake. The overthrow of His typical Theocracy by the powers of this world would not be to his honor, but to his reproach. Hence Hezekiah sent out enough couriers to bear the royal message of warning and of invitation to all the land and people. In calling for them to abandon religion and return to worshipping the true God, Hezekiah showed himself to be a faithful witness of Jehovah. The couriers he sent out also proved themselves Jehovah's witnesses, representing Jehovah's chief witness on earth, His anointed King.

15 (a) What did the passover lamb, sprinkling its blood and eating its flesh typify? (b) What, therefore, did Hezekiah's invitation to the passover picture?

16 How did Hezekiah then discharge his commission as king? and what was the content of the message?

17. What did the preservation of the existence of the kingdom of Judah call for, and why?

18. What did Hezekiah desire and try to help the people to see? and how did he prove himself a faithful witness of Jehovah?

¹⁹ To deliver a like message of favor and of warning, the King Christ Jesus did not come forth from the heavenly temple and appear in fleshly form and carry the message about to the people on earth. Nor did he blast it from the skies by a mighty voice from heaven that penetrated into every home of the people. No; but when he was a man on earth many centuries ago he showed how things were mainly to be done. He set the example by himself going out into the midst of the people and preaching publicly and from house to house.

²⁰ As Jehovah's leading witness in the universe, Christ Jesus in the Kingdom now fulfills his anointing with God's spirit to preach good tidings and to declare God's vengeance, by seeing to it that the message now due is delivered to all nations. As Hezekiah sent out posts or runners, so Christ the King arranges to do. He invites and takes into this privilege of bearing testimony the remnant of his followers, beginning with those of them available in 1919. Hence the remnant, as children of God's organization Zion, are spoken of as "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". (Rev. 12: 17) Being commissioned or commanded by Jehovah God through his King Jesus Christ, the remnant of the anointed witnesses went forth as ordained ministers and preachers of the gospel. As the recorded facts show, the King at the temple began to send them forth to this final witness in the spring of 1919. That was when the persecuted witnesses of Jehovah began to rise from their downtrodden condition and to renew obedience to their heavenly King and Leader. The King's sending forth of the royal couriers or ambassadors of the Kingdom to make proclamation became even more marked from and after 1922.

PUBLICATION UNDER OPPOSITION

²¹ Hezekiah's historic pattern, written aforetime for us to make comparisons today and so be strengthened, comforted and assured, does not lie in its details. All "Christendom" can bear witness as to how exactly the modern developments agree with the experiences of Hezekiah's couriers in performing their mission. It is written: "So the posts [couriers] passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them." Being sent with the king's letters, the couriers went to the people, from city to city, delivering the message and fearlessly making the proclamation as from the housetops. (Matt. 10: 27) Permission was

not asked of King Hoshea to go in among the tribes under his dominion, such as Ephraim, Manasseh, Zebulun, and Issachar; nor was any concordat treaty drawn up with Hoshea for them to bring another king's message into his territory. That was not necessary. The Theocratic law of Jehovah applied to all the land, notwithstanding national boundaries; and His law was supreme. All the Israelites, even King Hoshea, were by profession under covenant bonds to be subject to that law and to obey it.

²² "We have our own religion," jeered those who laughed Hezekiah's couriers to scorn and mocked them. "Look at our golden calves at Dan and at Bethel. There's where we go and worship Jehovah by idol-images, and we have our own priests too, ordained by the state, even by our king." So said some. Others pointed to the high places of worship over the land or to the temple of Baal at the capital city of Samaria. So why go up to Jerusalem? Still others, doubtless the priests of these religious cults and sects, maliciously saw something more dangerous in the activities of Hezekiah's couriers in their land. To screen over their own hypocrisy and to protect their religious jobs and systems from exposure by the passover feast proclamation, they accused Hezekiah's ambassadors of trying to stir up rebellion against the state and to overturn it by an alienation of the people's loyalty to King Hoshea. How? By asking the subjects of Hoshea to ignore the state religion and to leave their homes and go up to a foreign capital, Jerusalem, in response to a foreign king, and there to engage in a foreign worship. It was, so they argued, a scheme to make them give up their national independence and put themselves under Judah's king, Hezekiah,—a clear case of sedition, a potential menace to the safety of the political state! All that was done to embarrass Jehovah's courier-witnesses and to frighten or shame them off from proceeding with their mission. And all the while the persecutors were heaping great reproach upon Jehovah's name and his Theocratic King.

²³ Just how vicious the scornful conduct and mocking became, whether reaching a state of violent manhandling, is not recorded. The couriers got through the lines and territories of those demonized religionists and got back to the king alive to make report. Just how is not to be accounted for except by Jehovah's protection.

²⁴ The like treatment accorded to Jehovah's witnesses from and after 1919 is so notorious throughout "Christendom" as not to need recital in detail here. "Christendom," too, has her own religion, in

19. How did the King Christ Jesus not proceed, but when did he show how the delivery of the message was to be made?

20. How did the King Christ Jesus proceed to fulfill his anointing to preach the due message, and beginning when?

21. How did Hezekiah's couriers proceed? and whither, and why so?

22. Due to the religious state of affairs, what were the experiences of the couriers among the subjects of the kingdom of Israel?

23. To what is the safe return of the couriers to Hezekiah to be credited?

24. How has like treatment been accorded to Jehovah's witnesses from and after 1919 in "Christendom"?

hundreds of sects and cults. She is definitely not subject to Jehovah's King who sits on the throne in the New Jerusalem above. She has her own separate organization of government and rule and chooses "Caesar" instead of Christ as King. She has compromised her religion to the support of the political state, no matter of what kind, and is guilty of spiritual fornication. Yet she professes to serve and represent God and to be his chosen visible organization and people. Deeply has she resented the sending out of Jehovah's witnesses preaching "this gospel of the kingdom". She has balked at nothing, no matter how un-Christian, to stop them or to destroy them and to silence their King's gracious invitation. Their ordination to preach as God's ministers has been challenged and set at nought; and thousands of these consecrated and commissioned ministers are restrained from their free and open ministerial duties behind concentration-camp enclosures and prison walls. They are decried in the newspapers, over the radio, and in religious pulpits and publications. They are laughed to scorn and mocked as impostors, book- and magazine-peddlers, bigots, seditionists, unpatriotic fanatics, proselyters, Communists or the advance column for Communism, door-bell ringers and disturbers of community peace, etc.

"The abuse has gone to the extreme of greatest violence to their persons and to destruction of their property, as by mobs and raids. Various pretexts, and base twistings of the law, have been seized upon to arrest and imprison them. And behind all this have been religion's dupes; and behind these, Satan and his demons. The survival of Jehovah's witnesses to this year 1945 is only by Jehovah's protection and preservation of his faithful servants.

"However, the picture is not all dark and painful. As it is recorded of back there: "Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord." (2 Chron. 30: 11, 12) In the issue that was then raised between religion and God's worship, and between obedience to man in the political state and obedience to the great Theocrat and his king, some persons took courage to decide for Jehovah and his king. They let no political considerations split them off from Jehovah's worship and from accepting his king's invitation. So now, too, due to the witness work of God's original remnant, many forsook religion and consecrated themselves wholly to Him and engaged in his worship and service. These, particularly from 1922

down to 1931, were added to the remnant as spiritual Israelites. They all became one united band of Jehovah's anointed witnesses, having one heart to keep his command through his King Christ Jesus. Hence the persecution by the religionists has failed to halt and defeat this "strange work", and Jehovah has gathered his full quota of the remnant. He has thus shown his blessing and approval upon their house-to-house and city-to-city method of preaching the gospel, delivering his message by direct, personal touch with the common people at their homes.

"What, however, is the case for the religious opposers? This: the same fate awaits them at the coming battle of Armageddon as befell those of the kingdom of Israel who refused Hezekiah's invitation to the passover at Jerusalem. Just three years thereafter, or during Hezekiah's fourth year, the kingdom of Israel was invaded by the mighty Shalmaneser, king of Assyria, and the siege of Israel's capital, Samaria, began. The terrible siege dragged on for three years before Samaria fell. Then the religionists that had survived the destructive Assyrian incursion were uprooted from the land and deported to the enemy land of Assyria. There they sank into oblivion. Only those who had heeded Hezekiah's invitation and resumed their worship of Jehovah at Jerusalem's temple were sure of any divine mercy, protection and deliverance according to Hezekiah's warning message. (2 Ki. 18: 9-12; 2 Chron. 30: 9) As for the kingdom of Judah under Hezekiah which returned to Jehovah's worship, it merely looked out on the fate of those religious scorners. It continued to stand out against the Assyrian world-power all of Hezekiah's days.

REVIVED CELEBRATION

"Whereas a mournful end overtook the religionists of Israel, note the joy-awaking blessings that the worshipers of the true God experienced. Note also the warfare against religion that was carried on at the same time. "And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem [at the forbidden high places], and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their place after their manner, according to the law of Moses the man of God: the priests

25 To what is the survival of Jehovah's witnesses till 1945 to be credited? and why so?

26 Both in type and in antitype, why were there some favorable results? and how did Jehovah gather the full quota of his remnant?

27. How did the case of the religious Israelite opposers develop thereafter, in contrast with that of the kingdom of Judah?

28. At the appointed time, who assembled at Jerusalem? what action did they take toward religion? and how did the sacrifice of the passover proceed?

sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written."—2 Chron. 30: 13-18.

²⁹ As in that far-removed day, so after Christ's coming to the temple in 1918. Those who answered his invitation and who undertook the worship of Jehovah God as members of his remnant needed to purify themselves from the uncleanness of religion. Pure worship before God and the Father, and pure faith in the Lamb of God, Christ Jesus, required that they be cleansed from the soils of religion and its unscriptural forms of worship. This was not the work of a day; nor has it been the work of a few years. The prophecy of Malachi concerning the coming of Jehovah's royal Messenger to the temple warned that he would sit as does a refiner and purifier of silver. He would purify the "sons of Levi", namely, the antitypical priests and Levites, as if they were gold and silver, in order that they might offer to the Lord God an offering in righteousness and acceptable to Him. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Mal. 3: 1-4) This cleansing has been a difficult and troublesome process. Religion has been a snare and a close-besetting sin; and, as in Hezekiah's day, some have been more prompt to cleanse themselves from religious tradition and malpractice than others, and to be washed with the purifying waters of truth. Nevertheless, a remnant has endured the purification process and has come through clean for Jehovah's worship and active service as his witnesses.

³⁰ Behold, now, how a God-fearing, righteous king really helps the people to a right relationship and worship toward Almighty God! "But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people." (2 Chron. 30: 18-20) Thus, while he did not excuse religion or any slackening toward his Theocratic law, Jehovah God was merciful to those who sought to worship him in sincere consecration from the heart. Jehovah's witnesses know he has been forbearing toward them until such time as they have had opportunity and the instruction to be made clean

from all religion by his truth and the purifying power of his holy spirit. Also, the King Christ Jesus has advocated before God for all those who were indeed at fault through traces of religion but whose hearts were right and seeking to worship Jehovah in purity. He prayed for such and applied the merit of his sacrifice for such, and Jehovah God has hearkened and healed his remnant from the unclean effects of their former contact and association with religion. "Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."—Ps. 103: 2-4.

³¹ After their passover lambs had been sacrificed at the altar in the temple court, the joyful assembly at Jerusalem took the slain lambs to their residences in the city and ate the passover. They thereby memorialized the great liberation from the world power of Egypt, which liberation their God wrought for them in vindication of his own name and by executing judgment upon all the demon gods of Egypt and their religious worshipers. Once again God was vindicating himself by his Theocratic king, Hezekiah, by delivering the Israelites from the shackles of religion and renewing his worship at the temple in his holy city. All the faithful remnant, from the various tribes of the whole covenant people, were brought together and united in His worship, as brethren and servants of God. What peace, what blessedness, what Godly fellowship there was in this! And not forgetting our own day: What like goodness from on high there has been for the remnant in these days when "the kingdom of heaven is at hand" and when Jehovah's King at the temple leads the gathered faithful remnant in the pure and undefiled worship! As for the religionists who laugh in scorn and mock and persecute, and stay away from the Theocratic organization and its feasting, they continue to fight in disunity and to groan and suffer the woes that have come upon all those of or under Satan's organization since 1914.

³² The passover celebration on the fourteenth day of the month was not all! God's law (Ex. 12: 18-20; Deut. 16: 1-8) provided that, beginning the next day (Nisan 15), there should be a week-long feast of unleavened bread. During it they should rejoice in the freedom from bondage to world powers which God has bestowed upon them and should offer special sacrifices of thanksgiving and of praise to him at His temple. Hence it is recorded: "And the children of

29. Likewise since 1918, why and how has there been a cleansing work?
30. (a) What intercession did King Hezekiah make, and with what result?
(b) How has Christ Jesus done likewise and with like result?

31. (a) How did the Israelites then eat the passover, and how was Jehovah then vindicating himself again? (b) What about the faithful worshipers in our day, and what about those who stay away from the Theocratic feasting?

32. (a) After the passover, what did those Israelites then celebrate, and how? (b) Of what was this an example as concerns our day?

Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers." (2 Chron. 30: 21, 22) Here was an example of the unspeakable joy and gladness that became the portion of God's remnant who forsook not the assembling of themselves together, but who gathered together in all lands and nations to the united worship of Jehovah God. His is a joyful worship and service, far different from the somber, sanctimonious, formalistic proceedings of the cults and sects of "Christendom".

³³ The seven-day feast of unleavened bread pictured the continual spiritual feast that God's faithful worshipers enjoy after being made free through his "Lamb of God", sacrificed for the believers. "For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5: 7, 8) As Jehovah's remnant keep this continual feast, and with a special appreciation of it since 1929, they beware of the leaven (doctrine) of the modern-day Pharisees of "Christendom". (Matt. 16: 6, 12) In that noteworthy year, 1929, and after seven plagues of stinging truth had been poured out upon "Christendom" by Jehovah's remnant during the seven years of 1922-1928, he revealed to them how great deliverance he had wrought for them from antitypical Egypt, this world. By a clearing up of his long misunderstood Word he disclosed to their understanding a shackle-breaking truth: The "higher powers", to whom all Christian souls are by Him commanded to be subject, are Jehovah God and his King Christ Jesus, and not the religious-political powers of "Christendom" or of the rest of this world. At the same time the Lord God awakened them to the fact that Christianity is not a religion, but is the truth in doctrine and in practice.—Rom. 13: 1-5; see also page 139 of the book *Government*, published in 1928; also *The Watchtower* as of June 1 and 15, 1929, under "Higher Powers".

³⁴ With gladness expressible only through faithful activity, the remnant of Jehovah jubilated before him, singing his praises by publishing his truth and using every available instrument and means he provided to swell the sound of his message. They pleased God, not by burning animal victims upon a

literal altar, but by offering up to him the sacrifices of the calves of their lips, lips moved by his spirit in boldly and lovingly telling forth his Kingdom message. Their progress in the knowledge of Theocratic truth has been due to the King Christ Jesus. At the temple he has reflected the light from Jehovah upon the unfolding Bible. Thus he has interpreted it and made it understandable. And as his remnant have engaged in the world-wide Bible-education campaign, teaching the people of good-will the "good knowledge of the Lord", the Greater Hezekiah or Christ Jesus has spoken comfortably or encouragingly to them. He has backed them up by pouring the spirit upon them. Hence this modern world has seen carried forward the greatest and most irresistible campaign of education concerning Jehovah's name and kingdom that has ever marked this "Christian era". And the end is not yet!

FEAST'S EXTENSION

³⁵ For at least sixteen years, or all during King Ahaz' religious reign, the nation of Israel had not held the annual passover and feast of unleavened bread. Now the revival of the celebration was so gladsome and profitable that, after such a long interruption, the prescribed length of the feast proved to be too short. "And the whole assembly took counsel to keep other seven days: and they kept other seven days, with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."—2 Chron. 30: 23-26.

³⁶ King Hezekiah and his princes gladly undertook the expense of contributing food supplies for the extension of the feast of liberation for another complete period of seven days. No meat rationing was required, nor did they have first to get ration points from any begrudging authorities. The 19,000 bullocks and sheep that the king and princes contributed and that needed to be killed, flayed, and prepared, some parts for the altar and some parts for consumption by the feasting assembly, called for much work by the Levites. They were at least as busy as the workers in the cafeteria department of a major convention of Jehovah's witnesses in recent years. For

33. What did that seven-day feast picture? and why could Jehovah's witnesses keep it with special appreciation from and after 1929?

34. How has Jehovah's remnant jubilated before him and offered up sacrifice? and how and to what effect has the King Christ Jesus spoken comfortably to them?

35, 36. (a) At the end of the seven days, what was then decided upon, and how was this well provided for? (b) How has there been a like feast antitypically?

these witnesses it has been no mere feast of material things for the body, but has been a wholesome, satisfying feast of fat things in a spiritual way. And the King Christ Jesus has extended this feast of Kingdom truths and of Theocratic witness work longer than his remnant had at first expected. They are glad to have it thus extended, even beyond this year of 1945.

³⁷ But look there! Who also are at this feast, and in such multitude? Were they invited and due to be present? Yes; for the account of the historic precedent for this day says: "And the strangers that came out of the land of Israel, and that dwelt in Judah." (2 Chron. 30:25) Of course, by "strangers" back there must be understood not just those who were serving as Nethinim at the temple, in drawing water and fetching wood and rendering other menial services for the Levites who served at the altar and in the temple kitchens. There were many more non-Israelite strangers from over the land. All these were consecrated worshipers of Jehovah and enjoying benefits under his covenant with the nation of Israel. They were unitedly with the Israelites keeping his one ordinance of the law. They pictured a class outside the remnant of spiritual Israelites today, namely, the "men of good will", or "Jonadabs", or the Lord's "other sheep". During the years from and after 1919, and especially since the message "Millions Now Living Will Never Die" went forth, these "other sheep" have heard the King's call to break loose from religion and to turn to Jehovah's Theocratic capital Zion, the Kingdom. Long ago the strangers from the territory of Israel as well as those within Judah came along with the Israelites to the temple at Jerusalem. So the "stranger" class of today have heard the King's invitation to the worship of Jehovah God and to the Theocratic feast of liberation at his temple and holy organization. They have therefore come along with the spiritual Israelites who make up the remnant. The King Christ Jesus has lovingly welcomed such "strangers".

³⁸ A.D. 1935 the King at the temple revealed that these good-will "strangers" are the ones who, if faithful to the end, will make up the "great multitude". (Rev. 7:9, 10) During the present test of their integrity to God, now "are they before the throne of God, and serve him day and night in his temple". The King, the Good Shepherd, will lead them unto eternal life on the earth in the righteous New World, and then they will enter into the privilege of fulfilling the "divine mandate", as was revealed by the King in the year 1938. Since then the King has continued to provide a further abun-

dance of spiritual food, and he has kept open the door of free worship of the Lord God. Both the remnant and these "strangers", their companions, have rejoiced at this extension of the "feast of fat things" at Jehovah's holy mountain. Their joy knows no bounds, and they gratefully and generously pass along the King's invitation to others of the "stranger" class who have not yet put in appearance.

³⁹ To whom is all this cause for joy and spiritual feasting due? The account of the typical feast under the supervision of Hezekiah shows, saying: "Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." (2 Chron. 30:27) Yes, the One whose dwelling place is the heavens of the heavens, the Supreme One, he it is to whom all this spiritual goodness is due, because it is the time for the beginning of the reign of his anointed King, the Greater Hezekiah. The "priests the Levites" were anciently the representatives of Jehovah, and hence their blessing upon the people at the temple celebration was the same as Jehovah's blessing upon his faithful worshipers. His blessings today surpass anything of the past. He richly blesses those who now worship him as his witnesses on earth, namely, the remnant and the good-will "strangers". From his holy dwelling place in heaven he also hears their prayers for the peace and prosperity of all his servants, and he blesses them accordingly with those desired things.—Ps. 122:6-9.

⁴⁰ In Hezekiah's time the right effect was produced upon the worshipers at Jerusalem by this celebration at the temple. A great anti-religion campaign was conducted throughout the land before ever the worshipers returned and settled down in their homes. As it is written: "Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." (2 Chron. 31:1) This united uprising against religion or demonism in the God-given land was according to the divine will, and his anointed king approved it.

⁴¹ Thus, too, in this favored day of Jehovah's restored worship the joyful celebration of the feast of freedom does not end with simply feeding upon the unfolding truths. The zeal for God's house of worship which has been fed by this feast must be

37. (a) According to the record, who also were present at that typical feast? (b) Whom did they picture and how have these come to attend the feast of today?

38. How did 1935 and 1938 prove marked dates in the feasting? and what has been the attitude respecting the feast's extension?

39. To whom is all this cause for joy and spiritual feasting due? and what has been the extent of the blessings?

40. By what action was the right effect shown to have been produced upon Jehovah's worshipers by the ancient celebration?

41. By what like action has the antitypical feast of liberation been followed, and why?

translated into action against the powers of demonism. All about Jehovah's remnant and their companion worshipers are religion's institutions and hosts which are craftily seeking to take away the liberty of the servants of Jehovah. However, Jehovah's witnesses are not asleep to that danger. They repeat: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5:1, *Am. Stan. Ver.*) Conscious that the greatest protection against the inroads by enslaving religion is to ever push the offensive against religion, they move forward

unitedly under their King Christ Jesus. They hold their standard of truth on high everywhere, putting to flight the hosts of religion and permitting nothing of religion inside the Theocratic organization for serving God. The King's blessed feast of liberation has led to and is followed by great activity upon the part of his faithful remnant and the beloved "strangers", that Jehovah's name may be glorified and vindicated. And simultaneously, freedom's blessings continue to spread farther abroad and are due to come to yet untold multitudes of "men of good will".

SANTIAGO DE CUBA, CIENFUEGOS, HAVANA

EVERYWHERE men of good-will are hailing the welcome news of the establishment of God's kingdom. This fact is manifest in a noteworthy way in the fair island of Cuba, where, during February, the message "One World, One Government" was introduced by the president of the Watch Tower Bible and Tract Society. This message provided the public feature at a series of three conventions of Jehovah's witnesses at the above-named cities, which were served by N. H. Knorr, president of the Society, and three other representatives thereof. Cuba is under no ban or official disapproval upon conventions attended by more than 55 out-of-towners requiring railroad transportation, as is now the case in the United States. Hence whatever Cubans could undertake the expense involved used the railways to come to these several assemblies of devoted Christians.

A series of local meetings in the United States eastern seaboard had been successfully concluded at Richmond, Va., and Jacksonville, Tampa, and Miami, Fla., when Brother Knorr and a companion director of the same Society, prepared to hop off from North America for points farther south, in the Caribbean area. The hop over to Cuba was negotiated in a Pan-American Airways plane, on the morning of Wednesday, February 7. After having passed over the Florida keys, the plane ran into a squall and flew blind through rain and cloud for some minutes; but after about an hour and a half from the time of take-off, the plane made a three-point landing at the Cuban *aeropuerto* nineteen kilometers outside Havana. All the members of the Society's Havana Branch office, and all the graduates in Cuba from the Watchtower Bible College of Gilead, were at the airport to extend a most joyful welcome again to their midst. All were in good spiritual condition and gave proof of hearty enthusiasm for the Kingdom's reconstructive work in Cuba.

The convention circuit did not allow for a long stop in Havana, but Brother Knorr was able to give attention to Kingdom matters at the Branch office and Bethel home. Just three days off was the Reconstructors Theocratic Convention of Jehovah's witnesses at Santiago de Cuba, more than 500 miles away at the extreme eastern end of this long island. Sending ahead Brothers F. W. Franz and Ramon Gonzalez by train, Brother Knorr and the Branch servant, George Papadem, proceeded to Santiago by the Cuban National Aviation Company plane on the morning of Saturday, February 10, which day the convention opened. The plane arrived about on time; and in addition to a number of Cuban brethren there was present to meet the new arrivals the Society's representative from the island of Jamaica, Thomas E. Banks. Some distance away, back in Santiago, at the Hall "Gremio de Estibadores" (Stevedores Guild) the convention had already started with a service assembly, attended by about 150 brethren.

Some Americans might view Santiago as an ill-kept city, with poorly paved streets, and a time-worn, not-too-clean appearance, even within a short distance of the main square of town; but upon the general scene the Roman Catholic Hierarchy looks with complacency. Its cathedral there, built in 1522 and which overlooks the main square or plaza, has an elevated platform running about it, under which are commercial shops and offices of *abogados* (lawyers). All of these rent from the cathedral, which occupies the whole block. While Cubans in general think nothing of this, yet true Christians see represented in this arrangement how the Roman Catholic religious organization rests upon the foundation of commercial exploitation of the people with the advocacy of the law framed by the political element.

At 3:15 p.m. the *maestro de ceremonia* (master of ceremonies, or chairman) formally opened the Convention. The entire program thereafter at Santiago (as well as later at Cienfuegos and Havana) followed the program that had been presented in January at Richmond and early in February at Tampa. The speeches as there given have been running in the columns of *The Watchtower*, and it is unnecessary, therefore, for us to detail them in this limited report. All the speeches, except those given by the president, were delivered in Spanish, and Brother Gonzalez acted as interpreter for Brother Knorr.

The conventioners came from various parts of Oriente Province by all means of getting to Santiago. This was the first appearance of the Society's president among them; and these dear ones of the Lord, materially poor as they may be, appreciated greatly his consideration in coming to them with his companions. Their joy abounded, and their delight was repeatedly expressed in the applause during the speeches. They did not mind the noises from without, so intent were they on the presentations of God's Word from the platform. The Gremio de Estibadores Hall is on the ground floor, and Trinity street is a narrow street; hence the streetcars as they noisily run by can be touched by extending the hand out the hall windows, almost as if the cars were rolling through the right-hand aisle of the hall. Besides that, there were the passing buses (*guaguas*), barking dogs, high-pitched human voices, the drone of airplanes, etc. But the loud-speaker equipment amplified the speakers' word sufficiently to dominate the bedlam of noise. In time the streetcar motormen came to realize what was going on in the hall. On several occasions when Brother Knorr was speaking, the motorman stopped the car alongside the open windows, and motorman and all his passengers alike listened for several minutes to the Lord's message and then drove on, doubtless well repaid for his delay on his ear-time schedule. Thereafter, too, the motormen tried to drive by as quietly as possible.

Due to need for interpretation of the last speech on Saturday's program, Brother Knorr's, the meeting ran well past 10 p.m. Imagine the outburst when he released the booklet *Religion Reaps the Whirlwind* in the Spanish edition! The brethren rejoiced at the prospect that this booklet would reach them in quantity for reading and distribution at an early date. Next morning, Sunday, February 11, some 136 brethren were back at the hall for the baptismal service; and 17 candidates presented themselves for immersion. These were transported to an isolated location on Santiago bay, where they symbolized their consecration to God by water baptism.

The public address on "One World, One Government", by Brother Knorr, at 3 p.m. that day was favored with the largest turnout yet gathered at a Theocratic assembly in Santiago. Some of the public arrived as late as the middle of the speech, and the audience overflowed into the seats that were set out in the interior *patio* adjoining the hall. Total attendance was 456; about 250 of whom were public of good-will. These sincere Catholics and others showed their attitude toward the oppressive clergy of religion by heavily applauding Brother Knorr's statements exposing the Hierarchy and its fate. Once, after a funeral passed by playing "Ave Maria" and then but a few minutes later Brother Knorr showed that this so-called "queen of heaven" would be unavailable to save the city of Rome from destruction at Armageddon, the din of hand-clapping was followed by excited chattering of voices everywhere throughout the Hall, with many gesticulations; and Brother Knorr had to wait for it to subside. Many booklets were given away free at close of the speech.

Attendance at the evening sessions was 255. All unexpectedly to them, the apex of thrills was reached for these joyful conventioners at a second release. This time Brother Knorr was speaking to them extemporaneously on God's work in many lands and on the survival of Jehovah's witnesses and the increase in numbers of them in various lands despite the Nazi-Fascist-Vatican scourge, and then he announced as published in Spanish the book *"The Truth Shall Make You Free"* and held up the book. The convention closed at 9:50 p.m., but even then the brethren lingered before finally parting. The field service report for the convention was: 109 publishers, placing 17 books, 71 booklets and 24 magazines, besides distributing 50,000 leaflets and doing much sidewalk information walking with 500 placards. It is hoped that as a result of this convention the field work of Jehovah's consecrated ones in this eastern part of Cuba will greatly increase and expand to God's glorification and with benefit to the many thousands of meek and teachable persons.

The Society's Jamaican representative, Brother Banks, was assigned a brief period on the program, and related about the faithfulness under persecution of our Jamaican brethren. From a letter to Brother Knorr from the Kingston company we quote these words: "We, the brethren in Jamaica, send our sincere greetings to you and our other brethren assembled in Convention in the island of Cuba. . . . Although we are carrying on the work under adverse conditions, having no books provided by the organization, yet we are using His great Textbook, the Bible, as the sharpest weapon to proclaim His message to the people of good-will. We are all united as one in this warfare. The unified interests that are manifest in this glorious work and the joy we are deriving from same cannot be expressed in words."

CIENTFUEGOS

According as Hispanic-American cities go, there was considerable contrast between Santiago and Cienfuegos, the city of the next convention on February 13 and 14. Cienfuegos, called "the Pearl of the South", presents an attractive appearance with its general cleanliness, well-preserved streets and trim architecture. Neither were street beggars so obvious. The place of convention, the Athenium or *Ateneo*, on the floor above the *Teatro Terry*,

looks out over a fine park and promenade of the central area of Cienfuegos. This hall, the same as in the case of the convention hall at Santiago, was donated free to the use of the assembly. Certainly there are many of the so-called "Catholic population" that are democratic-minded and in favor of giving even Jehovah's witnesses the chance to say something. Such liberal ones of the Catholic population stand in striking contrast with the Hierarchy of Authority, whose religious edifice dominated the eastern side of the above-mentioned park.

Comes Tuesday, February 13, the first day of the convention, and the Kingdom publishers were already long out on the streets, offering the Society's magazines and doing information walking with placards and handbills, when the bus bearing the Society's four representatives rolled into Cienfuegos toward noon. There was high interest over the question of how well a convention held for two days in the middle of the week would be attended. It is to be remembered that many of the brethren are situated in the hill country attended by great inconveniences of transportation; moreover sugar-cane harvest was at its height. But as regards attendance at a midweek convention there was no disappointment. The first day the maximum attendance was 441 brethren; the second day, 528. Again many came by long journeys afoot over hill and dale, a couple of sisters repeating their feat of last year, but this time tramping 22 leagues (or 66 miles in Cuba) in two days' time. No conventioners came by their own private car. All together, 26 pioneers attended.

Here, too, it was a delight to meet devoted brethren zealous for the interests of God's kingdom. They have a problem to meet that the brethren in the United States and in other democratic lands do not have to face. In Cuba it is compulsory for all adult persons, men and women alike, to vote in the national elections. Those who refuse to vote are punished, either with fine or imprisonment, only a few judges who try the cases of non-voters recognizing any conscientious scruples and letting off such non-voters scot-free of all penalties. As a result, many of Jehovah's consecrated people have suffered for conscience' sake. Ask them, and they will tell you that the political governments of the earthly nations are all a part of this old world under the unseen control of the "god of this world". They will tell you that, whereas Jehovah's witnesses are in this world and acting as law-abiding citizens under human governments, yet they are not of this world; no more than was Christ Jesus. They both represent and are for the new world, of which Jehovah God has appointed Christ Jesus to be King. Hence, when these Cubans consecrated themselves to God they cast their vote for God's kingdom and for His King. If they now undertook to share in any responsibilities for the governments of this world and to contaminate themselves with this doomed world, it would also doom them to destruction with such governments at the coming battle of Armageddon.

Therefore, while not interfering with or advocating against voting by other persons of this world, these Cuban brethren refrain from voting, the same as do Jehovah's people in other countries where voting is not compulsory. Many have therefore already gone to prison rather than pay the fine for not exercising the vote; and others are yet facing appearance in court for trial on this issue. It was interesting to meet a couple of Cuban brethren from a company where 17 members thereof went to jail on this issue. During their ten-day imprisonment they were visited by hundreds of the kindly people of Lajas, who showed friendly interest and sympathy. Jehovah's witnesses seized the occasion to give an excellent testimony to God's kingdom instead of using the alibi given in court by thousands of non-voters of this world, namely, that they were sick during the Cuban national election.

Many children, all of whom deserve comment on their good behavior, were in attendance. These, too, were taking their stand with their parents for the Kingdom. It was touching to meet two little maids, twins named *Fe* and *Esperanza* (Faith and

Hope), who chose to exercise the right in public school that the United States Supreme Court declares to be a constitutional and God-given right, namely, to refuse to salute any man-made emblem or image, in order to obey God's commandment against religious worship to creatures or things. Interest in the Cuban situation increases with the announcement in *El Mundo* and other newspapers as of February 9 that "the Government is preparing for the mobilization of 10,000 recruits", and that the date will be agreed upon for "carrying out the lottery-picking by which there must be called into the ranks some 10,000 youths embraced in the first group of the SMO [Obligatory Military Service], that is to say, those of 20 to 25 years of age".

The enthusiasm of the brethren here was just as high as that which bubbled over at Santiago. The speeches delivered by native Cuban brethren as well as by the Society's visiting representatives were received with great satisfaction. Particularly was this so as to the speeches dealing with events of the reign of King Hezekiah which find their marvelous counterpart in the works of the present-day witnesses of Jehovah under our reigning King Christ Jesus. These reached their climax in Brother Knorr's speech on Jehovah's destruction of King Sennacherib's Assyrian army in the vicinity of Jerusalem. It was a fighting speech! It was what these applauding conventioners wanted. And the Most High God saw what they needed and provided it in this hour of great temptation now upon this world, with all the keen, trialsome issues which must be met by these brethren with an unbreakable devotion to the God whom they have chosen to serve and represent.

Due to the fact that the Convention would conclude that Wednesday night with the public address on "One World, One Government", Brother Knorr immediately followed up his speech on Jehovah's victory over Sennacherib with an account of the progress of Jehovah's "strange work". This account was topped off by announcing the new Spanish publication, "*La Verdad Os Hara Libres*", at the same time displaying the copy thereof. The booklet *La Religion Siega el Torbellino* he had disclosed the evening before. Outbursts like those at Santiago followed, of course, upon these presentations. The brethren appreciated the expressions of Christian love which Brother Knorr bore to them from the Brooklyn Bethel family and from all the conventions along his tour till then; and their vote that he include their own in with his burden of love for yet future encounters with the brethren along the way was specially vociferous!

That morning Cienfuegos bay witnessed the water immersion of 35 dear ones, young and old, who thus symbolized their consecration to Jehovah. The field service report for that and the previous day totaled up to a pleasing figure, to wit: Over 400 different publishers, putting in 1,889 hours and placing 46 books, 477 booklets, 122 magazines, and making 32 back-calls and having a sound attendance of 1,154. The Lord blessed their efforts in behalf of the advertising of the public meeting.

The very first sentence of Brother Knorr's public address drew forth applause from the filled Ateneo Hall. For the next two hours this dignified auditorium rang with the message in both English and Spanish, punctuated by much hand-clapping. This public turnout showed that a public meeting can be held with success even on a midweek night. Toward the rear of the hall there was somewhat of an overturn of audience. Many in the main-square park across the street, bearing the lecture from a distance, came up to see what kind of public presentation this was. Many stayed and listened for longer or shorter periods and then left; and all together there were some 1,100 different persons that heard all or part of the speech. At least 800 heard "One World, One Government" all the way through. Thereafter hundreds of booklets were distributed free to those wanting further information. Prayer closed the Convention at 9:23 p.m.

A sort of after-convention took place later that night at the

railroad station, from which the Society's representatives left on a sleeper for Havana. Two day coaches were attached to the *coche dormitorio* where these representatives had *localidades*; and about 200 conventioners bound for the interior climbed aboard and occupied almost exclusively these two day coaches. Many of these had to make three transfers of trains before they would reach their destinations next afternoon. Many other brethren came down to the train platform to see all these brethren off. Joy was overflowing on all sides. The brethren desired earnestly that Brother Knorr return to their midst, next year, if God's will be so. At Santo Domingo the day coaches were cut loose from the sleeper section of the train, which proceeded on to Cuba's capital city.

HAVANA

Havana looked quite battered from its 162-mile-an-hour gale or hurricane of last October 18, especially the branches of its many fine palms and other trees. It awakened visions of the desolation to come when 'religion will reap the whirlwind'. Beginning the preceding week, the advertising of the public lecture had moved forward; and the Society's Branch office had been displaying a 41-foot banner announcing this feature as scheduled to take place Sunday, February 18, at 3 p.m., at the Artística Gallega auditorium. Our readers will remember that this was the hall that the Convention used a year previous at Brother Knorr's first public presentation there; but now an extra adjoining hall was procured for the anticipated large attendance. It was well that it was so.

But to work up to such a large attendance much activity was necessary, in distributing the 100,000 leaflets or handbills, and marching about with 1,000 placards, and making back-calls and notifying all the persons of friendly interest of the coming assembly and its public feature. The local Kingdom publishers manfully met the call to field service, both the 209 publishers of the Havana company (which, incidentally, had only 88 publishers just a year previous) and the special and regular pioneers, together with brethren of near-by companies. These, of course, were augmented in number when the convention finally got under way on Saturday, February 17. Hence Havana received quite a thorough going-over with a concentrated proclamation of the Kingdom message.

To the visiting American brethren it was noticeable that the passing of a year since their first visit had made for better organization of convention matters. Efficiency in the Lord's service is always good and is due to Him. The turnout for the morning service assembly, some 250, was good as a start off to a peak attendance for the day of 394. It must be taken into consideration that the attendances for Havana were drawn only from the north-western area of Cuba and did not draw from those areas already served by the Santiago and Cienfuegos assemblies. The Havana assembly was not a general or national assembly, as was the case in February, 1944; and the companies in its area are not so numerous, only about ten. Also, as some of the conventioners explained concerning many brethren that they left behind at home, the money question (illustrated by rubbing the right thumb and first finger together, as if feeling a coin) was a preventive against the attending by many more.

In this series of Cuban conventions the effervescence of spirit seemed to be mounting in a continuous crescendo until the Havana convention, where the fortissimo and grand finale were reached. The Lord God provided, too, what was convenient for Havana. A group of sectarians who make the seventh-day sabbath the main issue of religion have been and are yet quite active in this area, and this has raised many controversial questions, and the witnesses of Jehovah have also been mistaken for these sectarians, and the sectarians have tried to undermine their work. Hence the opening discourses on "The Kingdom Sabbath and Its Lord" and "The Distinguishing Sign", being forcefully delivered by two Cuban

brethren, met with a hearty response, betokened by repeated applause. The evening session ended up quite tumultuously. This was when Brother Knorr, ending up the symposium of four talks by different brethren, wove the theme of King Hezekiah's purge against religion into his remarks leading up to the disclosure of the Spanish booklet *Religion Reaps the Whirlwind*. The conventioners rejoiced still more when Brother Knorr called attention to the current public meeting campaign in the United States and then announced arrangements for launching this campaign in Cuba; and that, in this behalf, the Course in Theocratic Ministry would be introduced, the lessons thereof to be published regularly in the Spanish *Consolación*.

The graduates from the Watchtower Bible College of Gilead rendered good service in behalf of the assembly. One of their number was the Convention servant; another, Convention chairman; another, cafeteria servant; and the others mounted the stage and gave accounts of their field experiences. What was most encouraging, denoting an advance over the previous year, was that they spoke their experiences in Spanish extemporaneously instead of reading prepared copy. They are really taking hold of the language, and to practical good. In all, there were 44 pioneers, special and regular, that registered their presence at the Havana gathering. The work accomplished by these zealous pioneers and also by the company publishers was very evident from the number symbolizing their consecration by water immersion on Sunday morning. The number was 66; and the bus had to take them in two loads to the Playa de Encanto for immersion in the waters of the Gulf of Mexico. Of these immersed there were seven that had been interested by one Watchtower College graduate, six by another graduate; and five, by still another. These results give proof that God has blessed the establishment and operation of the college; and the brethren in Cuba greatly desire to have more graduates sent down to them.

Just how keenly the lovers of righteousness long for the sure and early downfall of this world of organized wickedness, and how intensely they rejoice at the coming of God's Righteous Government and the approach of His new world, was made manifest at the public meeting at 3 p.m., Sunday, February 18. The two halls provided therefor were filled to capacity, and more; even the seats on the stage in the second hall were all occupied. The attendance was 1,034; and all heard in both halls by the good public-address system installed. How uplifted all were, by thus looking at the things which are not seen except by the eye

of faith in God's Word, and which things are certain and eternal! Fully half of that attendance was made up of the public, but they were one with Jehovah's consecrated people in making the premises resound with their accord and approval at the incisive points of the speech "One World, One Government". Many of these accepted the invitation to return for the evening session with which the Convention was to close. The attendance at this closing session was 529.

The theme of the evening's symposium was the vindication of God's name by his King in an everlasting victory over the antitypical Sennacherib, Satan the Devil. This was followed by "observations by the president", as scheduled on the program. Here Brother Knorr's words proved very consoling to the brethren, and also stimulating them to greater effort in Jehovah's witness work, to keep on preaching the Kingdom gospel despite the political-religious action of the enemy. When he announced the new book in Spanish, *The Truth Shall Make You Free*, it detonated an explosion of joyful noise unto the Lord God Jehovah that even exceeded like demonstrations at the other cities. Certainly the appreciation of our brethren from the eastern tip of Cuba to the western is one; they all rejoice at God's Word and its revelation, and they are grateful for all the choice dishes He puts upon his table of spiritual food. They are eager for such spiritual provisions, not only for themselves, but that they may pass such on to other thousands of good-will by an energetic activity in the field as Jehovah's devoted servants.

Two telegrams to the Havana convention from the brethren at Santiago bespoke the unity and the like-mindedness of the brethren.

The field service report for the two days at Havana was as follows: Publishers, 257, placing 105 books, 584 booklets, 62 magazines, and 4 subscriptions, and making 18 back-calls, and also having a sound attendance of 609. This was accomplished in 1,265 hours. Many experienced their participation in the field work for the first time here.

It is thus seen that the total attendance for Cuba at all public meetings was about 2,300, the record to date Jehovah's rich blessing through his King Christ Jesus was upon all three conventions in Cuba and is sure to result in the further enlargement of his "strange work" by his beloved people there. The three conventions being past, the traveling brethren from Brooklyn headquarters stood poised for the hop-off across the Gulf of Mexico for Mexico city and other points southward.

FIELD EXPERIENCES

IN WESTERN AUSTRALIA

"The aborigines of this district are taking a keen interest in The Theocracy. I have been having studies with one large family for about three months now. The father is very keen on education for his children both in reading and in writing, and also in the knowledge of the Bible. His eyes are defective, but he is a scholar. His policy of teaching his children to be guided by the great Textbook of education, the Bible, is now reflected in his elder children, some of whom cannot read or write but wish their own children to be instructed in righteousness. As a consequence, last Sunday there were seventeen in attendance at the study, not counting the small children; all of the one family tree. All who could manage to read took part, while the others listened. One daughter-in-law attended for the first time. She can read well. She obtained a Bible and *The Truth Shall Make You Free*, and she and her young husband

(who cannot read) want me to call on them regularly to have studies, and teach him to read. The father ordered three more books and question booklets, as he now sees the necessity for all to have a book or be able to look on, in order to answer the questions."—From a special pioneer.

"WHILE SITTING

in the ladies' lounge of one of the department stores here at the noon hour reading *The Watchtower*, a well-dressed young woman approached me and asked, 'May I see some of the literature which you are reading?' Very much surprised and delighted, I opened my book-bag and brought forth *The Kingdom Is at Hand* and the latest lecture and mentioned our recent convention. She expressed her appreciation of the work Jehovah's witnesses are doing, saying she had met a young couple and their little boy in the street-work a few nights before, her first personal

contact with any of us. She ended by contributing \$1.00 for the book. I arranged to call on her at her hotel during her stay in the city while her husband, a captain in the air forces, is overseas. The very next night I held a study in *'The Kingdom Is at Hand'*, and left three more copies for her to send to her husband and other friends in the armed forces and also she subscribed for *The Watchtower*. She attended *Watchtower* study the next week and is hoping her husband won't think she 'has gone crazy over religion', when he returns."—From a special pioneer in Texas.

AFTER THE FOURTH TIME AROUND (CUBA)

"While I was working in Sancti Spiritus I came across a house which I had visited four times in the past without any results. But on my fifth round, while I set my phonograph on the doorstep, I noticed that a girl was sitting behind the door and opened it a little. When I played the phonograph, I asked her how she liked the message. She said she liked it very much; and, as she was unable to take any literature, I offered her a booklet free. This gave me the opportunity to arrange for a back-call. When I visited her the next time I found that the girl was paralytic since she was fourteen years old. Now she is eighteen years old. I offered to instruct her in the only way that would bring to her consolation, in the Bible. She consented. Four months have passed since, during which we studied together the book *Children*, and now she is publishing in her home, full of joy and hope in the rich truths she has learned. She offers literature to all who visit her."

"RELIGION REAPS THE WHIRLWIND"

was placed in the hands of a Catholic lady (Phoenix, Ariz.). She weighed the message carefully and prayerfully (as she has since told me). A back-call was made and *'The Truth Shall Make You Free'* was placed with my promise to return. A few days, promise kept, I returned and made arrangement for a book study with her. I used three versions of the Bible, Catholic *Douay*, the *King James* or *Authorized Version*, and the *American Standard Version*. I opened our meeting with a petition to Jehovah God and Christ Jesus as our great Teachers, to open the door of understanding to us as we 'rightly divided the Word of truth'. There were audible sounds: it was my new friend reciting 'Hail Mary' with fervor. Progress! We have now covered fifteen pages of *'The Truth Shall Make You Free'* with supporting scriptures, and my friend has taken down all the images, unburdened the children's necks of those traditional crucifixes, and has taken the children out of the Catholic convent and put them in a public school, and is now allowing her ten-year-old boy to study with us (and he really loves to search for the truth in the Scriptures); and my new friend, instead of directing her prayers to Mary, is following me as I pray, directing her prayer to Jehovah, Almighty God, in the name of Jesus Christ, His King and Vindicator. Also she is the proud possessor of the Watchtower edition of the *King James Version* Bible and is a subscriber for *The Watchtower*. Instead of attacking her religious prayer, I waited with patience upon the Lord to do this by his Holy Scriptures, which I knew He would accomplish step by step, if the lady was a sheep."

THEOCRATIC EDUCATION IN CANAL ZONE

"Recently while witnessing on my magazine route in Panama city, I met an Englishman, a university graduate, at the barber's. He did not want the magazine, as he was 'fed-up with religion', and told of his experience in India, also what he read in a book written by a governor of one of the provinces there showing the curse religion is to those poor people. Being a man of high education, my few words on the Kingdom as the only remedy could make but little impression on him. Finally he consented to accept and read the booklet *Theocracy*. Yesterday, while I was waiting for a bus, up came the same gentleman, saying: 'I have read that booklet *Theocracy*, and I enjoyed it immensely, so much so that I am reading it a second time, and one evening I will come up at your meeting.' I am so glad for the privilege of participating in this work of free education."

INAUDIBLE PREACHING, ONTARIO, CANADA

"As I reached the gate of my back-call, the sun was sinking in the west in a blaze of glory. I pulled the gate shut after me and began my descent down the long curved lane to the neatly grouped farm buildings below. A man met me at the door. We exchanged bows, but no words were spoken. The man was a deaf-mute. He and his young son lived there together, his wife having left him. The little boy is eight years old, normal in every way, and seems to enjoy the studies. The study is carried on almost entirely by pencil and paper, although the young lad sometimes acts as interpreter. The man is quite young and intelligent. He has already begun to witness to the other deaf-mutes in the vicinity, but reports no interest. This man has many sheep-like qualities and must be fed the same as any other person of good-will. Like the rest of us, to him the Kingdom is the only hope."

AMONG TRANSIENTS (FORT WORTH, TEXAS)

"I worked the —— hotel, which is in my territory. Everyone was nice and kind, till when I knocked on a lawyer's door. He told me he did not want the literature, and for me never to knock on his door again. I told him I would not. Soon the hotel manager came up to me and said: 'Lady, I'm sorry, but you will have to leave.' The lawyer had phoned the office and told him to have me stop 'bothering the people'. I told him I was not bothering them, but I had a message for them of Almighty God and, if they did not want it, I went on my way. 'Do you have a license to sell that stuff in here?' he said. I said: 'No, I don't have to have a license to do the Lord's work, and besides I am not selling; I am taking a little contribution for the books if they want to contribute.' He said: 'Well, do you mean you are not going to leave?' I said: 'I will leave when I finish my work.' He said: 'Well, that's all I want to know,' and left. I saw no more of him. I ran out of literature and had to quit until another day. When I went back the next week I again placed everything I had and had to quit. People in hotels and apartment houses have the same right to the freedom of receiving people at their doors and getting the message of Almighty God as the people who live on farms or elsewhere."