



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXV SEMIMONTHLY No. 24

DECEMBER 15, 1944

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemption 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.

"FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now are using it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, has gotten into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you for a full and free share in this Testimony.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

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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1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of \$1.00 when sent to one address. Companies will order through their servant.

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 thereof will be duly announced. Personal copies are now available at 5c each.

"WATCHTOWER" STUDIES

Week of January 21: "Go, Disciple All the Nations,"
¶ 1-24 inclusive, *The Watchtower* December 15, 1944.

Week of January 28: "Go, Disciple All the Nations,"
¶ 25-46 inclusive, *The Watchtower* December 15, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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"GO, DISCIPLE ALL THE NATIONS"

"Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit."—Matt. 28:19, The Emphatic Diaglott.

JEHOVAH is the "name of the Father", into which the disciples from all nations are commanded to be baptized, as well as into the name of his Son and the holy spirit. *Name* stands not merely for what it means in itself, but also for what the person is who is designated by the name and who bears it. If the bearer of the personal name bears also the dignity of a high and mighty station combined with great power and authority, then the name stands also for the position and office which the name-bearer fills. The "name of the Father", therefore, stands for more than the fact that Jehovah is the Life-giver of all intelligent creatures of his household, and particularly of his Son Jesus Christ.

² The Father, who is Jehovah, is The Supreme One, the Almighty God. Hence he is the One that rightfully holds universal domination over all space and creation. Accordingly, the "name of the Father", Jehovah, stands for his position of universal domination as well as his purpose for which he dominates creation. His domination is not oppressive, but is his righteous, loving lordship and rule over all creatures who are absolutely dependent upon him for life and every good and perfect gift. Consistently, then, to be baptized "into the name of the Father" means to be immersed in water in total recognition of and full commitment to the fact that Jehovah is the Universal Sovereign, the One holding universal domination and to whom, therefore, the baptized one should of right and reason and wisdom be completely submissive and obedient. Baptism into his name means that the one thus symbolizing his consecration to the Father has given his unchangeable word to live thenceforth in fulfillment of Jehovah's purpose and that he has taken his stand on Jehovah's side of the great issue of universal domination.

³ The command of the Father to the consecrated followers of his Son is: "Go ye therefore, and make disciples of all the nations, baptizing them into the

1. Into whose name is the baptism of the disciples to be, and for what does the term "name" stand?

2. For what, then, does the "name of the Father" stand? and what does being baptized into it mean?

3. Why is Jesus' command to 'go, make disciples, and baptize' so mandatory upon his followers?

name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20, *Am. Stan. Ver.*) These words were actually spoken by the Son to his followers. Nevertheless they are as fully mandatory upon them as if the words came direct from the Father. The words were spoken by no person of little consequence. They were spoken by the Son upon whom the Father, the Universal Sovereign, had conferred full authority to lay this command upon those consecrated followers. The Record, at Matthew 28:18, is: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth."—*Am. Stan. Ver.*

⁴ For such reason the Son was authorized to give the mandate to go and teach and baptize. The mandate must be given the full weight the same as if it proceeded immediately from the Supreme Authority, because the Son came in the name of his Father and spoke in the Father's name. The Son's words had back of them all the authority for which the name of the Father stood. To those who did not honor him as the Father's representative Jesus said: "I am come in my Father's name, and ye receive me not. . . . The works that I do in my Father's name, they bear witness of me." (John 5:43; 10:25) Hence Jesus' apostle correctly stated the matter when he said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."—Heb. 1:1, 2.

⁵ It was therefore without any selfishness and egotism that the Son commanded that the baptism be not only into the name of the Father but also into the name of the Son. This was a command in full harmony with the facts of God's arrangement; and those facts could not be overlooked or set aside if the baptism was to be valid and effective. Baptism

4. Why must this mandate be given as full weight as if proceeding direct from Jehovah God?

5. Why was Jesus not egotistical in including his own name in this mandate, and for what does the "name . . . of the Son" stand?

into the Son's name means more than just into the literal name of the Son, Jesus Christ; just as the name stands for more than its literal meaning. The name carries with it all the honor, authority, power and office that the Father has laid upon the Son. One's consecration to God the Father, which consecration is symbolized by being immersed in water, must take into consideration the place to which the Father has assigned the Son in the vindication of His name and universal sovereignty. No creatures, and especially imperfect, sin-laden, dying creatures, can be consecrated to God except through the Son; for no one can come to the Father except through the Son. By the Son's faithful obedience to God even to the death the Son became both the Vindicator of his Father's name and also God's 'Author of salvation' for humankind.—Heb. 5: 8-10.

* Being baptized into the name of the Son means being baptized unto a recognition and obedience toward that for which the Son's name stands, to wit, his position and office in God's purpose and arrangement. The Son, by his own loyal course to his Father, left the one and only example for his followers to copy, and they must obey his example as well as his words. Jesus not only said, but he also did in harmony with his own words.

INTO THE NAME OF THE HOLY SPIRIT

* How, then, about being baptized "into the name . . . of the holy spirit"? Trinitarian religionists argue that this command of Jesus is proof that the holy spirit is an intelligent person and is the third member of a trinity of three persons in one God. They argue that the Father is a person, and the Son is a person, and therefore the linking of the holy spirit with those two *persons* must prove that the holy spirit is also a person. In further argument of their case they point out that the word "name" is used in connection with the holy spirit as well as with the Father and the Son.

* On the surface that seems to be sound reasoning; but it is according to the worldly philosophy and is according to the religion of this world. It is not Scriptural reasoning. The Scriptures are reasonable. The heathenish doctrine of a "trinity" is unreasonable. It is unscriptural, because nowhere does the Bible teach or support the teaching that the supreme and almighty God is a God in three persons, all three equal in power, glory, and co-eternity, and the Father being his own Son and the Son being his own Father and the holy spirit being one and the same with both of them. The text at 1 John 5: 7, which appears in the English Douay Version and

King James Version of the Bible is now known to be a spurious, counterfeit insertion into John's epistle. Hence it is omitted from all modern versions of the Bible that are translated from the oldest and most dependable Bible manuscripts in the original Greek. The Scriptures teach beyond contradiction that Jehovah God is the Supreme One, without beginning, and that his only begotten Son is the first of his creatures.—Ps. 90: 2; Col. 1: 15; Rev. 3: 14.

* The fact that the holy spirit is put in immediate association with two persons, Jehovah God and Christ Jesus; and the additional fact that "name" is attached to the holy spirit, are no absolute proof that the holy spirit is a person; certainly not, if all the rest of the Bible is against such an imagination. The Father has told us his own name, saying: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa. 42: 8, *Am. Stan. Ver.*) The name of his Son is "The Word of God" or "Jesus Christ". (Rev. 19: 13; Matt. 1: 1, 21; Acts 2: 38) But where do the Holy Scriptures give a personal name to the holy spirit? Using the expression "name . . . of the holy spirit" no more means that the spirit is a person than, when a policeman says to a lawbreaker, "I arrest you in the name of the law," the policeman means that the law is a person. The law may have its source in a person or body of persons, and it may be enforced by persons, but that does not argue or prove that the law is a person.

* As clearly shown in recent issues of *The Watchtower*, the holy spirit is the invisible active force which issues forth from Jehovah God as its fountain. By it Jehovah accomplishes his will in all his universal dominion. Even Christ Jesus receives of this active force from Jehovah. Because he is Jehovah's Chief Executive Officer, the holy spirit proceeds through Christ Jesus and accomplishes the will of God through Christ Jesus. Showing that the holy spirit is not an unseen heavenly personality, but that this irresistible force emanates from Almighty God and operates through Christ Jesus, the apostle Peter said: "This Jesus did God raise up [out of death], whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. . . . Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit." (Acts 2: 32, 33, 38, *Am. Stan. Ver.*) Thus on that day of Pentecost Peter called attention to the first fulfillment of the prophecy at Joel 2: 28-32, which

6. What, then, does being baptized into the Son's name mean?

7. On the basis of this mandate, what do the religionists argue concerning the holy spirit?

8. What must be said respecting such religious reasoning? and what do the Scriptures teach as regards Jehovah and Christ Jesus?

9. Why does not the spirit's association with the two persons, and also the use of "name" in connection with spirit, prove the holy spirit to be a person?

10. What, then, is the holy spirit? and what is its relationship to the Father and the Son, as supported by the apostle Peter?

prophecy Peter quoted, saying: "And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh: . . . and they shall prophesy." (Acts 2: 17, 18, *Am. Stan. Ver.*) That spirit or active force from God was sent down by Christ Jesus upon the faithful disciples. It caused them to prophesy or proclaim the gospel to the Israelites both in the native language and also in foreign tongues.

¹¹ It is plain, now, what baptism "into the name . . . of the holy spirit" means. Since the spirit is no person and has no personal name as such, the "name" of the holy spirit must refer to the service or function which it performs. That service is the carrying out of God's will. The spirit functions as the means by which He puts his will into operation and effect; and it functions through Jehovah's great Channel thereof, Christ Jesus. To oppose and try to act against the holy spirit is the same, therefore, as fighting against the Lord God and his Son Jesus Christ.

¹² To be baptized "into the name . . . of the holy spirit" means, then, that the one symbolizing his consecration by water immersion has dedicated himself to live, serve and act in harmony and in unity with the holy spirit of the heavenly Father, knowing that it is of God and by his Son. The baptized one will seek to observe the spirit's operations as the Father makes them plain to him. He will ask the Father for more of this spirit, and will seek to be filled with it, that thereby he may be enabled to do God's will. (Luke 11: 13; Eph. 5: 18) He will diligently study God's written Word daily, because through that Word also the spirit of God operates and because His will is revealed through that same Word. (John 6: 63) To such a course the baptized one has consecrated himself when surrendering himself to God through Christ, and it is for this reason that he is baptized in water "into the name . . . of the holy spirit".

¹³ The holy spirit cannot be separated or isolated from the Father and his Son, not because it is a person, but because it is the dynamic force by which Father and Son bring to pass the divine will. The Father and Son are one, not personally, but by being at unity as to the divine will, the Son being absolutely submissive to it and collaborating with the Father to put it into effect.—John 10: 30.

THE COMMAND SUPERIOR

¹⁴ By reason of all this, Jesus' command to go forth and disciple all nations and baptize the disciples and teach them all things that Jesus commanded to be

11. For what does the "name . . . of the holy spirit" stand? and what does opposing it mean?

12. What does being baptized 'into the name of the spirit' mean?

13. Why cannot the spirit be isolated or separated from the Father and the Son?

14. (a) What does the command to 'go, make disciples and baptize' have behind it as backing? (b) What position and validity does this command hold as respects worldly bodies and law?

observed has the highest authority behind it. It has behind it the Most High God Omnipotent; it has behind it the Son of God with all authority in heaven and on earth; it has behind it invincible power, the holy spirit or active force. And in being thus commanded the consecrated servants of God are receiving an ordination which is above any commission or appointment that humans and religious institutions could bestow upon a creature. This divine command directing the consecrated ones to the work of God is a law to them which no supreme court of any nation on earth nor any international court nor any world court can nullify or revoke. It stands above their reach to overturn and above their power to bring it to nought. Nothing that they may decide, hand down or rule respecting worldly affairs can be understood to have force or authority against this command to preach and to teach in all nations. It is outside their jurisdiction to take this divine law under review and frame contrary laws. If they assume to do so, their rulings, opinions and decisions are invalid before the Supreme Judge, and the servants of the Supreme Lawgiver are not bound to obey such judicial expressions of fighters against God.—Acts 5: 39.

¹⁵ The divine command to teach and preach reaches into every quarter of the earth and into every nation. It throws open every nation to entry by God's consecrated servants on their preaching and teaching mission. No religious sect having power with political governments, like the religious cult whose headquarters is at Vatican City, can Scripturally claim a monopoly on Latin America or any other part of the globe and rightly seek under any sort of selfish plea to keep out the teachers of the divine Word. Only the holy spirit, under the direction of Jehovah God through Christ Jesus, can rightfully prevent those who are commanded to teach from entering into any territory of the earth at a certain time. An instance of this occurred when the apostle Paul with his collaborators was on his second missionary tour and was visiting the congregations that had been established in Asia Minor. Concerning this it is written: "And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy [spirit] to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not."—Acts 16: 1-7.

¹⁶ Such action of the holy spirit was not meaning to say that "Asia" (that is, the Roman province with Ephesus as its capital) and Bithynia, a neighboring

15. (a) How does this command affect the earth and its nations? (b) In this respect, however, what can act as a preventive, and what Scriptural example do we have of this?

16. How is it shown that such prevention was only temporary? and just why was it then applied?

province, did not come under Jesus' command to his disciples, nor that none of his disciples were ever to go into those provinces in obedience to Jesus. More than two years later, after pioneering with the gospel into Europe, Paul visited Ephesus, capital of Asia, and preached with success. (Acts 18:11, 18-21) Also, the gospel was finally carried into Bithynia; for in writing his first epistle the apostle Peter opens up, saying: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and BITHYNIA, elect according to the foreknowledge of God the Father." (1 Pet. 1:1, 2) Why, then, did the spirit operate against Paul's entry into Asia and Bithynia at the time of their first efforts? It was merely because the gospel laborers were few, and the spirit was guiding what few laborers there were in order to direct the course of the gospel into fields that were due to be opened up at the particular time.

¹⁷ When Paul was first wanting to bear the glad tidings into Asia and Bithynia, God's purpose was for the gospel to go to the people of Europe, beginning at Philippi, in Macedonia. Hence Paul was given the vision of the man saying: "Come over into Macedonia, and help us." Luke reports: "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16:9, 10) The outcome of their penetration of Europe proved God's direction and blessing were upon their course of service.

¹⁸ This incident in connection with Paul should be a great comfort to the Lord's people today. The way into a certain area or territory may appear to be blocked against their best and most sincere endeavors to reach it with the message in obedience to their commission to preach in all the world. Then they may know that today also the course of the gospel is directed by the Lord and he will not fail to guide them into the fields of service according to his time and purpose. Nonetheless, the gospel servant should plan and map out his itinerary or course of action in the work. That done, he should also look to the Lord for guidance and should follow His leadings when the servant's chosen course seems blocked or his plans frustrated. The Lord knows where the fields are ripe for the message, and he knows where there are those hungering for truth and righteousness and ready to receive the message.

PROPERNESS OF PREACHING

¹⁹ When the three disciples, Matthew, Mark and Luke, were safeguarding the church against tradi-

¹⁷ Under the circumstances how did Paul determine the Lord's will? and how was his course shown to be right and approved?

¹⁸ Why is this incident in Paul's experience of great comfort to the Lord's people today?

¹⁹ How was the church safeguarded against traditions concerning Jesus, and how was the purpose of the documents by Matthew, Mark and Luke driven home?

tions of religious organizations by writing down their records about Jesus Christ, Jehovah God by his spirit saw to it that the purpose of the written documents was driven home. Hence each of their inspired records ends up in strong exhortation to get the good news out to others. Matthew's account concludes with the words of our text quoted above. The original ending of Mark's account has been lost; but, out of two ancient appendixes that were added as conclusions to Mark's defective copy, the one appearing in most Bibles contains these purported words of Jesus in the sixth-last verse: "Go into all the world, and proclaim the glad tidings to the whole creation." (Mark 16:15, *The Emphatic Diaglott*) While these words may not be authentic, they accord with Matthew's account that all the earth was open wide to the hearing of the good news and that "the field is the world". (Matt. 13:38) In similar strain the sixth-, seventh- and eighth-last verses of Luke's account read: "And [Jesus] said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24:46-48.

²⁰ Nothing stands out clearer than this, namely, That, regardless of temporary hindrances in some directions, the gospel is the thing to be preached and that the effort should be made to preach it in every place possible where the 'beautiful feet' of the gospel preachers can carry them. (Rom. 10:15; Isa. 52:7) As ambassadors of the Lord, his commissioned servants go forth into a world hostile to the Lord and lying under the wicked one, and the people of which are "alienated and enemies in [their] mind by wicked works". (1 John 5:19; Col. 1:21) Because of serving in the capacity of ambassadors, the gospel preachers are not warranted thereby to treat with political governments so as to enter into a so-called "concordat" and arrange favorable conditions under which to preach the gospel in a country. Let the religious hierarchy of the Vatican enter into such concordats with the world's Hitlers, Mussolinis, Francos, and Petains; but the Lord's ambassadors may not thus make themselves friends of the world and as such be a part of it. Christ died, not for the political governments, but for the people, and to these his ambassadors must go direct, regardless of nationality. One of such ambassadors writes, saying: "God was in Christ reconciling the world to himself, not counting to them their offences [if they believed on Christ Jesus who died for human sins]; and has deposited with

20. (a) Despite hindrances, yet what is the thing to be done? (b) In what capacity do God's commissioned servants go forth into the world, and why may they not enter into relationships with worldly governments?

us the word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God! For him who knew no sin, he made a sin-offering on our behalf, that we might become God's righteousness in him."—2 Cor. 5:19-21, *Diaglott*.

²¹ Said Jesus: "Go ye therefore, and make disciples of *all* the nations." (*Am. Stan. Ver.*) His ransom sacrifice has been provided for all those of Adam's offspring that repent and exercise faith in God's provision through Christ for the remission of their sins and for the bringing of them into harmony with God. The opportunity is open to all the nationalities, the Gentiles as well as the Jews. Due to the divinely directed course of the gospel the necessary information may not reach them all at the same time, but may reach some first and others later. For example, Peter was hindered or bound from carrying the gospel to the uncircumcised Gentiles until three and a half years after it was carried to the Jews at Pentecost. Also, Paul was prevented from at once entering Asia and Bithynia.

²² "All the nations!" Jesus' disciples knew that such expression included the land of India and its "ivory, and apes, and peacocks", all of which are mentioned in the Bible. (*Esther 1:1; 2 Chron. 9:21*) They knew it also meant "Togarmah in the uttermost parts of the north", parallel to Alaska, and as mentioned by Ezekiel (*38:6, Am. Stan. Ver.*). And Paul, having once gotten into Europe, knew that it also meant the westernmost peninsula of Europe, namely, Spain. whither he felt he must go before finishing his earthly work. (*Rom. 15:24, 28*) The disciples knew "all the nations" meant also the multitude of isles of the sea, including Britannia, which had been invaded by the Romans under Julius Caesar more than a half century before Christ. It meant the continents of North America, South America and Australia, when these should become discovered and settled and should become known to those entrusted with the glorious gospel.

²³ "All the nations!" That part of the divine command meant all such nations without regard to their forms of political government. The variety of governments of the worldly nations would have no bearing on the matter, except as the more dictatorial or religious of the political governments might make it more difficult for the activities of the gospel preachers from house to house and from city to city. Any or all of such governments need not fear to let the proclaimers of Jehovah's Theocracy by Christ enter the country. Why not? Because, unlike

the religious hierarchy and its missionaries, Jehovah's Theocratic witnesses are sent forth to preach and promote the interests of a heavenly Government. They are "not of the world", and hence are not sent forth to meddle in the politics of any land or try to change the political form of government of the land they enter. They are not spreading a political propaganda designed to bring about an international revolution or cause an uprising of the proletariat in class warfare, with the end in view of setting up a global government of men and by men.

²⁴ Again, let it be that the hierarchy of Vatican City should try to foist upon all nations a counterfeit theocracy, run by religious priests under the headship of a chief who blasphemously claims to be the vicar or vicerent of Christ Jesus. But on no such errand do Jehovah's witnesses go forth into all the world and carry on their educational work in all nations within reach. They tell about the true and real Theocracy, which is not of this world but is of heaven. Such Theocracy is not to be and cannot be established by those who are its ambassadors upon earth. It can be and will be set up and put in power in heaven by God Almighty's power at his due time. Not all the preaching by these ambassadors for a million years, if permitted that long, could establish that Theocratic Government for the blessing of "men of good-will".

²⁵ The command to "disciple all the nations" does not mean to convert whole nations and turn their governments Christian, as it were, to "put God in the governments of this world". The command has no such political intent and force. Again let the missionaries of Vatican City, with its aims for a religious global superstate, try to convert rulers of nations to their religion and then by the rulers force all the subjects to become converts to Rome's religion. Jehovah's witnesses, however, know that no worldly rulers can make disciples for Christ by dictator's decree or legislative action or by the mighty arm and sword of the state.

²⁶ To the contrary of all such religious action, making disciples of all nations means teaching the people of all nations, with the result that Jehovah the Father will draw some of them to Christ and these will deny themselves and undertake to follow his steps as his disciples. "Make disciples" denotes no compulsion or governmental and political pressure at all. Men can win disciples to follow them, but they cannot manufacture such for Christ. Jesus said: "No man can come to me, except the Father which hath sent me draw him: . . . It is written in the prophets,

21. Why was it fitting to command the discipling of "all" the nations? and why do not all get the gospel simultaneously?

22. Geographically, what did the expression "all the nations" include? 23. Politically, what did "all the nations" mean? and why need no worldly government fear letting the gospel preachers come into the country?

24. Why should the political designs and efforts of the Vatican City hierarchy be no reason for worldly governments to be afraid of Jehovah's witnesses?

25. Why does "disciple all the nations" not mean converting nations and turning worldly governments Christian?

26. Why, then, does discipling all the nations not mean stirring up a world revolution or setting up a global theocracy as spiritual adviser to political governments?

And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45) The Father does not compel, but draws men into discipleship. So it *must* be; for Jesus said: "If any man will come after me, let him deny himself, and take up his cross [of reproach for Christ], and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:24-26) This fact makes it impossible that true disciples of Christ should try to stir up a world revolution or try to set themselves up as a man-made global theocracy to act as spiritual adviser to political governments underneath. Such a human theocracy cannot save human souls, for it cannot save even the soul of the one attempting such a global theocracy; but, instead, he loses his own soul.

²⁷ Let it be remembered that the Theocracy set up over the Jewish nation in Moses' day was typical, even though it was from Jehovah God. Though highly favored and helped of God, that typical Theocracy failed because of human weakness and yielding to religion. (Rom. 8:3,4) That Theocracy was over the Jews only; the real Theocracy will be over all peoples. The true Theocracy will never fail, because it is not human, being neither of men nor by men, but being heavenly, perfect and absolutely uncorruptible by religion and selfishness. The making disciples of all nations is accordingly not to establish a typical or religious theocracy, but to bring those persons of the nations who do become disciples into harmony with Jehovah's glorious Theocracy through Christ. The efforts of Jehovah's witnesses in all nations do not have as their goal the setting up one man on earth as the chief spiritual authority over all believers throughout the earth. Jehovah's witnesses are not trying to ape the Roman Catholic Hierarchy or any other religious group in this respect. Such a religious head on earth can not be and is not the binding tie of all true Christians. True disciples follow Christ Jesus, and hence he is their Leader and Head, even be it that he is invisible in the heavens. So much the better, for all power in heaven and on earth has been given to him. Our adherence to him as Jehovah's anointed King is therefore the binding tie.

²⁸ Such united cleaving to him is aided by having a unity of faith and understanding, instead of having sectarianism with a so-called "federal council" or an "international conference" of sects as a binder. Furthermore, the binding tie between the true

disciples is strengthened by having a similarity of work, no matter in what country they may reside, all engaging in that one and the same work in an organized manner, co-operating with one another in Christ Jesus. The necessary unifying Head is Christ Jesus, and whatever visible organization exists on earth for the carrying out of his commandments from God must be subject to Christ Jesus as Head. It must operate in strict harmony with his instructions through the Bible and must apply itself strictly to the work he commands it to do.

²⁹ Such organization must be a 'faithful and wise servant' under Him as Head, and it must never transgress God's Word and make void his commandments by traditions, religious policies and methods of men. Such organization is made up of those who are his devoted and obedient disciples, and hence is made up of those who are members of the "body of Christ", of which Jesus is Head. (Eph. 1:22,23) The Lord God is the One who through Christ builds this organization, for it is He who draws the disciples to Christ. This visible organization, instead of being The Theocracy, is subject to Theocratic law and is composed of those who are ambassadors for it. Very different, therefore, is this from the purpose of religious hierarchs to bring all men into subjection to the religious pontiff at the Vatican, claiming that it is essential for salvation that all human creatures should be subject to the pope of Rome.

COURAGE

³⁰ Obedience to the commandment, "Go, disciple all the nations," must draw upon courage. The gospel preachers are sent forth, but not to disciple others by force of arms. They move out onto the world-wide field of duty with no carnal firearms or weapons. Why not? Because there must be no compulsion or intimidation or coercion about their efforts toward others, neither are political aims connected with their mission. The apostles did not even use carnal weapons inside the congregations to enforce obedience. Said the apostle Paul: "For though I do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses. I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ, and am prepared to punish any trace of disobedience when you have made your obedience perfectly clear." (2 Cor. 10:3-6, *Goodspeed*) To those looking upon the outward appearance the gospel preachers or Jehovah's witnesses go forth unarmed. Nevertheless, they are armored spiritually, and their sword of offensive

27. (a) What facts about the typical and the true Theocracy show that making disciples is not to establish an earthly theocracy? (b) Why is it not our goal to set up a man as chief spiritual authority over all believers?

28. How is the united cleaving to him aided, and also the binding tie strengthened?

29. What is the "faithful and wise servant" organization, who builds it, and why is it not The Theocracy?

30. Because of what equipment or lack of equipment is courage required for obedience to the command to go and disciple all the nations?

and defensive action is "the sword of the spirit, which is the word of God".—Eph. 6:11-17.

³¹ For such reason the governments of the nations to whom these ordained ministers of the gospel go in obedience to Jesus' command need have no fear of the gospel activities of these true disciples of the Master. That with which they come equipped is the spirit of God and the Word of God; and they partake of the spirit of God largely through God's Word, which they study, apply and preach.

³² Such being their mission and such being their equipment and such being the conditions under which they are sent out to all the nations, they can be law-abiding servants of God and preachers of the gospel in whatever land they dwell and under whatever form of government. They are not dangerous, armed political plotters, but their work is without political purpose and effect. No worldly rulers need be uneasy about their free activity and accomplishments. At the same time no such ruler has any right to interfere with them, because they are under a command and authority higher than such ruler. Because of their harmlessness Jesus said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." (Matt. 10:16-18) By this very warning Jesus let it appear that the gospel must be preached to *all* nations and must come before the attention of worldly governors and kings. Jesus faithfully advised the disciples ahead of time of what to expect of men in various nations, thereby showing their need of good courage and dependence on God.

³³ Sending them forth as he did like unarmed and helpless sheep, Jesus was not making them the prey of wicked worldly men, but was sending them forth in the true strength and defense, which strength and defense are in God and in his spirit and Word. While they have no political purposes or ambitions but are "strangers and aliens" to this world, their work and message must come to the notice and trial of political governors and kings. This would be particularly because of the false accusations of religionists who have good standing with political governments and who envy and resent the work of true gospel preachers. The facts show that such religionists misrepresent the work and its object, and they accuse the ambassadors of God's kingdom as being a "potential menace to the state", seditionists, with-

out national patriotism, conspiring to set themselves up as theocratic rulers over all nations, obstructors to the national efforts, and guilty of like malicious false charges.

³⁴ Whatever be the route, it is the will of God and of Christ that The Theocracy's ambassadors and their gospel should come up to worldly rulers for attention and handling. It is God's will that the world rulers should be advised of Jehovah's purpose to set up a government that will glorify His name and establish his worship in the earth and pour out everlasting blessings upon the people such as no political governments have been able to give the people.

³⁵ The gospel message of God's kingdom is therefore a challenge to all governments of Satan's world. It puts the rulers to the test of whether to keep on in political control under Satan or to forsake it and take a stand for the Kingdom. The compulsory appearing of Jehovah's witnesses before worldly authorities opens up the grand opportunity to declare the challenging message with all boldness, in order that this may be "for a testimony against them and the Gentiles". It shows that such worldly authorities are not a part of the kingdom of God nor representatives thereof and are not ruling by divine right. To testify before them is a high privilege, and no witness of Jehovah should falter or fail to seize the opportunity to put in a testimony for the Kingdom when brought before worldly authorities to answer for the faith that is in him.

³⁶ The spirit of the Lord is certain to be with those who put their trust in Him and are anxious to obey and honor him and magnify his name. (Matt. 10:19,20) Their true testimony before rulers also vindicates the work of the gospel preachers in that it proves that they are inoffensive and harmless to worldly powers and are educating the people in life-saving knowledge and are the true servants of the Most High God and ambassadors of his King. More true is this fact now, since the kingdom of God was born A.D. 1914. Why? Because, even with the Kingdom in actual operation, Jehovah's witnesses do not try to make capital politically of that fact. They join in no radical revolutionary movements and make no plans or arrangements to set up an earthly government of their own. They absolutely disavow such things. More than ever, they now strive to seek first the kingdom of God and to specialize on doing the one main thing of preaching the gospel of the Kingdom, and particularly that it has been set up. They cannot with divine approval

31. What added reason, therefore, is there for worldly governments not to fear the activities and work of the gospel preachers?

32. (a) In view of all the above, what manner of persons can they be in any country? (b) When sending them forth, what warning did Jesus give and what did he indicate thereby also?

33. (a) Why did Jesus send them forth like unarmed and helpless sheep? (b) Before what prominent personages were their work and message to come, and why?

34. Why is it the will of God and of Christ that the preachers and their gospel should come up before such ones for consideration?

35. (a) To what test does the message thus delivered put the rulers? (b) What opportunity does such compulsory appearing before them open up, and why should the witnesses of Jehovah take advantage of it?

36. (a) What will then be with them? (b) Why does such testimony vindicate their work, and especially since A. D. 1914?

depart from active obedience to the commands of the reigning King.

"PROPHECY AGAIN"

"In A.D. 1918 the machinations of the religious and political enemies succeeded in breaking up almost completely the witness work among all nations and in reducing the voice of public testimony to a deathlike stillness. But the Kingdom had come, Jehovah is reigning by his King Christ Jesus, and these all-important facts must be made known, before Jehovah rises up to the prey and destroys the opposers of Theocratic Government. "For," says He, "my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) Jehovah's royal Messenger, Christ Jesus, came to the temple in 1918, and he will keep all enemies under his feet. He will hold down both "sea" and "land", both the radical popular masses that rage and also the conservative, imperial, dictatorial ruling classes, until this testimony to the Kingdom and its purposes has been given to all the doomed nations by Jehovah's witnesses. The aged apostle John saw a vision of this, which he describes in Revelation, chapter ten. Just then he was a prisoner of state on the forbidding isle of Patmos, not far from Ephesus. His condition corresponds very well with that of Jehovah's consecrated people in 1918 as a result of the conspiracy of the enemies of the Kingdom.

"In the vision John heard a voice speak from heaven, saying: "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." John went and asked for the booklet or little scroll. Then the angel said: "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John ate the little scroll. He says: "It was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." That little scroll pictured that which is spiritual food for Jehovah's witnesses on earth today; as the prophet Jeremiah said: "Avenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered reproach. Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts."—Jer. 15: 15, 16, *Am. Stan. Ver.*

"The little scroll represents the message which God now reveals to his faithful remnant of witnesses

after his King Christ Jesus came to the temple in 1918, the message concerning the Kingdom and concerning Jehovah's vengeance upon his enemies for the vindication of His name. The remnant fed upon that message with increasing pleasure from and after 1918. It was sweet to their spiritual appreciation because it glorified the Lord God. But it also filled them with bitter indignation against the enemies that had reproached Jehovah's name and also persecuted them as His witnesses, bearing his name. Such spiritual food strengthened them for His service.

"Next we hear the prisoner John tell us about Jehovah's glorious Messenger at the temple: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10: 8-11) While John may thereafter have been released from Patmos and returned to Ephesus, the important thing to note is the application and fulfillment of those words since 1918. The words are directed to the remnant of Jehovah's witnesses that accepted the "little book" of "meat in due season" which His Messenger provided by his "faithful and wise servant" organization. (Matt. 24: 45-47) The spiritual meat was the steady revealments of truth as to Jehovah's King and kingdom, and the vindication of his name at the battle of Armageddon by means of the Kingdom. The spiritual food was not for private selfish enjoyment with a lingering sweetness in the mouth, but was to be proclaimed world-wide because it pertained to peoples, nations, tongues, and kings; and these certainly must be informed before God executes judgment. As the angel said: "Thou must prophesy again over [concerning] many peoples and nations and tongues and kings."—*Am. Stan. Ver.; Diaglott; Goodspeed.*

"The remnant must prophesy concerning such, not just to hear themselves talk, but that those involved may hear. This means that the remnant must get the revealed Kingdom message out to many peoples, nations, languages, and their rulers before Armageddon. Jesus' command to his disciples just before ascending to heaven, to "go and teach all nations", must now apply in a more pressing and immediate sense. Since 1918 Jehovah by his Interpreter at the temple, Christ Jesus, has unfolded his precious Word as due to be understood and has revealed many things regarding the nations, peoples, and rulers, and their destiny. By the greatest advertising campaign in the history of God's consecrated people, Jehovah's witnesses have proclaimed the revealed things of God's Word. They thus have 'prophesied again', but far more mightily than they

37. (a) Regardless of enemy success in 1918, what all-important facts were due to be made known, and why? (b) What vision pertinent to this did the apostle John have, and what was his condition at that time?
38. What experience did John then have with Jehovah's angel, and what in general was pictured by what John ate?
39. Specifically what did the "little scroll" picture, and what was the effect of partaking thereof?

40. (a) What did the angel then tell John, and what is the important application thereof? (b) For whose enjoyment was the spiritual meat, and why?
41. (a) When must the remnant "prophesy again", and what are the facts showing fulfillment of this? (b) Particularly down to 1931, who have been the disciples that were made as a result?

did before 1918, to and concerning nations, peoples and kings. Into as many nations as Jehovah has granted access they have gone, preaching and teaching. Particularly down to 1931, many out of the nations have become disciples of Christ Jesus and members of "his body". They have thereby become an addition or newer part to the remnant. Their consecration to God they have symbolized by being baptized in water in the name of the Father, the Son and the holy spirit.

"GREAT MULTITUDE"

"Among the nations, peoples and tongues concerning which John prophesied as recorded in the Revelation was the "great multitude". To quote the account in modern verse: "After that I saw a great crowd which no one could count from every nation, tribe, people, and language, standing before the throne and before the Lamb, wearing white robes, with palm branches in their hands, and they cried in a loud voice, 'Our deliverance is the work of our God who is seated on the throne, and of the Lamb!' . . . 'They are the people who come through the great [tribulation], who have washed their robes white in the blood of the Lamb. That is why they are before the throne of God, and serve him day and night in his temple, and he who is seated on the throne will shelter them. . . . the Lamb who is in the center of the throne will be their shepherd, and will guide them to springs of living water, and God will wipe every tear from their eyes.'" (Rev. 7: 9-17, *Good-speed*) These are that (to us) familiar class known as the Lord's "other sheep", the "men of good-will", whom the Good Shepherd has been gathering and whom he has identified to us since 1931, and especially since 1935.

"These "other sheep" become disciples or learners of Christ Jesus, but not as members of "his body". Yet they do follow the Good Shepherd and they learn from him through his "faithful and wise servant" organization. The Good Shepherd leads the remnant of his "little flock" of Kingdom joint-heirs in the 'prophesying again' to and concerning the many nations, peoples, tongues and kings. If now the "other sheep" follow the same Shepherd, they cannot do otherwise than participate with the remnant in getting the testimony respecting Jehovah's kingdom and his vengeance out to all such nations and peoples and their rulers, regardless of what language. (Rev. 14: 4) The remnant have no authority to quit giving the testimony before the end comes. Therefore, the "other sheep", their companions, have no authority to slack the hand and let down on the witness work. Our risen Lord's command to "go, disciple all the

nations" has not been revoked, but he has promised to be with us in doing this work down until the final end of the world.

"Already, thirteen years after 1931, the flock of "other sheep" is many times the size of the surviving remnant of the "little flock", pictured by the apostle John. It is manifest that the far greater part of the work of carrying forward the 'prophesying again concerning nations and rulers' is being done by the "other sheep". As a consequence of their part in delivering the testimony many others are hearing the Good Shepherd's voice and are going after him as King and are learning of him and being baptized. They are not following him as his disciples in the sense of being anointed members of his body. How could the "other sheep", who are sharing in the testimony, be aiding others to become disciples unto something higher than the eternal life on earth that the Lord promises that they will enjoy under the Kingdom? Hence it must be that they are being used of the Good Shepherd in his work of gathering to him the rest of his "other sheep" scattered throughout all nations, kindreds, people and tongues. Now, with the postwar period coming on apace, it appears that this work of gathering must be widened out and forwarded with greater speed and vigor and boldness. To this end, while yet the global war rages, Jehovah by Christ Jesus continues to send forth his servants, both remnant and "other sheep" together, to the great work of testimony. He will keep on doing so, until the final end comes upon this world. Blessed is the lot of those who are sent forth and who endure in service to the end.

"As we face the vast field of the world with its disrupted conditions, let us be of good courage as we go forth, just as the Jewish disciples had to be when Christ Jesus first issued to them the command to go out into all the earth and teach all nations. The opposition to our obeying this divine command has been great, and we may not Scripturally expect it to become weaker. Rather to the contrary! However, never need we falter. Jehovah is with us!

"For a type of Jehovah's witnesses today Jeremiah was raised up of old, and God said to him: "I [have] ordained thee a prophet unto the nations. . . . thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." God forewarned Jeremiah that there would be relentless opposition, but, to brace up Jeremiah, he said: "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD [Jehovah], to deliver thee." (Jer. 1: 5, 7, 19) Like-

42. What now familiar class was and is among those concerning whom there must be prophesying, and how are they described in Revelation?
43. (a) In what sense do they become disciples of Christ Jesus?
(b) What work must they necessarily do, and why may they not let down on such work at any time?

44. (a) Who, then, are doing the greater amount of the work today, and as a result in what work are they taking part with the Lord?
(b) What must yet be done with respect to the work, and to this end what is Jehovah by Christ continuing to do?
45. As we go forth, what must we possess, and why should we have it?
46. (a) Who was long ago raised up as a type of Jehovah's witnesses today, and what did Jehovah say for his guidance and comfort?
(b) How do these particular words benefit Jehovah's witnesses now?

wise today the Lord lays upon his consecrated people no greater duty and charge than he can make them equal to; and he will continue to embolden his people to present the remainder of the message of God. Let all the postwar world fight against us as we deliver the message in obedience to Him; he will vindicate his name by not letting them prevail

against his message. Through the hottest part of the fight he will faithfully be with his courageous servants, and will deliver them from all that the enemy maliciously intends against them. His deliverance means our salvation and our having a part in the vindication of his name under the King Christ Jesus.

RECONSTRUCTORS THEOCRATIC CONVENTION—TORONTO ONT.

RECONSTRUCTION work, unbroken and progressive in spite of global war and totalitarian assaults, this was the crowning theme of the Reconstructors Theocratic Convention of Jehovah's witnesses in Toronto, Ont., on November 11 and 12. In fact, this two-day assembly of these ardent publishers of Jehovah's kingdom by Christ was an arresting testimonial to the reconstruction work that had continued uninterruptedly against odds in that northern Dominion. Coming as a complete surprise, it was a joyful season for Christians who had been under a religion-engineered government ban for more than three years, their very name anathema, their Gospel-preaching literature forbidden and confiscated, and their legal organization outlawed. But the increase of Jehovah's witnesses throughout Canada despite all such enemy aggressions, in some communities to a fivefold extent, eloquently testifies that the only-enduring reconstruction work as carried on by them is of the Almighty God Jehovah and cannot be stopped, and that His spirit within his devoted witnesses is not suppressible by the enemy.

More than ten years had elapsed since a president of the International Bible Students Association, Ltd., of London, England, had visited Canada to serve at an assembly of Jehovah's witnesses. Hence this Christian gathering had the special feature of a decade and the Canadian brethren made the most of it, in appreciation of their great Liberator, Jehovah God. As a consequence, this proved to be no mere provincial assembly, but a Dominion affair, and the attendance of many hundreds of American brethren made it an international event. Also, Toronto and its environs, with a population of about 1,000,000, received the most intensive advertising as to variety of features and methods for calling attention to Jehovah's Theocratic Government that has ever been given a city. The specific feature advertised was the public address on "One World, One Government", to be delivered on Sunday, November 12, by the London Association's president, N. H. Knorr, in the Maple Leaf Gardens. The advertising attained its greatest strength during the Convention with the presence of thousands of Kingdom publishers eager for service, counting in 258 pioneers, 101 from the United States.

Due to unavailability of an auditorium ample enough, sessions on Saturday and on Sunday morning were held in Massey Hall, with wire connections to the Odd Fellows Temple and Yonge Street Kingdom Hall for overflow attendance. A field assembly of upward of 1,300 at Massey Hall on Saturday at 9 a.m. opened up the Convention's field activities. Although it was the world's Armistice Day, there were no untoward incidents in the field, but a mighty and impressive witness was given with courage and zeal,

Jehovah's witnesses wisely and faithfully using their God-given freedom in His service.

In the afternoon, after a period of song accompanied by an orchestra which grew to 17 pieces, the Convention was formally opened by the chairman, the local servant supervising the offices of the I.B.S.A. of Canada. Then he introduced the symposium of four speakers, all Americans and the fourth of whom was N. H. Knorr. Their subjects were, in order, "The Stranger and His Right," "The Increase of Strangers," "The Stranger's Right Maintained," and "His Right and Obligations—Past and Present". As the substance of this symposium has since been published in the leading articles of the November 15 and December 1 issues of this magazine, we need make no comment thereon, except to remark that, being served up for the first time at this Convention, it proved to be a strengthening, joy-inspiring spiritual feast to all listeners. The evening assembly was served first by short talks on "Organization for Postwar Work" and "Faithfulness Under Persecution". A surprise was then sprung by the Convention chairman when he introduced and read in full the new *Kingdom News*, No. 14. The final feature of the day, the speech on "Go, Disciple All the Nations", by Brother Knorr, and published in this issue, was topped off by his announcement that 100,000 copies of *Kingdom News* No. 14, having its first release in Canada, were available for immediate use afield. Already the more than 3,500 conventioners were feeling this was the best convention yet.

A baptismal service, in behalf of 60 candidates for immersion, began the program for a beautiful, sunshiny, moderately cold Sunday. Next a speech by a member of the Canadian offices on "Laying Up Treasure in Heaven", followed by the regular morning field-service assembly, and the house-to-house witness work and final advertising of the public lecture swung into action. Early in the afternoon the Convention transferred to the spacious Maple Leaf Gardens. The public turnout for the three-o'clock lecture. "One World, One Government," was remarkable, fully 5,000 persons of good-will augmenting the grand total attendance up to 11,000. A more responsive audience was never assembled. Their enthusiasm and appreciation reached their height at the close of Brother Knorr's masterly delivery when it was announced that his speech was at hand in booklet form, its first release to be marked by free copies to all there present.

A brief intermission followed, and then, at 4:50 p.m., the Convention resumed for the concluding features, at which time the significance of the special name of the Convention was Scripturally disclosed. It came in the symposium

sium of the four announced speakers, including the Convention chairman and, last of all, Brother Knorr. The four spoke, in order, on the subjects, "Commission of the Anointed," "Carrying Out the Anointing," "Raising Up the Reconstructors," and "Reconstruction Work in Progress". This magazine hopes to publish these important articles the first of next year. Brother Knorr, as president of the I.B.S.A., then rounded off the symposium and the entire convention with a few closing remarks, which were stirring in their effect, evoking much applause.

Before the Convention chairman closed the assembly with prayer, the deeply appreciative brethren bespoke their desire for another convention in Toronto, longer than for two too-short days, some time in the coming year, by rising to their feet *en masse*. The blessed, stimulating effects of this 1944 Toronto Theocratic Convention upon those in attendance will doubtless count heavily in the future toward the steady progress of the spiritual reconstruction work in Canada by Jehovah's faithful witnesses there under our Anointed King Christ Jesus.

BOAZ PERFORMS AS NEAR KINSMAN

DAWN was breaking over Bethlehem. The little town began to stir. In the dim light of the new day a few townsmen could be faintly distinguished as they hurried about some early morning chore. Here, for instance, comes a beautiful Moabitess. With joy in her eyes and a spring in her step she glides quickly by with the easy grace of one accustomed to a life of outdoor activity. There she turns and quickly enters the dwelling of Naomi, a respected Jewess. The first rays of the rising sun light upon the little city perched on the hilly eminence. More people are now moving through the streets. The sun mounts higher. Already it has driven back the refreshing morning coolness coming from the heavy dews of Mount Hermon many miles to the north. Though it is hardly yet summer according to the calendar, the six-month dry spell is well advanced and the sun makes its heat felt at an early hour. By this time people are seen everywhere. Tradespeople are displaying their wares; farmers are preparing to leave for the fields surrounding the town; and in the open space before the city gates little groups are gathered discussing the news of the day. The little agricultural settlement of Bethlehem is fully awake.

An elderly Jew sits alone at the gate. His bearing and dress show him to be a man of means and some prominence in the community. The others treat him with proper respect. But he does not engage in the conversations about him. His eyes seek out each new face that appears, flitting from those going in and out of the gate to those stopping in the open square. Obviously, he is looking for someone. Suddenly he rises and advances quickly to a man passing by, and cries out: "Ho, such a one! turn aside, sit down here." The one thus addressed obeys. The elderly Jew next gathers together ten men, elders of the city, and requests them to sit down. Others in the square move closer, some leaning against the wall and some seating themselves, to witness the proceedings. Court was in session. The elder Jew, whose name was Boaz, had haled into court a kinsman of his to settle a point of law.

To fully appreciate this case as it unfolds it is essential that we briefly acquaint ourselves with events leading up to it. Elimelech and Naomi, residents of Bethlehem, had, with their two sons, moved to Moab. There the sons married Moabitish women. There, too, Elimelech and the two sons died, leaving three childless widows. Naomi and one of her daughters-in-law, Ruth, return to Bethlehem at the time of grain harvest. (Ruth chapter one) Here Naomi had "a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz". Ruth

availed herself of the right of the poor and the stranger, and went to glean in the grainfields. It so happened that she gleaned in the field owned by Boaz.—Ruth 2:1-3.

With Boaz's visit to the field his mentality is made known. "Boaz came from Beth-lehem, and said unto the reapers, Jehovah be with you. And they answered him, Jehovah bless thee." He and his laborers were worshipers of Jehovah God. He was not slothful in his business, but checked on the workers. Seeing Ruth, he asked: "Whose damsel is this?" Learning that it was the Moabitess who had returned with Naomi, he showed kindness and consideration for this stranger. He told her to stay in his fields to glean; he sustained her by offering food and drink; he commanded his reapers to show her favor in the glean-ing work. Why? Not to impress the beautiful Moabitess and gain her for himself to please an old man's fancy, as some pious religious critics infer. It was Ruth's kind treatment of Naomi, her abandonment of her native land to be with God's people Israel, and her voluntary coming under the protecting wings of Jehovah, the God of Israel.—Ruth 2:4-16, *Am. Stan. Ver.*

When Ruth returned to Naomi at the close of the day Naomi said, concerning Boaz, "The man is near of kin unto us, one of our next kinsman"; or, according to the marginal reading, "one that hath right to redeem." (Ruth 2:20) Thus attention was focused back on the Mosaic law of levirate marriage. It is recorded at Deuteronomy 25:5-10: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house." This was the point of law at issue that day at the gate of Bethlehem.

The matter was drawn to Boaz in this wise: The evening before the above-described scene at the gates of Bethlehem

he was winnowing grain at one of his threshingfloors out under the stars. He slept there in the open. About midnight he stirred, and was startled to find a woman at his feet. It was Ruth. She bid him spread his skirt over her, explaining that he was a near kinsman. Thus she called upon him to fulfill the levirate marriage law. Boaz responded: "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman." (Ruth 3: 10, 11, *Am. Stan. Ver.*) She was worthy to be redeemed.

The question arises, Would it not have been more becoming for Boaz to approach Ruth, rather than for her to come to him in this manner? The law previously quoted shows the woman taking the initiative to get the matter settled satisfactorily. Aside from this, Boaz had a strong reason for waiting. His further words to Ruth disclose it: "It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well: let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth."—Ruth 3: 12, 13.

In the very early dawn of the next day Ruth hurried home to Naomi, filled with joy at the prospects of escaping the reproach of widowhood and childlessness. Not long after Boaz, whose name means "fleetness, strength", moved swiftly to see justice done. His vigil at the city gate on this morning, his hailing of the nearer kinsman, his gathering of ten elders, and the on-lookers and witnesses in the "courtroom", all this has been described. The scene is thoroughly Oriental. Gates were the places used for public discussion and assembly, and also for the reading of the law of God. (2 Chron. 32: 6; Neh. 8: 1-3) It was particularly specified as a place for executing judgment. Had not Jehovah instructed, "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment?" (Deut. 16: 18, 21: 19; Josh. 20: 4, Zech. 8: 16) That was a place easy of access. There witnesses were easily obtainable. More important, the open publicity thus afforded all cases inspired the highest integrity on the part of the magistrates. Hence Boaz, acting on behalf of Ruth and Naomi, brought the matter to the elders at the city gates. It was the very place ordained in the levirate marriage law for the settlement of such cases.—Deut. 25: 7.

This court was called quickly, and sat informally. Its action was not hampered by endless red tape. Justice moved swiftly, yet surely. Boaz briefly stated the case: "He said unto the near kinsman, Naomi, that is come again out of the country of Moab, selleth the parcel of land, which

was our brother Elimelech's: and I thought to disclose it unto thee, saying, Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee." This new acquisition of land would add to the riches and inheritance of the one redeeming it, the nearer kinsman reasoned. So he answered: "I will redeem it."—Ruth 4: 3, 4, *Am. Stan. Ver.*

Boaz develops the case more fully, bringing in the matter of levirate marriage: "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." This cast a different light on the entire matter. The new purchase would not be his, but a seed other than his own, raised up unto Elimelech and Mahlon, would fall heir to it. He would have to purchase it out of his wealth, but it would not swell the inheritance he would leave. Thus the selfish one reasoned, and replied: "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." His shoe was loosed from off his foot, symbolizing his failure to perform his duty. With one shoe on and one off, what a ludicrous figure he made! Shoeless ones in Israel were held in contempt, looked upon as unsightly.—Ruth 4: 5-8; Isa. 20: 2-4; S. of S. 7: 1; Luke 15: 22.

Boaz then proceeded to perform the part of near kinsman. Before the assembled court he purchased all that was Elimelech's and Mahlon's and Chilion's. He purchased Ruth as his wife, to raise up seed for the dead, that the dead be not forgotten or his name die out. He called upon all assembled to be witnesses of these transactions. Subsequently, to Boaz and Ruth was born Obed, the grandfather of David, the earthly forefather of Jesus, the Son of David.—Ruth. 4: 9-22.

All this is more than a series of absorbing scenes depicting colorful and, to moderns, strange domestic and civil life as lived in the Promised Land thousands of years ago, in the days of the judges. It is packed with prophetic import for these "last days". A brief summation thereof is Boaz pictures Christ Jesus. Ruth pictures Christ's anointed witnesses now serving on earth. The kinsman who failed to perform foreshadows the "evil servant" class, those who serve only for what will enrich and benefit them. As did Boaz with respect to Ruth, Christ Jesus visits the "field" or earthly interests. He owns and inspects and directs the harvesting work. He shows kindness toward his followers, comforting them and strengthening them with spiritual as well as temporal provisions. He acts with fleetness in carrying out Jehovah's law relative to the blessing and redeeming of His earthly servants, and strengthens them to bring forth much fruit in Kingdom service, not leaving them barren and reproachable. As Ruth was espoused to Boaz, the remnant of anointed witnesses now on earth are espoused to the Greater than Boaz, Christ Jesus.

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