



The

# WATCHTOWER

Announcing  
Jehovah's Kingdom

**"They shall know that I am Jehovah."**

- Ezekiel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 16

AUGUST 15, 1943

## CONTENTS

ASSEMBLY FOR PEACE AND PROSPERITY .....	243
Where? and Under What Government? .....	244
Invitation to Assemble .....	247
Companions .....	248
Strong, Compact Government .....	249
Prayer for Whose Peace and Prosperity? .....	251
"FREE NATION'S" THEOCRATIC ASSEMBLY .....	252
ESAU, DESPISER OF SERVICE PRIVILEGES ..	254
FIELD EXPERIENCES .....	256
"THE ONLY LIGHT" TESTIMONY PERIOD ..	242
"WATCHTOWER" STUDIES .....	242
NOTICE OF ANNUAL MEETING .....	242
FOREIGN-LANGUAGE SUBSCRIPTIONS .....	242

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

# The WATCHTOWER

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

## OFFICERS

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

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## "THE ONLY LIGHT" TESTIMONY PERIOD

Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action. When the month's testimony is over, send in your report of work accomplished and the results.

## "WATCHTOWER" STUDIES

Week of September 19: "Assembly for Peace and Prosperity,"  
¶ 1-23 inclusive, *The Watchtower* August 15, 1943.

Week of September 26: "Assembly for Peace and Prosperity,"  
¶ 24-44 inclusive, *The Watchtower* August 15, 1943.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

## FOREIGN OFFICES

British \_\_\_\_\_ 34 Craven Terrace, London, W. 2, England  
Australasian \_\_\_\_\_ 7 Berriford Road, Strathfield, N. S. W., Australia  
South African \_\_\_\_\_ Boston House, Cape Town, South Africa  
Indian \_\_\_\_\_ 107 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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.

Printed in the United States of America  
Entered as second-class matter at the post office at Brooklyn, N. Y.,  
under the Act of March 3, 1879.

## NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Friday, October 1, 1943, at which the usual annual business will be transacted.

## FOREIGN-LANGUAGE SUBSCRIPTIONS

When writing the Society regarding a *Watchtower* or *Consolation* subscription in a language other than English, the foreign language should be clearly indicated (as Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, and in most cases this causes considerable unnecessary trouble and much delay in forwarding the magazines. Be sure to indicate the language plainly in all correspondence and on all renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

AUGUST 15, 1943

No. 16

### ASSEMBLY FOR PEACE AND PROSPERITY

*"Ask ye for the peace of Jerusalem, they shall prosper who love thee! Peace be within thy walls, prosperity within thy palaces."—Ps. 122:6, 7, Rotherham.*

**J**EHOVAH God favors no negotiated peace with the enemy; neither will the peace of the postwar "new order" be of his making. The builders of that more united global arrangement, backed by forces deemed sufficient for its security, will not have the "Prince of Peace" as one of their allies, and those planning ahead do not count on having him. What, then, can the people hope for such schemes of future world peace and prosperity?

\* More persons are coming to the conclusion that what the earth needs is a strong government commanding respect and with power available to reach around the globe. However, more than a global government is needed if a durable peace with an unfluctuating prosperity is to be brought in and kept. Righteousness, with an unselfish devotion to it, is the only basis for lasting peace. A global administration would be no guarantee of righteousness, but rather could become the instrument of higher powers for the greatest oppression yet upon all humankind. No human government or league of governments has ever been able to legislate, or can legislate, righteousness into selfish and imperfect men. Concerning that indispensable factor to peace Jehovah's prophet has written, giving us hope of something better than a foredoomed man-made affair: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32: 16-18) Another heart-cheering promise is: "The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72: 3, 7.

\* None of such promises of the reign of peace with righteousness apply to or depend on a human system

of rulership, either present or postwar; otherwise, the promises would fail of realization. It never seems to enter the heads of natural men that the reason for the spreading of wickedness and injustice and the continual failure of peace measures is higher than man; that there are powers unseen and more mighty than all men and human governments put together, and that these have prevented till now the establishment of righteousness, peace and prosperity on earth.

\* Hard-headed, materialistic men of the world will laugh at the bare suggestion that invisible demon powers under a chief of demons are responsible. They will cry "Sedition!" at the bald statement that, regardless of the honesty and good intentions of many men of affairs, yet human organizations political, commercial and social have been overreached and seized control of by such super-human demon forces, and that religion has kept men in the dark on the situation and has thus put them off their guard and admirably aided the scheme of the demons. Though the Bible, which expresses the above promises concerning righteousness and peace, frankly declares that the chief of the wicked demons is "the god of this world", yet such worldly-wise men choose to ignore it. They never examine into whether they could be worshiping and serving the ambition of such god for universal domination. Despite their unbelief, the fact remains that "the whole world lieth in wickedness", and no government of human origin has been able to change the case, and all the prayers of religion have been mocked with failure. Only one conclusion is possible.

\* There must be righteous heavens over humankind if there is to be a righteous and peaceful earth. And *heavens* does not mean what is visible in space over our heads; it means intelligent higher powers, more powerful than men and invisible to them because of their superiority. The inseparable connection between heaven and earth for the sake of

1. What connection will Jehovah God and the "Prince of Peace" have with the postwar peace arrangements?

2. What do many people now conclude that the earth needs, and why is that insufficient to the needs of peace and prosperity?

3. Do such promises apply to human rulerships? and what general reason is there for the spreading wickedness and peace failures?

4. To what suggestions as to the reason do worldly men object? and yet what supporting fact remains despite their objections?

5. What is required for a righteous and peaceful earth, and how does the apostle Peter show this?

permanent righteousness, peace and happiness to humankind is clearly revealed in the apostle Peter's words of hope to Christians, especially those living now: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 13.

\* The "god of this world" is not the Mighty One of righteousness, but he has spread a heavens of unrighteousness over men, up above their reach and beyond their control or power to throw off for relief. He has overpowered the earth with it. That is why he could show Christ Jesus "all the kingdoms of the world" and claim them as his own; for which reason Jesus refused them from Satan the Devil at any price or consideration. (Luke 4: 5-8) Hence the invisible control of the human governments of this world has not changed hands from that day to this, and the present "distress of nations, with perplexity" shows it. Happily, however, this very international distress, which is without remedy, is proof positive that Satan the Devil's uninterrupted rule over men ended in A.D. 1914. The destruction of his wicked heavens of demons and also of the earth he engineers is at hand by the act of the Almighty God of righteousness. (Luke 21: 7, 25-28) That will be the victory crowning "the battle of that great day of God Almighty". Thereafter the promise of a new earth beneath righteous new heavens will be fulfilled to "men of good-will", and the peace of that post-Armageddon "new world" will never have an end.—Rev. 16: 14-16.

† For peace and order there must be unity of mankind, and they can never have it with their present national and racial divisions and religion. Said a New York Protestant clergyman quite recently in his Sunday sermon: "On every hand churchmen are demanding that the nations plan for greater unity and co-operation, while many of them are apparently blind to the fact that religion itself constitutes one of the great divisive forces in our very own civilization. . . . Perhaps this global war will help to drive us to a global faith." (New York Times, June 21, 1943) But the faith of which religion will it be? And if such global religion were to be forced upon men for the sake of religion's survival, religion would still be divisive, between Jehovah God and man. Does not the clergyman know that religion, which was first introduced in Eden, divided man away from Jehovah God? Yes, the "god of this world", who blinds men to the gospel of Jehovah's provision of salvation through Christ, is the deceitful one that foisted religion upon this earth. (Gen. 3: 1-24) Religion can never bring unity of man with man, nor of man with

God. It is sure to fail as the guide and means to a durable peace of the nations.

\* The only certain means to unity, with its fruitage of peace and prosperity, is the worship in spirit and in truth of the God of righteousness, in whom no iniquity is possible. That God is the true and living God, "whose name alone is JEHOVAH." It is written: "Jehovah is in his holy temple; Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men. Jehovah trieth the righteous; but the wicked and him that loveth violence his soul hateth. . . . For Jehovah is righteous; he loveth righteousness: the upright shall behold his face."—Ps. 83: 18; 11: 4-7, *Am. Rev. Ver.*

\* No one can truly worship the Most High God without loving righteousness. Peace and righteousness among men that live on earth will not come until they unite in the sincere worship of Jehovah God according to the knowledge and understanding of the truth. His undefeatable will is that all creatures crowned with life in heaven and in earth shall be gathered together in one as to their worship of Him, because he is the Supreme One, the Almighty God. Only such as do so will prove worthy and be authorized to live everlastingly. There must therefore be a grand assembly of creatures to the enlightened worship of Jehovah; and such means nothing other in its effects than an assembly for peace and prosperity. It is now under way. Particularly with reference to men on earth, it began in A.D. 1918, after the coming of Jehovah's royal Messenger, Christ Jesus, to the temple for judgment, from and after which coming Jehovah has been representatively in his holy temple. (Hab. 2: 20; Ps. 27: 4; Mal. 3: 1-4) All persons of good-will toward Jehovah are now invited to join the assembly.

#### WHERE? AND UNDER WHAT GOVERNMENT?

<sup>10</sup> Whither the assembly gathers, under what government, and for what purpose and with what good, are facts set out in prophetic language and symbolic terms in Psalm 122. This is one of the fifteen "psalms of degrees", literally, "songs of steps." Regardless of the various understandings given to these psalms or songs of steps, they are not mere poetic compositions, but are prophecies. They apply in the most critical time of human history, "the time of the end," when the Theocratic Government of Jehovah God is set in operation in the hands of his King Christ Jesus. In due time thereafter he comes to the judgment work at the temple, and Jehovah's "strange work" is carried forward on earth amid great peril

8. What is the only certain means to unity as instead of religion, and what attribute of Jehovah makes it certain?

9. For the sake of peace and righteousness what must there now take place on the part of those desiring to live everlastingly, and when did this begin?

10. (a) What are the "psalms of degrees", and at the time of what events do they apply? (b) To whom is Psalm 122 ascribed, and who is its real author?

6. What proves that the "god of this world" is not the Mighty One of righteousness and that the destruction of his world is near?

7. What condition among men must there exist for peace and order, and why is religion sure to fail in providing it?

and persecution for his faithful remnant of witnesses and for those of good-will who join them as companions. The title of the Psalm 122 reads as "of David", but some ancient authorities, such as the Aramean and the early Greek (Septuagint) and the Latin Vulgate versions, omit this ascription to David. There are those who show strong evidence that it was written by King Hezekiah, who succeeded David in the throne about three hundred years later. Its real author, however, is Jehovah God, who inspired it to be written by power of his spirit or invisible energy upon the human writer.

<sup>11</sup> David, of the tribe of Judah, and who as the shepherd lad slew the Philistine giant Goliath by means of a sling and stone, was a prophet. He writes: "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the LORD [JEHOVAH] spake by me, and his word was in my tongue."—2 Sam. 23:1, 2.

<sup>12</sup> Having called attention to the source of his inspiration, Jehovah, David then described the only government that should succeed over men. He also called attention to his own connection with it, because Jehovah God had made with him a covenant for the Kingdom to remain in David's "house", that is, in the line of descent from him. The everlasting Ruler in that Kingdom must accordingly be "the son of David". Writes David: "Said the God of Israel, unto me spake the Rock of Israel: One ruling over men, a Righteous One ruling in the reverence of God is even as the light of the morning when ariseth the sun, a morning without clouds, as from brightness and from rain the fresh shoots out of the earth. When not so was my house with God, then a covenant age-binding he appointed me, ordered in all things and guarded; now that it is all my salvation and all my desire, will he not make it shoot forth?"—2 Sam. 23:3-5, *Roth*.

<sup>13</sup> Judah, David's tribe, was one of the twelve tribes of the free nation of Israel, to whom Jehovah gave the Promised Land, commanding them to destroy all the natives out of the land because they were religionists, devil-worshippers. If the twelve tribes of Israel failed to do so, the surviving religionists would be as a thorn in the side and their religion would be a snare and an easily besetting sin to them. Before bringing them into the land "flowing with milk and honey", and in order to forearm them against the religion of the demonized inhabitants thereof, Jehovah God halted the camp of the Israelites at Mount Sinai in Arabia. Then through Moses as

mediator the Lord gave his testimony to Israel, contained in the laws and ordinances of his covenant with them.

<sup>14</sup> The "testimony" pointed to the central truth that Jehovah is the true and living God, the Most High and Almighty, who had given them their freedom from the bondage of the devil-worshippers in Egypt. It testified against religion as being of the Devil and hence a snare to those in a covenant with the Lord God. It commanded them to worship, adore and serve Jehovah God alone, and gave them instructions on how they might do so and might guard themselves against the subtle encroachments of religion. Being from God, the testimony was *Theocratic*, the expression of the divine will. The Giver caused his mediator-prophet Moses to build a sacred gold-covered chest or "ark", and as to its purpose he commanded Moses: "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. 19:1-25; 20:1-26; 25:21, 22.

<sup>15</sup> Although being twelve large families or tribes having each and all a common descent from the forefathers, Jacob, Isaac and Abraham, yet the power that must unite that nation was not blood, but must be their common worship of their Deliverer, Jehovah, with whom they were in a covenant to be his people and to do his will. By his covenant he established over them a typical Theocratic government; typical because it was to be a miniature and prophetic pattern of that coming strong Government, the real Theocracy of Jehovah God for the administration of a new world of righteousness.

<sup>16</sup> The God whom they worshiped was therefore also their Ruler and King. They were thus God's visible organization on earth, and as long as they continued faithful the name "Jeshurun", which means "upright one", applied to them. Concerning Jehovah's Theocratic rule over them it is written: "And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33:5) In wisdom their King did not permit them to have a divided worship, letting them worship Him wheresoever each tribe pleased. He established a sanctuary or tabernacle among them, in which, within its most holy compartment, the sacred ark of the testimony was placed. At the

11. Who was David, and what does he say of his prophetic office?

12. How does David prophetically describe the only successful government, and how did he have any connection therewith?

13. Of what was David's tribe a part, and what command and testimony did Jehovah give to forearm them against religion?

14. Concerning what matters did the "testimony" testify, and where did God command it to be put?

15. What must be the power that united the nation of Israel, and of what was their government typical?

16. (a) Who was their King, and when did the name "Jeshurun" apply to them? (b) What command and arrangement did Jehovah give against a divided worship?

place where God caused the tabernacle to be located, thither the twelve tribes must go up and worship Jehovah regularly. Moses said: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. . . . But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD [Jehovah]: and ye shall rejoice before the LORD your God, . . . in the place which the LORD shall choose in one of thy tribes."—Deut. 12: 8-14.

<sup>17</sup> In due time the God of Israel chose the final location at which to place his name and whither the people should assemble for worship and also for judgment before the supreme court of the nation. He used his anointed one, the visible king among them, to acquire the location. How? After the Philistines' defeat of the Israelites at Shiloh, where the tabernacle had been situated, the ark of the testimony was without a permanent location for many years. The Israelites had not fulfilled the Lord's orders to a completion to rid the Promised Land of all its Canaanite religionists, and the demon-worshipping Jebusites still continued in part possession of the city of Jerusalem. (Josh. 15: 63; Judg. 1: 18, 19) Then Jehovah chose him a "man after his own heart", David, whose name means "Beloved", and him the Lord caused to be anointed to the kingship. After reigning for seven and a half years in Hebron, David, under God's guidance, assaulted the portion of Jerusalem occupied by the heathen Jebusites. Though they were strongly entrenched and fortified, "nevertheless David took the strong hold of Zion: the same is the city of David. . . . So David dwelt in the fort, and called it the city of David." (2 Sam. 5: 4-9) Jerusalem being now the residence of the king and where he dealt out judgment with equity and justice, it became the seat of the throne, the capital or chief city of the nation of Israel. There David "sat on the throne of Jehovah as king", "ruling in the fear of God." (1 Chron. 29: 23, *Am. Rev. Ver.*) A royal Theocracy it was.

<sup>18</sup> Jerusalem became crowned with glory when David had the ark of the testimony removed from the temporary abiding-place and brought to the city and placed in the tent he pitched for it on the height of Mount Zion, the city of David. During the reign

of his son Solomon that tent was superseded by a glorious temple built upon the adjoining mount of Moriah in Jerusalem. When dedicating this house of God Solomon prayed to Jehovah: "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place."—2 Sam. 6: 1-19; 1 Ki. 8: 1-29.

<sup>19</sup> After King David had located the ark of the testimony within Jerusalem's walls and near his palace, Jehovah God made with this faithful Theocratic ruler the covenant for the kingdom. When the fullness of God's time was come, over a thousand years later, the Lord established that royal covenant with Christ Jesus, "which was made of the seed of David according to the flesh" and who was therefore called "the son of David". (2 Sam. 7: 1-29; Rom. 1: 3; Matt. 1: 1; Luke 22: 28-30) Amid the tumultuous throng Christ Jesus rode the ass into Jerusalem and went to the temple and presented himself as King of God's covenant people. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest!"—Matt. 21: 1-16.

<sup>20</sup> King David, therefore, was a type of the everlasting King, the resurrected and exalted Christ Jesus, whom Jehovah God placed upon the throne of The Theocratic Government in A.D. 1914. Jerusalem the faithful was typical of that strong and stable Government. No mere global or supernational government is that, but it is the capital organization of all the universe. It has come forth from the womb of Jehovah's universal organization of holy creatures, over whom it thereafter reigns. As it is written: "Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Jehovah God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [including its postwar period of global government], but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—1 Pet. 3: 21, 22; Eph. 1: 20-23.

<sup>21</sup> The temple built by Solomon on Mount Moriah was also typical, adumbrating a far more glorious

17. After what succession of events did Jehovah God provide the city where he chose to put his name?

18. How did Jerusalem become crowned with glory through the action of David and of Solomon?

19. After locating the ark on Mount Zion, what did God make with King David, and who is rightfully called "the son of David"?

20. Whom did David typify, and why is the strong and stable Government no mere global or supernational government?

21. (a) Of what was the temple built by Solomon typical? (b) When and by whom was the Chief Corner Stone thereof rejected? and, nevertheless, what continues on?



temple of Jehovah God, an everlasting spiritual temple in which he dwells by his spirit. Christ Jesus is the Chief Living Stone thereof, being both its Foundation and also its crowning Chief Corner Stone. The other "living stones" of the temple are the members of the body of which Christ Jesus is the Head. They are his faithful followers who consecrate themselves to the Lord God and are begotten of Him to the adoption of sons of God. They are called to the Kingdom with Christ Jesus and anointed and thereafter prove faithful unto death. (1 Pet. 2:5-9; Isa. 28:16; Ps. 118:22-26) These make up "the church, which is his body", and are his brethren. Christ Jesus, the royal Messenger of Jehovah, came to the temple in A.D. 1918 and was laid in the complete sense as the "head stone of the corner". The postwar builders of this world rejected him in favor of their League of Nations or isolationist politics. That fact, however, made no difference as to Christ's position in the temple and did not obstruct his work of judgment. First he judges "the house of God", or the "living stones" of the temple; thereafter he judges all the nations that rejected him.—1 Pet. 4:17; Matt. 25:31-46.

#### INVITATION TO ASSEMBLE

<sup>22</sup> When the King came to the temple in 1918 to begin judgment at the house of God, his consecrated, spirit-begotten followers on earth were "hated of all nations". The reason? They preached the name of Christ as the Rightful Ruler of earth and announced his kingdom as having been established in 1914, and refused to participate in the conflict then raging for world domination. Disturbed, the political, commercial and religious elements of the nations conspired against them, interfered with their public proclamation of the Kingdom, and scattered these Christians who were in line for a place in the spiritual temple of Jehovah. But not for long! The "dispensation", or administration, of the fullness of times had begun in 1914, and, instead of scattering, it was Jehovah's will "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him". (Eph. 1:9, 10) Hence, to fulfill God's irresistible purpose, Christ Jesus on his throne at the temple sent forth his holy angels and began to gather the scattered and disorganized remnant of faithful ones.

<sup>23</sup> As the historical data show, the gathering to the assembly began in 1919, shortly after the halt of World War I, although the assembling took on an added impetus or stimulus in 1922. It is at

this point of time that Psalm 122 begins its fulfillment. It opens with the expression of rejoicing: "I was glad when they said unto me, Let us go unto the house of Jehovah." (Ps. 122:1, *Am. Rev. Ver.*) The scattered and disassembled members of the faithful remnant are the ones here speaking. These sons of God realized that though their hearts had not wavered from the Lord, yet they had displeased him in that they had yielded to the opposing pressures of the World War times and had therefore fearfully slacked their hand in His kingdom service. The Kingdom was here, was begun, and yet they had been silent about it or not as courageously vocal in advertising it as that Grandest of governments deserved. Now, in 1919, the Father of mercies, by his King at the temple, extended the invitation to them that, if they would assemble to his true worship and active service, his disfavor would pass and he would approve them in the judgment test. As it was foretold, at Isaiah 12:1: "And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

<sup>24</sup> The invitation from the God of all comfort and by his King on the throne of judgment was extended through a visible agency, the Watch Tower Bible and Tract Society, and particularly by means of the magazine *The Watchtower*. No credit is given to human creatures therefor; it was solely due to God's tender mercies and according to his choice of what instrument was worthy and ready to his use. Forth went the invitation, like the sound of a great trumpet from heaven, to those under judgment as God's elect. (Matt. 24:31) Be not afraid, it bade them, but be ever bold and fearless like the prophet of old, Elisha, in the face of a hostile world. It invited them to resume the Lord's service and pointed them to the new opportunities and the new instruments with which to serve. It reminded them that the Kingdom, the Holy City, is established, and it beckoned them to the great publishing work ahead in which they should be used as advance publicity agents of God's King and kingdom. It exhorted them to unite in the worship of Jehovah God at his temple by actively serving as his witnesses and praising his name to the peoples before he shows his almighty power at the battle of Armageddon. It called for the assembling of every one of his consecrated, spirit-begotten servants together unto the work of the Kingdom publicity campaign. Such was markedly the form of the invitation from and after 1922, when the presence of Jehovah's kingly Messenger at the temple was discerned and announced and when the clarion call went forth: "Advertise, advertise, advertise the

22. At 1918 how and why was the hatred of all nations expressed against Christ's followers, and why were they not permitted to remain scattered long?

23. (a) At what time did the assembly begin, and when does verse 1 of Psalm 122 find its application? (b) Who then uttered the words of verse 1, and why?

24. Through and by whom did the invitation go forth, and to what did it bid those invited?

King and his kingdom." All those who would be "living stones" of the temple must speak of the glory of Jehovah and of his lovely King and kingdom. —Ps. 29: 9.

<sup>25</sup> Those who panted for God and his active service as the hart panteth after the refreshing waterbrooks rejoiced at the invitation. "Let us go unto the house of Jehovah," they cried exultingly; and as others heard their shouts and learned their destination they joined them. They let no personal affairs at home or in secular business tie them down and hold them away. They did not turn a deaf ear and with selfish eyes look upon the worldly opportunities of the peace period and engross themselves in the politics, big business and religion of postwar reconstruction. They set their faces toward the New Jerusalem, saying: "This one thing I do," and, "To the house of Jehovah we go!" (*Young; Rotherham Pss.*) Eagerly and gratefully they renewed their efforts in the Lord's service of 'preaching this gospel of the Kingdom in all the world for a witness unto all nations'. This they made their first concern, and cast their fear of the enemy to the winds and feared only Jehovah God. Christ Jesus judged them as approved and gathered them to himself at the temple; and Jehovah poured out his spirit of anointing upon all such faithful and approved flesh. (Joel 2: 28, 29) He set them to work at the temple as his witnesses and gave them the "new name", to wit, "Jehovah's witnesses." Gladly Christ Jesus the King associated them with himself in the covenant for the Kingdom. —Isa. 62: 2; Rev. 2: 17.

#### COMPANIONS

<sup>26</sup> Back in 869 B.C. when King Hezekiah cleansed the neglected temple at Jerusalem and sent out the invitation to all of the twelve tribes of Israel to attend the passover celebration at the temple, not only the faithful Jews came up, but also many non-Jews of good-will, "strangers." There was a great multitude of them among the twelve tribes. The "strangers that came out of the land of Israel, and that dwelt in Judah", rejoiced with the Jews. As the companions of such they availed themselves of what privileges were theirs in the worship and service of Jehovah. (2 Chron. 30: 25) The invitation sent out served as a judgment test and caused a division among the people. Many rejected Jehovah and his anointed King when the bearers of the invitation came, and "they laughed them to scorn, and mocked them". (2 Chron. 30: 5-10) Nevertheless, the God-fearing Jews and their "companions", the "strangers" of good-will, came up to the temple. All together and in unity they had such a time of rejoicing as had not

been since the temple's dedication: "for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Such prosperity followed the assembly, and such generosity was enkindled in the faithful, that there was a superabundance at the temple and King Hezekiah arranged for the orderly and regular distribution of the surplus among the faithful temple servants. A far-reaching action against religion followed, and later the Assyrian menace and threatened assault on Jerusalem were frustrated by a havoc-working judgment-act of Jehovah God upon the invaders, and the peace and prosperity of Jerusalem continued. —2 Chron. 30: 11-27; 31: 1-20; 32: 9-23.

<sup>27</sup> Just so it has been since the Lord came to the temple in 1918 and cleansed it and invited the faithful remnant to the temple work. Having begun judgment at the house of God, he proceeds to gather all the nations of earth before his throne of judgment, by means of the Kingdom message which the faithful remnant of the temple class deliver to all nations as a witness. According to their acceptance or rejection of the witness the great "Son of David", Christ Jesus, judges the individuals of such nations and separates them as a shepherd does the sheep from the goats. The "sheep" class do good to the remnant of Jehovah's witnesses, and the Judge gathers them to the right of his throne and makes them the companions of the remnant. These were prefigured by the "strangers" of good-will that came up to the feast and worshiped Jehovah. They join the remnant in giving the Kingdom witness.

<sup>28</sup> Now the psalmist pictures the pilgrims as arrived at the Holy City and standing within its mighty walls and among its dignified palaces. He speaks for them: "Standing are our feet, within thy gates, O Jerusalem!" (Ps. 122: 2, *Roth.*) The remnant of spiritual Israelites, and their earthly companions of good-will, are all "strangers and pilgrims" to this present evil world and are en route to the righteous New World, just as Abraham, Isaac and Jacob and the other faithful men of old were. (1 Pet. 2: 11; Heb. 11: 13) The remnant, being approved and anointed and taken into the Kingdom covenant, are made a part of the Theocratic organization, and their "citizenship is in heaven", the "new heavens", "the holy city, new Jerusalem." (Phil. 3: 20, *Am. Rev. Ver.; Roth.; Rev. 21: 2*) Their earthly companions, the Lord's "other sheep", consecrating themselves to Jehovah God through faith in Christ Jesus, take refuge under His Theocratic organization and thereby come under the protection of The Theocracy, the New Jerusalem. Both remnant and companions ap-

25. How did such ones respond, and, in turn, what action did Jehovah God and Christ Jesus take toward them?

26. Who responded to King Hezekiah's invitation to the temple celebration, and how did prosperity and peace follow uninterrupted?

27. How has there been a like judgment and separation since 1918?

28. Where does the psalmist next picture the pilgrims as standing, and by what course do the remnant and the "other sheep" gain such favorable standing?



precipitate the privilege of having their feet stand on the solid Rock, the Foundation of the New World, and they are determined to let nothing sweep them off their feet away from the Theocratic Government of the New Jerusalem.

#### STRONG, COMPACT GOVERNMENT

<sup>29</sup> The longer the remnant and the "other sheep" abide within Jehovah's service arrangements and study his revelations of truth, the more they marvel at the strength, glory and righteousness of The Theocracy under Christ Jesus. The psalmist represents them gazing about with delighted eyes, drinking in the distinctive things about the New Jerusalem, and exclaiming: "Jerusalem! she that hath been built up a veritable city, joined for her part into a unity: whither have come up tribes, the tribes of Jah—a testimony to Israel—to give thanks to the name of Jehovah. Surely there have they placed seats for justice! seats for the house of David!" —Ps. 122: 3-5, *Roth. Pss.*

<sup>30</sup> Glance aside momentarily to the proposed global government, that super-national agency which the leaders of this world advocate for and hope to set up after the total war for world domination. It plans to combine religion within itself as the chief binding element therein and to back itself up and stabilize itself with an international police force. The deceived peoples of earth will be awe-struck at the seeming invincibility of that global ruling power. Yet, when such demon-controlled "abomination of desolation" pits its strength and might against The Theocratic Government at the battle of Armageddon, the peoples will see their idol of worship desolated suddenly and destroyed with amazing speed and ease by Jehovah's Theocratic Strong Government. Its Anointed King said long ago not in vain: "All power is given unto me in heaven and in earth." No government that the Devil can yet contrive to set up over earth can be stronger than that of "the house of David". It is the Government of which the prophet Daniel was inspired to say: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44) The God of heaven bids his consecrated ones to fix their eyes upon The Theocracy and to be impressed with what His Word says about its invulnerable strength and protective power. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider

her palaces; that ye may tell it to the generation following." (Ps. 48: 12, 13) So viewing The Theocracy, the "pilgrims and strangers" put trust in it and flee to it for refuge, and rely upon no postwar global government.

<sup>31</sup> Ancient Jerusalem became unfaithful through adopting religion, and fell and was trodden down of the Gentiles. (Luke 21: 24) The New Jerusalem, which God has made the seat of the real and everlasting Theocracy, shall never have Gentile heel press down upon it. The "times of the Gentiles" ran out and ended at the birth of The Theocracy, in 1914. The Gentile powers, hanging on doggedly to their dominion of the earth, first setting up a League of Nations and now, shortly, forming a postwar association of nations in opposition to the Theocratic rule of the earth, face annihilation in the battle of Armageddon. Since 1918 they have made assault after assault upon the visible representatives of The Theocracy, Jehovah's witnesses and their companions; but these have closed their ranks with the worship of Jehovah God as the binding tie. The line holds! The enemy aggressions fail to dent their unity or to wear out the strength of their devotion to Theocratic rule or to stop the "strange work" of witnessing to Jehovah's name and kingdom.

<sup>32</sup> By the great Organizer of The Theocracy the faithful have been built up, unified and organized "as a city that is compact together", "a true city all joined together as one" (*Roth.*). In such unity in Christ lies strength. "A threefold cord is not quickly broken." (Eccl. 4: 12) The remnant are exhorted to be always "endeavouring to keep the unity of the spirit in the bond of peace". (Eph. 4: 3) Resisting religion and its divisive force they shall be able to do so, by God's grace. There is no room for religion in The Theocracy. As faithful Jerusalem contained the temple and was the capital seat of Jehovah's worship, so The Theocratic Government incorporates within itself the faithful worship of the Most High God. Verily, the glorified temple class under Christ Jesus the Head are none other than the members of the Government itself.

<sup>33</sup> The spiritual remnant of Jehovah's witnesses have been gathered to Christ Jesus at the temple. This is manifest from their obedience to him and his example and by their world-wide unity with him in their Father Jehovah's work. This is the accomplished fact described by the psalmist as respects Jerusalem: "Whither have come up the tribes, the tribes of Jah, a testimony to Israel, to give thanks

31. Why was ancient Jerusalem trodden down of the Gentiles? and what success do the assaults of the Gentile powers have against the visible representatives of the New Jerusalem?

32. By whom have the faithful ones been unified compactly, and by exercising what do they succeed in resisting divisive forces?

33. How is the fact that the remnant have been gathered to the temple manifested, and how does unity exist there among all members of the temple class?

9. At what do these marvel, and how does the psalmist word their expressions?

0 (a) At the showdown, how will the proposed global government and the Theocracy compare in strength and power? (b) To what inspection does Jehovah invite his consecrated ones, and to what course does it compel them?

unto the name of Jehovah." (*Roth.*) When the Lord came to the temple for judgment, faithful Christians, from the apostles on down till then, had proved faithful unto death and were sleeping in Jesus. Then he raised them from the sleep of death to life in the spirit with him in the heavenly New Jerusalem. The remnant yet left on earth to do the finishing up of the witness work are judged, approved and anointed, and taken into the temple to "give thanks unto the name of Jehovah" throughout all the earth. Though Christ Jesus and the resurrected body members are in the invisible heavenly realm and the faithful remnant are still in the flesh on earth as witnesses, yet they are all in unity at the temple, and Christ Jesus is the invisible Leader and Commander of the temple work according to Jehovah's will and purpose.

"All such are Israelites after the spirit, "the Israel of God." Hence they were foreshadowed by the faithful of the twelve tribes of Israel that came up to the temple and whom the psalmist calls "the tribes of Jehovah". Christ Jesus, by a symbolic vision, foretold their gathering, at Revelation 7: 4-8, and disclosed their total number as 144,000. Then he caused the apostle John to see a vision of their assembly with Christ Jesus, "the Lamb of God," at the temple on Zion; and John wrote: "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Then telling of the harmonious sound of the witnesses giving praise to Jehovah's name and kingdom, John continues: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14: 1-3.

"The Government of the righteous new world is no system of rule deriving its existence and power from the consent of the governed people. It does not rise up from the earth by the creative powers of men's hands and brains. It comes down from heaven, from God, and hence is Theocratic. Jehovah God is the Supreme Head thereof, and under him Christ Jesus is "Lord of lords, and King of kings". His 144,000 body members who suffer with him and are faithful unto death are called to reign with him as such "kings". Wherefore the apostle John writes of Him and his associates thus: "The prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath

made us kings and priests unto God and his Father." —Rev. 1: 5, 6.

"John speaks of the unswerving efforts of those kings to bring glory only to God's kingdom, and tells of the blessings that the Theocratic Government will bring to the Lord's "other sheep" who take their stand for the Kingdom out of all the nations. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."—Rev. 21: 1, 2, 24-26.

"This vision agrees with the facts since 1918, that the Lord's "other sheep", the "strangers" of goodwill, hear the world-wide invitation to assemble and give allegiance to the New Jerusalem, The Theocracy, and that they respond to the invitation in multitude. The remnant under Christ Jesus have taken the lead on the highway cast up toward the Kingdom, and the "other sheep" hear the Good Shepherd's inviting voice and then join the remnant on the way of holiness, following with them as "companions" in service and in reproaches and suffering. Hence the companions, a great multitude of them, appear in the apostle John's vision, and he writes of them: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." —Rev. 7: 15.

"The invitation to assemble is "a testimony to Israel". It testifies to the remnant of spiritual Israel that the Kingdom is born and is operating amid its enemies, and that the remnant must gather themselves together into organized unity under the King Christ Jesus to publish the Kingdom. They must declare how it will vindicate Jehovah's name and inflict vengeance on all opposing nations and governments. So doing, they "give thanks to the name of Jehovah". Thanksgiving is stated to be the express purpose of the assembling. To his name, which stands for his purpose toward his creatures, they give thanks. They ascribe salvation and deliverance to no religious-political organization on earth. —Prov. 18: 10.

"The primary purpose of the Kingdom is to do

34. How are such ones "the tribes of Jehovah", how many are they, and how does the apostle John describe their gathering to the temple?  
35. Why is the righteous Government not a democracy? and who is the supreme head thereof, and what is the one next under him called?

36. What does the apostle John show concerning the "kings of the earth" and the "nations" with respect to the New Jerusalem?  
37. How does this vision agree with the facts since 1918 as to the "companions" of the remnant?  
38. How is the invitation to assemble a "testimony to Israel", and to what are thanks given?  
39. What is the Kingdom's primary purpose, and what shows that its judgments are already abroad in the earth?

justice to Jehovah's universal domination against all ambitious power-grabbers and opposers and to vindicate His name against such enemies. In justice the Kingdom executes the sentence of destruction upon such "goats". The persons of good-will who the Judge on the throne decides are inoffensive, teachable and submissive "sheep" he delivers from the unjust oppressors and blesses with everlasting life and attendant good things. The Lord's judgments are already abroad in the earth. The "evil servant" class have been caught in their unfaithful course against the Lord and his brethren, and have been cast out of God's organization. The dividing of the nations as "sheep" and "goats" is proceeding. Hence those who inspect The Theocracy in the light of these judgments make comment, saying about it: "For there have sat thrones of judgment, thrones of the house of David."—Ps. 122: 5, *Young*.

"The assembled ones rejoice at the present judgments of the Lord and at the prospect of coming judgments at Armageddon by his judicial Vindicator, the Greater David or Beloved One, Christ Jesus. They exclaim: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15: 3, 4) The body members who are called to sit with Christ Jesus in his heavenly throne are privileged while on earth to declare his recorded judgments against the Kingdom foes, and thus "to execute upon them the judgment written: this honour have all his saints".—Ps. 149: 9.

#### PRAYER FOR WHOSE PEACE AND PROSPERITY?

"Let those religious clergymen who now take sides politically in the global conflict between "the king of the north" and "the king of the south" pray for their favorite. Jehovah's witnesses will pray for the non-political government to whose support and service they have assembled, namely, the New Jerusalem, The Theocracy. For its prosperity, for the advancement of its interests on earth, and for its early victory in vindication of God's name, they pray. They are exhorted thus to pray: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Why does the Psalmist-King bid them so to pray? "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD [Jehovah] our God, I will seek thy good."—Ps. 122: 6-9.

"Such exhortation unto prayer for Jehovah, "the King of Eternity," to rule successfully and prosperously by his Anointed King Christ Jesus is in harmony with a like exhortation through the apostle Paul, at 1 Timothy 2: 1-8, reading: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN [who will gain life in the new world which God so loves]; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have ALL MEN to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for ALL, to be testified in due time. . . . I will therefore that MEN pray EVERY WHERE, lifting up holy hands, without wrath and doubting." We pray thus for the advancement of God's work.

"By such prayer we show our heart's desire and are reminded and stimulated to act in keeping with our prayer. We must work for the peaceful, unified and prosperous condition of the visible part of Jehovah's Theocratic organization and for the companions associated therewith, the "other sheep". That is the part of the organization yet exposed to the enemy's fire, interference and persecution. It therefore needs our prayers. Christ Jesus prayed for such (John 17: 17-26); and Jehovah by Christ Jesus will answer the heartfelt prayer of his assembled ones. The assembly will result in spiritual prosperity, peace, and approved line of action for them. The assembly is not yet complete. An unnumbered multitude yet waits to hear the invitation to go up to the house of Jehovah God, and in that behalf Jehovah yet keeps open the way to extend them the invitation.

"In harmony with our prayers, may we observe peace and unity among ourselves. As we pray for prosperity, we should work for and expect an advancement of God's "strange work" till it is done. Because The Theocracy worships Jehovah God and because it works for the extending of his worship to include all available "men of good-will" among His worshipers, we will unselfishly work on in the interests of The Theocracy, with the zeal peculiar to His house of worship. As the Great Psalmist Christ Jesus says: "For the sake of the house of Jehovah our God I will seek thy good." (Ps. 122: 9, *Am. Rev. Ver.*) YOU ARE INVITED TO THE ASSEMBLY UNTO HIS THEOCRACY, IN COMPANY WITH HIS "FREE NATION".

40 At beholding such judgments, what do the assembled ones exclaim, and what privilege too do they enjoy in connection therewith?

41 For whom do the religious clergymen pray, and for whom do Jehovah's witnesses now pray as exhorted?

42. With what apostolic exhortation to prayer does the above harmonize?

43 Why must we pray for our brethren and our companions' sake, what must accompany such prayer, and what will result from our assembly?

44. In harmony with our prayers, what should we observe and do, and what invitation do we join in giving?

## "FREE NATION'S" THEOCRATIC ASSEMBLY

**A**UGUST 20 to 22, inclusive, are the dates of what promises to be the outstanding gathering of Christians for 1943. Ever since the announcement of it several months ago as a bright future prospect, the witnesses of Jehovah and their companions have been lifting their hearts to Almighty God in prayer that he will guide in the preparations, arrangements and events of this assembly. It is his will that his people and "strangers" of good-will meet together in general assembly for worship, instruction and service, particularly in a time of crisis such as at present. (Heb. 10:25) And he has thus far answered these prayers of his people because in harmony with His will.

It is therefore our pleasure to announce to all lovers of freedom who are of good-will toward God's Government of his free nation that the "Free Nation's" Theocratic Assembly will be held on the above days.

It is agreed, even by the highest executive of this land, that the spiritual interests of the people should not be impaired, neglected or interfered with during this period of war against totalitarian aggressors; only that certain national regulations be complied with so as not to hamper "Caesar" in the conduct of this conflict for the "four freedoms", of which freedom of worship is one. Properly this has been taken into consideration in making the Assembly arrangements. So, in view of the conditions prevailing throughout the land, instead of having a general assembly convening at one common point, as in years gone by, the "Free Nation's" Theocratic Assembly will be spread over 100 cities from coast to coast, with Minneapolis, Minn., as the key city. This will reduce the amount of required travel to Assembly points to a minimum, and will therefore add no undue strain to the already crowded transportation facilities. It makes the Assembly accessible to many thousands not financially situated or unencumbered to journey over long distances to a general convention. Besides, thousands of God's people have specially arranged their vacations to take in the time of this Theocratic gathering. Cities in many foreign countries will likewise participate in this Assembly which transcends all national boundaries fixed by men.

It will be an Assembly without parallel in its uniqueness. This is the first time that so many cities of America are to be linked together with the key city by telephone cables and to share thus in a uniform program of events. The president of the Watchtower Bible and Tract Society will attend the key assembly at Minneapolis. From its platform he will regularly each afternoon of the three days address the assembled hosts of the Lord on subjects of most timely interest and of instant importance. Specially important will be the keynote speech which he will deliver Friday afternoon, August 20, the opening day; and it is desired that as many as possible avail themselves of hearing this at all Assembly points.

A grand program of events and activities has been arranged for, and which will be identical at all gatherings. The link of uniformity between them will therefore be more binding and unbreakable than the network of telephone lines. Everything will work up to a grand climax for Sunday, August 22, at 3 p.m., Central Time, when the

Society's president is scheduled to speak over the great telephonic system, as well as to the visible audience in Minneapolis, on the subject "Freedom in the New World". We are assured by him that the public address thus entitled is not to smack of political propaganda of any kind, but will be an enlightening and courageous expression of truth for the comfort now of all "men of good-will". The most multitudinous gathering of lovers of truth and life ever to assemble at a Theocratic convention is expected to turn out to hear this thrilling subject discussed. We hope you will be at the Assembly to hear this, and not you alone, but all your kinsmen and friends of good-will, having a hearing ear.

This announcement is accordingly published as an invitation to all subscribers and readers of the *Watchtower* magazine to attend the entire three-day "Free Nation's" Theocratic Assembly. Admission to all sessions is free to all those who love God and who are seeking His way of life everlasting in the New World. Come, be instructed, edified and filled with light, joy and hope, and, if inclined, take a personal part in the activities of the Assembly, especially the advertising of the public address of Sunday. The trouble it costs you to surmount any difficulties and obstacles apparently in your way will be far more than compensated for by the benefit you will receive, preparing and strengthening you to face the immediate future with revived courage, increased determination for truth and right, and broadened prospects of a life worth gaining.

Do not lose sight of it: with demon forces unseen and totalitarian forces relentlessly striving to drag all mankind down to utter destruction at the world catastrophe of Armageddon, the care of your spiritual interests is the most essential life-concern to you and those you love and can help. The battle of Armageddon can not be sidetracked; all nations are remorselessly marching nearer and nearer to it, and all we can do is to prepare to pass through it with strength and help and protection which lies not within ourselves, but in Jehovah God.

Just one illustration from the Scriptures on the properness of such a course. In the days of King Jehoshaphat, the great-grandson of Solomon, the forces of demonism and totalitarian oppression combined together and marched to the invasion of the land of Judah, and with the holy city of Jerusalem as their objective. Although Jerusalem was quite well protected, King Jehoshaphat did not trust to these natural or artificial defenses of the city for deliverance from the advancing hosts of Moabites, Ammonites and dwellers of Mount Seir. He saw the fight impending was one of greater magnitude and of higher implications than that of meeting the fire of the enemy with fire. He saw that the spiritual interests of the Theocratic nation of God's witnesses were involved. Under the pressures of the war which was thrust upon him and the nation unwanted, what did King Jehoshaphat do?

The king issued a nation-wide call for an assembly of all the people to the city of Jerusalem, where Jehovah God had placed his name. Men, women, children and babes in arms came, in their many thousands, either trudging along the jammed roads or by what means of slow and rapid transportation were then at hand, to the general assembly.

Jehovah's anointed representative, King Jehoshaphat, gathered them to the temple of Jehovah's worship, on Mount Moriah. There he led them in a national supplication to the Most High and Almighty God, that Jehovah God would halt the forces of the enemy, and vindicate his own holy name, and that their nation might remain free. You may read the king's prayer, at 2 Chronicles, chapter 20.

The general assembly of Jehovah's typical Theocracy was rewarded and blessed. Right there at the temple the divine instructions came, in the hearing of all the men, women and children, and told of early and certain victory over the oncoming hordes of demonism and enslavement. At this, supplication turned to joy and praise; and the next day the great assembly marched forth fearlessly from

Jerusalem and saw the defeat and complete annihilation of the foes, without any physical combat on their part. Besides the spoils of the battle which Jehovah God fought for his people, the nation received an inestimable spiritual uplift and benefit, and the nation stayed free and prospered all the days of King Jehoshaphat. The account of this was recorded and preserved for our right counsel and guidance now. We are wise to follow it in this day of world crisis.

That you may choose the Assembly point nearest and most convenient for you to attend, we publish herewith the names of all the cities in America and the address of each local Watchtower Convention Committee. For further information, concerning rooms and other local arrangements for your care, get in touch with the committee.

#### CONVENTION CITIES, CONVENTION COMMITTEE ADDRESSES, AND AUDITORIUMS

In all instances address Watchtower Convention Committee. Committee address appears on the first line below the name of the city. Following that is the Convention auditorium and its address:

<b>MINNESOTA</b> Key City: Minneapolis 2013 Washington Ave. N Minneapolis Auditorium, Grant & Third Ave. S. Cities to be tied in: <b>ALABAMA</b> Birmingham c/o Fraternal, 2213 1/2 Third Ave. N. Fraternal Hall, 2213 1/2 Third Ave. N. Birmingham (Colored) Masonic Temple, 1630 Fourth Ave. N. Masonic Temple, 1630 Fourth Ave. N. Mobile 1407 St. Stephens Road Kingdom Hall, 1407 St. Stephens Road Mobile (Colored) Sisterhood Hall, 365 N. Scott St. Montgomery 2 S. McDonough St. The Arena, 407 Lee St. Montgomery (Colored) Tullibody Auditorium, State Teachers College	<b>Pueblo</b> 2515 Pine St. Erickson Hall, Evans and Northern Aves. <b>CONNECTICUT</b> New Haven 47 Wharton St., West Haven Fraternal Hall, 19 Elm St., New Haven <b>DISTRICT OF COLUMBIA</b> Washington 1603 Massachusetts Ave. NW Turner's Arena, 14th & "W" Sts. NW. <b>FLORIDA</b> Jacksonville 1418 Liberty St. Friday Musicale Auditorium, 645 Oak St. Jacksonville (Colored) Kingdom Hall, 318 West State St. Miami 1819 N. W. 19th Ave. Biscayne Temple, 120 N. W. 15th Ave. <b>GEORGIA</b> Atlanta 203 Spring St., N. W. Municipal Auditorium Ballroom, 30 Courtland St. Atlanta (Colored) Kingdom Hall, 292 1/2 Edgewood Ave., N. E. Savannah 318 East 36th St. Kingdom Hall, 202 West Duffy St. Savannah (Colored) Odd Fellows Hall, 501 West Broad St. <b>IDAHO</b> Emmett 418 North Wardwell Emmetton Dance Hall <b>ILLINOIS</b> Decatur 342 Standard Office Bldg Kingdom Hall, 316-1/3 N. Main St. <b>INDIANA</b> Evansville 1221 Marshall Ave. Kingdom Hall, 3rd & Court Sts. Indianapolis 2126 E. Michigan St. Pensy Gym, 71 S. State St. South Bend 303 1/2 S. Michigan St. Indiana Club, 320 W. Jefferson Blvd. <b>KANSAS</b> Wichita 824 McCormick Kaliko Kat Dance Pavilion, 3100 S. Broadway <b>KENTUCKY</b> Louisville 4320 S. First St. Labor Temple, 515 E. Broadway St. <b>LOUISIANA</b> New Orleans 333 Carondelet St. Carpenters' Auditorium, 836 Carondelet St. New Orleans (Colored) San Jacinto Club, 1422 Dumaine St.	<b>Shreveport</b> 216 Jordan St. Municipal Mem'l Aud., Grand Av. & Milam St <b>MAINE</b> Bangor c/o Lucille Quinn, Rte 3, South Brewer I. O. O. F. Hall, 43 Park St., Bangor <b>MARYLAND</b> Cumberland 107 S. George St. Queen City Hotel Ballroom, Queen City Sidewalk Salisbury P. O. Box 608 I. O. O. F. Hall, 132 E. Main St. <b>MASSACHUSETTS</b> Boston 65 St. Botolph St. Symphony Hall, Huntington & Massachusetts Av Springfield 146 Parallel St. Vasa Hall, 35 Alden St. <b>MICHIGAN</b> Detroit 1276 Nineteenth St. Cass Tech High School, Verner H'y & Sec'd Blvd Grand Rapids 506 La Grave Ave., S. E. I. O. O. F. No. 11 Hall, 316 North Ottawa Ave <b>MISSISSIPPI</b> Vicksburg c/o Ace Club, Rte 2 Ace Club, Intersection of Highways 80 & 3 Vicksburg (Colored) Colored Y.M.C.A., Jackson St. <b>MISSOURI</b> Kansas City Studio Building, 9th & Locust Athenaeum, 900 E. Linwood Blvd St. Louis 3624 Pine Gr. Av., Pine Lawn [St. L.'s assembly] Jeffia Halla, 2354 Lafayette Ave., St. Louis Springfield c/o Smith, 927 Cherry Pipkin Junior High School, 1101 Boonville St. <b>MONTANA</b> Butte 423 S. Main St. Old Butte Public High School, Park & Idaho Sts <b>NEBRASKA</b> Grand Island 1424 W. 4th St. Liederkrantz, 403 West 1st St. <b>NEW HAMPSHIRE</b> Manchester 1081 Somerville St. I. O. O. F. Building, 83 Hanover St. <b>NEW JERSEY</b> Newark 64 Willoughby St. Newark Opera House, Washington & Court Sts <b>NEW MEXICO</b> Albuquerque 4130 N. Second St. Chano's Mexican Cafe, 3879 West Central Av
--	--	--

<b>NEW YORK</b> Binghamton 785 Riverside Drive, Johnson City Masonic Temple, 66 Main St. <b>Buffalo</b> 545 Elmwood Ave. Memorial Auditorium, Lower Terrace & Main St. Mount Vernon 23 Monroe St. Westchester Woman's Club, 110 Crary Ave. <b>New York</b> 101 Henry St., Brooklyn Royal Windsor, 69 W. 66th St., New York, N. Y. Schenectady 368 Kenmore Ave. Sons of Italy Hall, 123 S. Ferry St. Syracuse 1265-7 W. Genesee St. Lloyd Building, 529 North Salina St. Watertown 1109 State St.	<b>Portland</b> 25 N. W. 18th St. Norse Hall, 111 N. E. 11th Ave. <b>PENNSYLVANIA</b> Allentown 527 N. 6th St. Allentown Fair Grounds, 17th & Chew Sts. Bradford 8 Bishop St. Ertz & Joseph Auditorium, 39 Mechanic St. Erie 11 West 8th St. Masonic Temple, Peach & 8th Sts. Harrisburg 619 Emerald St. Chestnut Street Auditorium, 223 Chestnut St. Philadelphia c/o Miss Frances Jones, 6855 Oxford Ave. Town Hall, Broad & Race Sts. Pittsburgh 553 Lincoln Ave. Syria Mosque, Bigelow Blvd.	<b>Houston</b> 2005 Brentwood Kingdom Hall, 2003 Harold Houston (Colored) I. L. A. Union Hall, 1304 Schwartz San Angelo 1502 N. Magdalen St. "The Hangar," U. S. Highway 67, West San Antonio 134 Devine St. San Pedro Playhouse, San Pedro Park Texarkana 1608 West 11th St. Kingdom Hall, 1409 W. 8th St. Wichita Falls 1601 Bluff Senior High School Auditorium, Ave. H & Bell
<b>NORTH CAROLINA</b> Asheville c/o Miller, 342 S. French Broad Ave. Asheville Auditorium, Haywood St. Raleigh P. O. Box 742 Hugh Morson High School, 301 E. Hargett St. Raleigh (Colored) Washington High School, 1000 Fayetteville St.	<b>RHODE ISLAND</b> Providence 259 Weybosset St. Elks Auditorium, 241 Washington St. <b>SOUTH CAROLINA</b> Columbia 1321 Sumter St. Columbia Township Auditorium, 1703 Taylor St. Columbia (Colored) 1313 Oak St. Carpenters Hall, Gervais at Heldt St.	<b>UTAH</b> Salt Lake City 338 West 1st South I. O. O. F. Hall, 41 Post Office Place <b>VERMONT</b> Barre 72 North Main St. Barre Municipal Auditorium, Seminary St.
<b>NORTH DAKOTA</b> Williston 803 West Broadway City Armory, 322 - 1st Ave., E.	<b>TENNESSEE</b> Chattanooga 212 Martin Road, North Chattanooga 5 Com'y Hall, Chat'ga Mem. Aud., 339 McCallie Av. Memphis 1086 Linden Hodges Field, Jefferson & Sommerville Sts. Nashville 715 - 16th Ave., S Community Playhouse, 2102 Belcourt Ave.	<b>VIRGINIA</b> Bristol 935 Hill St., Bristol, Tenn Thomas Jefferson School Auditorium, Mary St. Norfolk 1805 Goode Ave. Plaza Hall, 617 Colly Ave. Norfolk (Colored) Tent Hall, 1820 Church St.
<b>OHIO</b> Cincinnati c/o Otho Sennett, Route 10, Box 160, Sta. M Emery Auditorium, 1116 Walnut St. Cleveland 2515 Franklin Ave. Mus Hall, Cleve'd Pub. Aud., St Cl'r & E 6 Sts. Columbus 235 N. High St. Seneca Hotel Ballroom, 361 E. Broad St. Toledo 826 Western Ave. The Civic Auditorium, S. Erie St., at Nebr. Av. Youngstown 30 W. Princeton Ave. Stambaugh Auditorium, Fifth & Park Aves	<b>TEXAS</b> Amarillo 1900 Lincoln St Merchant Building, Tri-State Fairground Brownsville c/o Halley, 1312 S. E. Adams St Society Hidaigo Hall, S. E. Monroe & 15 Sts Corpus Christi 1226 S. Brownlee Blvd Kingdom Hall, 1226 S. Brownlee Blvd. Dallas 4815 Bryan St. Show Boat, N'west H'way, N'r White Rock Lake El Paso 2601 E. Yandell Blvd Kingdom Hall, 4021 North Piedras St	<b>WASHINGTON</b> Bellingham 2611 Lafayette St I. O. O. F. Hall, 1212 Commercial St. Spokane 1508 N. Monroe Ice Arena, 1407 N. Elm St. Tacoma 6808 S. Alder St Odd Fellows Temple, 508 Sixth Ave Yakima 1006 S. 22nd Ave Woman's Building, State Fair Grounds
<b>OKLAHOMA</b> Oklahoma City 217 W. Washington St Shrine Auditorium, Sixth & Robinson Sts. Tulsa 323 W. 2nd St.	<b>WEST VIRGINIA</b> Charleston 224 Morrison Bldg., 815 Quarrier St Municipal Auditorium, Virginia & Truistow Sts	<b>WYOMING</b> Casper 605 S. Park Ave Kingdom Hall, 826 East A St

## ESAU, DESPISER OF SERVICE PRIVILEGES

THE clergy of "Christendom" claim to be the favored ones of God Almighty. To listen to their self-exalting declarations one would think they were God's representatives and the custodians of his service in the earth. Are they? Do they represent God, and perform the service he has ordained? Are the activities of these clergymen in the designing of a postwar religious world the service work God assigns to Christians? The Scriptures give the answer to these questions, clearly identifying the true position of these men relative to His service, and foretell just what their relationship to him would be, and the end that awaits them. This is accomplished by the prophetic life history of a man, Esau.

Esau was born in 1860 B.C., and just prior to his birth Jehovah said to his mother, Rebecca: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than

the other people; and the elder shall serve the younger." (Gen. 25:23) Thereafter twin sons were born to Rebecca, the first coming forth red and covered with hair. Accordingly he was named "Esau", which means "hairy". The younger twin was named Jacob. His name was later changed to Israel by Jehovah God and he became the father of the Israelite nation. Esau was the progenitor of the nation of Edom.—Gen. 36:9.

Two events of prophetic significance stand out prominently in the life of Esau. One is cited almost immediately following the account of his birth, and shows his disdain for God's promised blessings. Esau was a man of the field and forest, followed a wild and adventurous life of his own choosing, and was noted as a "cunning hunter". Doubtless he slaughtered animals for sport, in violation of the everlasting covenant concerning the sanctity of life. Returning empty-handed from a hunting foray, exhausted, weak and



in need of food, he spied the quiet and industrious Jacob boiling some lentils. He said: "Feed me, I pray thee, with that same red pottage; for I am faint." Jacob responded, "Sell me this day thy birthright." Esau accepted the offer. He was unwilling to cling to his birthright if it entailed suffering and hardship. He would not be faithful unto the point of death, even though the birthright, in his case, carried with it the blessings of the Abrahamic promise. He swore by oath unto Jacob that he would relinquish his first-born rights in exchange for something to gratify his fleshly desires. He despised the service privileges of his birthright.—Gen. 25:27-34.

Jehovah God did not predestinate the lives of these two men; but he foreknew the course each one would take. They were used by him to picture nations, whose course he likewise foreknew. Jacob represents those that love and serve Jehovah; and such God loves. Esau prefigures the religious leaders of the nations called "Christendom", an unfaithful class who disregard God's commands and refuse to perform the service work incidental to the receiving of the Theocratic blessings they claim for themselves. This class God hates. (Rom. 9:13-15) Jehovah does not force his mercy and blessings of service upon those unwilling to accept them. Esau was in line for the birthright and special benefits of Jehovah, but he sold his birthright because of selfishness, counting it a thing of little value or desirability. He was living for what he could get out of life at the moment. God foreknew he would do this; hence the arrangement that Jacob should have the birthright. Likewise Jehovah foreknew the course the clergy of "Christendom" would take, and foretold their rejection by directing this prophetic drama centuries ago. Esau represents professed Christians who are such in name only, and who turn away from God's service privileges to follow their own self-seeking devices, thus, like Esau, making their belly their god.—Phil. 3:19; Rom. 16:18.

The second outstanding event in Esau's life also related to the birthright and its attending blessings. Although he had "sold out" his privileged status to Jacob, when the time came for his father Isaac to bestow the blessing upon the possessor of the birthright Esau was there to claim it. Having proved unfaithful to God, he would now break his oath-bound covenant with Jacob. His attempted usurpation of Jacob's blessing failed. Jehovah God, who had ordained Jacob to receive the blessing and to whom He later stated the Abrahamic promise, maneuvered affairs. Jacob received the blessing. (Gen. 27:6-29) As might be expected, modern-day religionists severely castigate the procedure adopted by Jacob and Rebecca on this occasion, and sympathize with the covenant-breaking Esau. Too, the clergy frown upon the course of integrity now adhered to by Jehovah's witnesses that they might have and hold God's blessing, and justify the derelict practices of religionists.

When Esau learned that Jacob had been blessed he "lifted up his voice, and wept". (Gen. 27:38; Heb. 12:16,17) Concerning religious pretenders to Kingdom blessings Jesus said that they "shall be cast out into outer darkness: there shall be weeping and gnashing of teeth". (Matt. 8:12) Such "cast out" ones wail bitterly and gnash their teeth against God's true servants, murder even entering into their hearts, thus proving their complete alliance

with Satan. (John 8:44) The spleen manifested against Jehovah's witnesses by the clergy who desert God's service for religio-political careers, and who, knowing in their hearts that they have lost God's favor and the witnesses have it, violently persecute and conspire in the death of the witnesses and their service work, was well pictured by Esau's reaction. "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." (Gen. 27:41) Twenty years later, when Jacob returned from Mesopotamia, whence he had fled to escape Esau, murder was still in the heart of the "cunning hunter".—Gen. 32:6.

Further evidence against Esau is his act of taking wives of the daughters of Canaan, the cursed one. (Gen. 36:2; 27:46; 28:1) This ensnaring relationship was avoided by his father Isaac, and likewise by Jacob. Association by God's servants with these devil-worshiping heathen women was contrary to God's will and led to the commission of spiritual adultery. (Ex. 34:15,16) The "Esau" class today profess to be servants of the Lord and a people taken out of the world for His name, but they commit spiritual adultery by having illicit relationships with the political and commercial elements of "this present evil world".—Jas. 4:4.

Esau left the promised land and built up his own inheritance in Mount Seir. He and his descendants established themselves there and possessed the land. Apparently Esau died in Seir, though the record does not say. So far as God's drama is concerned it is unimportant, for his descendants followed in his footsteps and were used to continue the picture of the faithless clergy, particularly the Roman Catholic Hierarchy.

"Edom" is the name given to his offspring. They were not pure Semitic stock as were the Israelites. Esau took two wives from the daughters of Canaan, and his other wife was a descendant of Hagar the Egyptian. Hence all the Edomites were children of an improper union between Esau and Hamitic women, and were of mixed blood. Atypical Edomites, the Roman Catholic Hierarchy and their clergy allies drawn from countless sects and cults, are a conglomerate lot banded together in inter-faith leagues which are united in only one thing, namely, to fight against the "Jacob" class. Once in line for the royal house of God, but having bartered away their privileges for selfish gain, they have been supplanted by those who count God's service precious above all else. Soured against Jehovah's faithful witnesses who obviously have the divine favor, they viciously persecute and cunningly hunt these true Christians by fomenting religious hatred and mob violence to separate them from their blessed service of the King. (Mic. 7:2) Jesuit cunning is particularly active in the hunt, especially in the form of governmental bans against the witnesses by Satan's earthly rulers.

As the Edomites perched high up in the cliffs of Mount Seir, a seemingly impregnable stronghold, so the pope, hierarchy, and other clergy exalt themselves far above the laity, the "common herd" that supports them. Their refuge and fortress is Satan's mountains or governments, the heads of which they call the "higher powers". Feeling secure, modern "Edom" boastfully asks: "Who shall bring me down

to the ground?" (Obad. 1-3) Jehovah God will do so. How? First, they are toppled from their lofty perch and brought low in the sight of all honest men by the persistent declaration of the truth of God's Word. (Obad. 4-8) That message, publicized by His witnesses, searches out the frauds of ecclesiasticism and exposes the "fifth column" activities of religionists against God and the common people of good-will. Then complete annihilation speedily follows at Jehovah's "strange act", Armageddon. It is sure, because foretold by the One who knows the end from the beginning.—Isa. 28:15-21.

Why does their destruction come? Obadiah 10 answers: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever." They rejoice when Jehovah's servants suffer for righteousness' sake, and egg on the political forces in fighting against God. (Obad. 11-14; Ps. 137:7; Ezek. 35:1-7) Even now they are absorbed in the building of a "new world order" to dominate the earth and to safeguard their religious interests

against the incoming new world of Jehovah's building. The religious foundation of their proposed "new order" is sand, and Jehovah, speaking of the efforts of the modern Edomites or derelict priests, declares: "They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." (Mal. 1:4; Matt. 7:26, 27) The Esau class and their works shall be as stubble before Armageddon's fiery judgments.—Obad. 18.

Edom always opposed Israel. The chief persecutor of Job, you will recall, was Eliphaz the Temanite, a descendant of Esau. David's enemy Doeg, and the Herod that had John the Baptist beheaded, were both Edomites. Edom as a nation was destroyed. King David brought Edom into subjection under the typical Theocracy. Later, sometime after the overthrow of Jerusalem, the destruction of Edom as prophesied by Jehovah was fulfilled in miniature. At Armageddon the complete fulfillment will come, when the antitypical Edomites are desolated for ever.

## FIELD EXPERIENCES

### TO UNDERSTAND "THE WATCHTOWER" (CALIF.)

"During the last three months I took a number of *Watchtower* subscriptions. I found that many of them just read it like any other magazine, or that it went over their heads. A few seemed to enjoy and understand *The Watchtower*. On finding *The Watchtower* seemed to be falling on stony ground I wondered why. I decided to do something about it. With those people with whom I have a book study I tried this method, with the following results: I took ten minutes of the book-study time and asked for the April 1, 1943, issue of *The Watchtower*. Then I divided the study-lesson units for tomorrow (May 2) into seven parts of three paragraphs each (that is, for seven days). Then I read the article's title and text, Psalm 34:12-14, and asked the lady if she would read the first paragraph, which she did. I next asked the first printed question there. Her answer was rather poor. I then used a pencil to underline the answer as given in the *Watchtower* paragraph, and shaded in the scripture that backed up the statement in *The Watchtower*, as it was the Scriptural answer and not man's opinion. By the time we had finished the first three paragraphs she was so happy that she promised to attend the *Watchtower* study on May 2, as she would know the answer, 'have her lesson,' as she put it. She got up and dug out three back *Watchtower* issues out of a bunch of old papers that she was going to give to the junkman. She said: 'I am going to study these also.' When encountering a stranger subscriber I inquired how *The Watchtower* was liked. The answer was: 'It's O.K.'; 'I read some of it'; 'Sure, it's a good magazine'; 'I don't seem to understand'; 'I don't have much schooling'; and so it has gone. I tried the same method on these persons as on my studies. Their faces lighted up, and they showed some interest. One lady had broken a small window and had stuffed the April 1 *Watchtower* into the hole. I inquired why she used *The Watchtower* to stop up the hole, as it was God's message. She answered: 'Oh, I am through with it; I have read it over.' So I carefully pulled it out and smoothed it out. The first

eight paragraphs we studied together. When I was ready to leave she said: 'Surely God sent you here, because I have prayed that I would be able some day to learn how to study God's Word.' It seems as though the good-will persons need help on *The Watchtower* as well as the book studies."

### WITH THE PORTABLE PHONOGRAPH (UTAH)

"I entered a beer parlor and, though I received a cool reception, I managed to play a lecture record through. A soldier was the only one of the several listeners that paid good attention; so, upon completion of the lecture, I stepped up to him and witnessed to him briefly. Three more men entered, and someone asked, pointing to my vertical-type phonograph: 'What is this?' Before I could answer the soldier said simply: 'The Word of God'; at which several guffawed. The soldier stepped off his stool and said: 'Listen, I have just returned from action in the Pacific, and when we look death in the face we do a lot of thinking you fellows never do around here. There wasn't a man in my outfit but that gladly returned thanks at each meal I respect work like this.' A respectable silence fell over the crowd. The soldier continued, speaking to me: 'I want you to come to my house and play that record before my furlough is up. I want Mom and Dad to hear it.' And before the astonished gaze of the several men he wrote down his house address and bought me a cold drink. I called at his home at the set time and found him out visiting, as his furlough was up that night and he was a popular local boy who had returned a war hero. However, when he heard I was at his house he hurried home with his mother and father and readily listened to the record. His parents were pleasant, and his mother soon brought out a sample *Watchtower* and a *New World* book she had previously obtained. I asked the soldier if he didn't think that the fight for liberty would have to continue after peace comes between the nations. He agreed and said: 'And I'll be right in there pitching with you.'"