



The WATCHTOWER

Announcing
Jehovah's Kingdom

They shall know that I am Jehovah.

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 14

JULY 15, 1944

CONTENTS

THE "CALLED, AND CHOSEN, AND FAITHFUL"	211
The Call	213
Justification	214
New Creature	215
Elect, Chosen	218
Faithful	219
UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY	220
THE BEST TEACHER—EXPERIENCE OR TRUTH?	221
FIELD EXPERIENCES	223
"FREE EDUCATION" TESTIMONY PERIOD ..	210
"WATCHTOWER" STUDIES	210
"THE WATCHTOWER"	210

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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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 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.

"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration and Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

"WATCHTOWER" STUDIES

Week of August 20: "The 'Called, and Chosen, and Faithful',"
¶ 1-21 inclusive, *The Watchtower* July 15, 1944.

Week of August 27: "The 'Called, and Chosen, and Faithful',"
¶ 22-38 inclusive, *The Watchtower* July 15, 1944.

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.

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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.

Notices 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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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is \$1.00 in the United States; \$1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE "CALLED, AND CHOSEN, AND FAITHFUL"

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

JEHOVAH makes a Fighter out of the One who once was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth". (Isa. 53:7) The lambliness of this One, Jehovah well knew, was not a sign of weakness and fear, but was proof of the greatest courage and integrity even to the death under fire of the enemy. Therefore Jehovah called that One to lead the most terrific fight in universal history, "the battle of that great day of God Almighty." That One as a perfect, innocent, inoffensive man on earth died like a lamb. He did so that he might enact the part of "the Lamb of God, which taketh away the sin of the world". Because of this sacrifice of his human life for ever, God raised the Lamb from death to a new life, life in the spirit realm. God exalted him to the highest place ever accorded to a creature, Jehovah's own right hand on the throne. It is with this new life, and in this exalted position, that the Lamb will wage the final war that ends all man-made wars and vindicates the name and Godship of Jehovah.—John 1:29, 36.

² As the one who voluntarily offered himself for sacrifice as the "Lamb of God", he was foreshadowed long previously by the Jewish nation's first high priest, namely, Aaron, the brother of the prophet Moses. But as the royal One who fights against all opposers of Jehovah's universal sovereignty and whips them at the battle of Armageddon, he was prefigured by that priest upon a royal throne, Melchizedek, the king of Salem. That he did not self-conceitedly assume to grab either of these offices for himself but waited upon Jehovah's call and responded to it, God's own Word says: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: . . . And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place,

Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [in obedience], he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."—Heb. 5:1-10.

¹ When the perfect man Jesus was baptized and the spirit of God descended upon him, he was begotten of the spirit and God's voice from heaven announced that this spirit-begotten One was His Son: "This is my beloved Son in whom I am well pleased." There, at his begetting by the spirit to be a spiritual Son of God, the call applied to Jesus to be the great High Priest of God and he was chosen for that office. There, too, the prophecy of God applied to Jesus: "Behold my servant, whom I uphold; mine elect [(Am. Stan. Ver.) my chosen], in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isa. 42:1) That such prophetic scripture applied to Jesus and was fulfilled in him is shown by the apostle's quotation of it, at Matthew 12:15-21, as fitting Jesus: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him," etc. His enemies challenged his being "the chosen of God". (Luke 23:35) Nevertheless, he is the One whom Jehovah, the Builder of His capital organization Zion, has chosen and laid as the foundation member of it, saying: "Behold, I lay in Sion a chief corner stone, elect [chosen], precious: and he that believeth on him shall not be confounded." Those who would be united with him in the capital organization Zion must come to Christ Jesus: "Coming, as unto a living stone, disallowed indeed of men, but chosen [elect] of God, and precious."—1 Pet. 2:4, 6; Isa. 28:16.

1. Whom has Jehovah called to lead the fight at Armageddon, and why?
2. (a) As Jehovah's servant, in what capacities was he foreshadowed by Aaron and Melchizedek? (b) How did he come into such offices?

3. (a) When did the call apply to Jesus? (b) What scriptures show he was then God's chosen one as prophesied of?

* God's choice proved to be right and best. Christ Jesus, under the most severe test of faith, devotion and integrity toward God, held faithful, dependable, and true to his commission or office from God. At the end of the test God saw good to raise him out of death and to elevate the Chosen One to the loftiest place in the universe, the capital place, next under the Most High God. Wherefore it is written as an eternal Record of him: "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his [God's] house." (Heb. 2:17; 3:1,2) "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." (Rev. 1:5) At Armageddon he rides in righteous warfare as upon a white battle-worthy horse: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:11, 16.

* This Fighter, who is the Word of God and who represents Jehovah God, is pictured as crushing the enemy and as saying: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. 63:1-4) The people of this world are not with or in favor of him in the fight for Jehovah's honor and rule. They are the ones that he treads down in execution of the vengeance of God against Satan's organization. However, there are others who are with him or who are active on his side in the fight, and these are the delivered ones whom he speaks of as "my redeemed". There are also a multitude of persons of good-will who take a stand alongside of these "redeemed" ones. These Jehovah's Fighter gathers to his right side for protection and for preservation with his "redeemed". The redeemed are the ones spoken of at Revelation 17:14 and who share with him the victory over the wicked designs of the worldly rulers. This verse, in modern translation, reads: "They will make war upon the Lamb, and the Lamb with his elect, chosen, and faithful followers with

him will conquer them, for he is Lord of lords and King of kings." (*Goodspeed*) "They will wage war on the Lamb, but the Lamb will conquer them because he is *Lord of lords and King of kings*—the Lamb and the elect, the chosen, the faithful who are with him." (*Moffatt*) "They will make war upon the Lamb, and the Lamb will triumph over them; for he is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory."—*Weymouth*.

* Those who are "the called" are, of course, those who follow Christ Jesus, namely, those who have, like him, been begotten of the spirit and been "born of God", as explained in the last previous issue of this magazine. They are spiritual sons of God. When are these called? It could not be when they are still natural creatures, dead in trespasses and sins, and merely hear the gospel message of God and his Theocratic Government. It is a "heavenly calling" and human creatures cannot enter into heaven. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) Aaron of old was "called of God" to be high priest, but he was not called to the "prize of the high calling of God in Christ Jesus". He merely foreshadowed the Chief One so called. (Phil. 3:14) Also the message of Jehovah's Theocratic Government in the hands of Christ has since 1919 been circulated by Jehovah's witnesses by hundreds of millions of books, booklets, free tracts, and radio and platform lectures; but the hearing of this message by hundreds of millions of persons does not mean they are called to sit with Christ in his heavenly throne.

* Concerning the increasing flock of persons of good-will who take their stand on the side of the Fighter for Jehovah's name, their Good Shepherd Christ Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) Their mere hearing of the Good Shepherd's voice does not make them called ones, because the life such "other sheep" will inherit and which they desire will be as perfect human creatures on earth. In further proof of that, at Revelation 22:17 it is written concerning Christ Jesus the Spirit and his "bride" class of "called" ones: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This cannot be Scripturally interpreted to mean that whosoever wills to quench his thirst and come

4 How was God's choice proved to be right and best? and therefore what designation of honor is given to the one chosen?

5. (a) How is the crushing of the enemy pictured, and who are "the people" of whom none is with him? (b) Who are the "redeemed" whose year is come, and what is their relation to the fight?

6. (a) Who are "the called"? (b) Why could the mere hearing of the gospel message not be the call?

7. (a) Why is not the hearing of the Shepherd's voice by the "other sheep" the call? (b) Why does not the hearing of the invitation to drink living water constitute the call?

and take of the water of life freely is called with a heavenly calling. Why not so? Because the vast majority of those who now hear this invitation to drink will never gain life in heaven as spirit creatures, but will prove to be of the "other sheep" class whose destiny and desire is eternal life on earth under Christ's reign. Hence the invitation to drink could not be the "heavenly calling" in their case, and by drinking they are not made "partakers of the heavenly calling".

* Christ Jesus did not glorify himself and seek to exalt himself, but was called to his high position as Aaron was called to the priesthood. Jehovah God is the One who does the calling. He does so according to His purpose. No one hearing the good news from Him could assume to determine for himself that he will be in the heavenly capital organization with Christ Jesus. To the spirit-begotten consecrated ones the apostle Paul, himself spirit-begotten, writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) It is not for the one hearing the good news to purpose this high calling for himself, but it is God who must make choice from among the many millions who hear. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16) For that reason, whoever makes a consecration or complete dedication of himself to God does not do so on the condition of receiving the heavenly prize in Zion. He does so simply to do God's will and to be subject to God's placing of him in God's final arrangement of all creatures that live eternally.

THE CALL

* Certainly, the consecrated one that God does make a member of the heavenly Zion must know about it and must come to hope for it. Such need of knowing the truth of the gospel before one is called is what the apostle Paul shows in saying this to his spirit-begotten brethren: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. 2:13, 14.

¹⁰ How, then, does God call a consecrated one to the "high calling"? The Scriptures indicate that it is by begetting such to be His spiritual child. In the phrase of Jesus, such one must be "born of water [truth] and spirit". The fact that Jehovah God begets such one constitutes the call. It being

impossible for creatures as humans to gain the heavenly glory with Christ Jesus, the ones that are called to things heavenly must be those who are "born of God", or begotten by his spirit as spiritual sons, for only such could enter into heavenly conditions. These have been saved from the condemnation of sin and death through Adam's fall and have been thus saved by faith in God and in the ransom sacrifice of his Son Jesus Christ; and to them it is written: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [incorruption] to light through the gospel." (2 Tim. 1:8-10) By reason of such gospel they know unto what glorious estate they have been called.

¹¹ Mark now how the apostle Peter connects the begetting with the calling when he writes to the spirit-begotten consecrated ones: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 1:3, 4; 5:10) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) The calling of God must therefore coincide, synchronize or agree in time with the begetting of the consecrated one by His spirit; because only spiritual sons can enter spiritual glory.

¹² Naturally, those who are favored with the heavenly calling must sacrifice life on earth, which means they must forego all hopes of eternal life on earth under Christ's rule. Such hopes of earthly life no one could ever have even by reason of his own efforts at righteousness and trying to make himself appear righteous and just and hence deserving of endless life in human perfection. All humankind have inherited sin and condemnation from their

8. (a) Why is it not the part of the one acting upon the good news to determine the high calling for himself? (b) What light does this throw on the matter of consecration?

9. What knowledge must one have before being called, as shown by the apostle at 2 Thessalonians 2:13, 14?

10. How does God call the consecrated one, and why thus?

11. In his epistles, how does Peter connect the begetting and calling? and hence with what does the calling coincide?

12. What must the called one have first sacrificed? and why is that impossible for him to do of himself?

first parent Adam. (Rom. 5:12) None therefore could justify himself in God's sight by force of so-called "character building" or "respectable morality" or "charitable works" and other attempts at self-righteousness.

¹³ The reasoning of God's Word on this matter is simple and understandable when it says: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: . . . there is none that doeth good, no, not one. . . . that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge [consciousness or self-conviction] of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference [because of race]: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, . . . that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 9-26.

JUSTIFICATION

¹⁴ The divine rule is, "By the works of the law shall no flesh be justified," but justification must be by faith in Christ's blood which God caused him to provide by his sacrifice. Therefore the justification that comes by faith must be justification as to the flesh. That is all the believing creature is, to start with, a fleshly creature without right to eternal life in the flesh. Christ Jesus being born immaculate as a human creature, he possessed the right to everlasting human life on earth. By maintaining his blamelessness even to death as a martyr in this sinful world, he retained that right. But this life he willingly laid down, according to God's purpose. When God raised Jesus out of death as a spirit clothed upon with immortality and incorruptibility, Christ Jesus did not need any longer that right to everlasting human life. Hence, when he ascended on high into the presence of God, he presented it to his Father to be used in behalf of the needy ones. How?

¹⁵ In this order: First he applied his merit of his human sacrifice in behalf of those whom it is God's purpose to have inherit heavenly glory with his victorious Son Christ Jesus. (Heb. 9: 23-26) During

Christ's 1000-year reign he will apply merit in behalf of all others who prove worthy of life everlasting in Paradise on earth. The benefit of the merit of his sacrifice does not come automatically to any human creature, but comes only to those manifesting faith in God's provision through Christ. The benefit that comes now to those for whom his merit is applied is justification by faith, which faith is demonstrated by consecration. Since the merit is from Jesus' human sacrifice, the justification of these by faith is as to their flesh, for naturally they are sinners in the flesh.

¹⁶ Such justification is only a means to an end. The faith in God and his Christ which results in justification is expressed by the believer in making an all-comprehending consecration of himself to Jehovah God through Christ. All his own self-righteousnesses are as "filthy rags", and therefore on the basis of his own works the consecrating one would never be acceptable to God. (Isa. 64: 6) But through application of the benefits of Christ's righteousness as contained in his human sacrifice, such consecrator can be made receivable by God to become His servant for ever.

¹⁷ To the consecrated ones whom God has now justified through faith and through the power of Christ's blood, these phrases are written: "Righteousness . . . for us also . . . shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . being now justified by his blood, we shall be saved from wrath through him." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 4: 22-25; 5: 1, 9; 8: 1; 12: 1.

¹⁸ The foregoing words make it plain that the justification is to those who are now favored to become sons of God by begetting of his spirit. It is given to such ones through Christ in order that their bodies may be presented as living sacrifices in behalf of the vindication of Jehovah's name. When yielding up their bodies they also give up all claim on future human life which resulted to them from justification.

13. How does God's Word, at Romans 3, reason on this matter of one's natural inability and the divine provision?

14. As to what does such justification apply to the believer, and why in that respect?

15. (a) In what order does Christ Jesus apply his sacrificial merit to the needy ones? (b) Does such application of merit come automatically to the creature, or by reason of what?

16. To what end is such justification only a means, and to whom?

17. At Romans 4 and 5, what is written to the consecrated ones concerning justification? and how is sacrifice shown to be the end in view?

18. (a) What claim do they give up, and from what did such result to them? (b) What testimony and knowledge do such consecrated, justified ones have?

Be it noted that the apostle writes this exhortation to "present your bodies a living sacrifice" to those consecrated ones who have the testimony and know that they have been begotten of God's spirit and that they are heavenly heirs with God's Son Jesus Christ. In preceding verses he has written to them: "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8: 15-18.

¹⁹ It is because all HUMAN life-prospects for the New World of righteousness were sacrificed that the consecrated ones have been begotten of God to spiritual life. Their carrying out of their consecration till human death will be rewarded in the resurrection by life in the spirit in heaven. That their lives might be acceptable to God and approved for sacrifice was why they were justified by the merit of Christ's blood applied for them. Their lives are thus sacrificed, not that it brings merit to other human creatures. It could not do that, because their justification is by faith, and all the merit is in Jesus' perfect sacrifice as a high priest. But their lives are sacrificed in the service of God, unselfishly, in the interest of his Theocratic Government and for the vindication of His name. Heavenly hopes are therefore given them instead.

²⁰ Jehovah God does the calling. He it is that determines whether the consecrated ones shall be thus sacrificed through his great High Priest, Christ Jesus. For this reason the faithful men from Abel to John the Baptist had no heavenly calling although they were fully consecrated to Jehovah God, all because they preceded Christ Jesus and it was not God's time to begin calling any to the heavenly profession. The calling could not begin before Christ Jesus, because he is "the Apostle and High Priest of our profession" and the justification which comes through faith in this High Priest's sacrifice could not be applied in their behalf. None could run ahead of Christ Jesus into that heavenly inheritance. Only his faithful followers have such inheritance hope: "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the FORE-RUNNER is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Heb. 11: 32-40; 6: 19, 20.

19. (a) Why were such ones spirit-begotten, and with what will carrying out their consecration be rewarded? (b) Why does their sacrifice not bring merit, and why therefore are their lives sacrificed?

20. Why did not the faithful men of old have such heavenly calling? and why do any now have that inheritance hope?

²¹ Since 1918, and more particularly since 1931, thousands of the great flock of "other sheep" have been devoting themselves to God in full consecration. For the like reason, namely, that God does the calling, none of them may assume that because they consecrate to God and symbolize their consecration by water baptism they have a heavenly calling. No more so than the faithful men of old had a heavenly calling. Consecration to God is made without laying down any conditions to Him. Sincere consecration says to God: "THY will be done." The consecrated one may hope for a heavenly inheritance only if God's will is to call such one, and which will God manifests by begetting the consecrated one. That means also that such one has been made acceptable for begetting by being justified through faith in Christ's blood and then being offered by the High Priest as a sacrifice. To the consecrated, justified, begotten ones who are presenting their bodies a living sacrifice in God's service the apostle Peter further writes: "Being born again, not of corruptible seed, but of incorruptible [seed of generation], by the word of God, which liveth and abideth for ever. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 1: 23; 2: 2-5.

NEW CREATURE

²² This means that the one thus begotten is a new creature in Christ. He is a spiritual begotten son of God. To such sons 2 Corinthians 5: 16-18 says: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." The one thus born of God is a new creature (Gal. 6: 15, 16); yet, while he is here on the earth, he still has need of the cleansing merit of Christ's sacrifice because he is still in the flesh which inclines to sin. Although he has a conditional right to life in heaven due to his Scripturally authorized hopes, he still has the fleshly human body and it is required of him to be faithful unto the death of that human organism. (Rev. 2: 10) One who remains a spiritual

21. (a) Why may not the "other sheep", who consecrate since 1918 assume the heavenly calling to themselves? (b) When or on what basis may the consecrated one hope for heavenly inheritance, as shown by Peter's words?

22. (a) What actually is the consecrated one thus begotten, and yet of what does he still have need? (b) What is required of him, and what will he not do if meeting that requirement?

son down to death will not commit mortal sin, but his death will be for the vindication of God's name. "There is a sin unto death. . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:16-18) What sins he commits are to be attributable only to the sin-prone flesh in which he still operates.—Rom. 7:18-25.

²³ For such sins the justifying merit of Christ's sacrifice still has power; as it is written to the begotten sons of God: "The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. . . . these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 1:7-10; 2:1, 2.

²⁴ The begotten sons of God become members of Jehovah's universal organization, which organization of spiritual creatures is spoken of as one and is symbolized as God's *woman* named *Zion*. That the call to the heavenly inheritance comes at the time of the begetting by God's life-giving spirit, the Scriptures further show, at Isaiah 49:1-5: "The Lord [Jehovah] hath called me from the womb; from the bowels of my mother hath he made mention of my name. . . . And said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob [Jehovah's holy nation] again to him." These words applied first and primarily to Christ Jesus; they also apply to the members of his body of spirit-begotten followers. These are called from the womb or from the time of begetting as members of God's holy organization, *Zion*, to be her children.—Gal. 4:26-31.

²⁵ Assuredly, at his begetting by the holy spirit the consecrated creature receives the heavenward call. Any person now consecrating who does not experience the begetting 'of water [truth] and spirit' could not be called and will not enter the kingdom of God. (John 3:5) The begetting is from God and is by his active force, and thereafter the begotten one knows he is called, because the active force of God continues to operate toward him and thus acts

as a guarantee (or first installment) of the future heavenly inheritance. The apostle shows that this begetting of sons could not begin before God's purposed time, in that he says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . ye are all the children of God by faith in Christ Jesus." (Gal. 4:4-7; 3:26) "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [or first payment] of our inheritance until the redemption of the purchased possession [(*Rotherham*) of the acquisition], unto the praise of his glory."—Eph. 1:5-14.

²⁶ The "purchased possession" is made up of those who have thus far been bought with the price of Christ's sacrifice through their justification by its merit, and who are therefore a "peculiar people" to God, that is, a people of *acquisition* unto Himself, a "people for God's own possession". (1 Pet. 2:9; *Am. Stan. Ver.*) They are "redeemed", or, better worded, "delivered," after Jehovah God sets up the Kingdom and sends his beloved Son to judge all the household of God. Then he receives the approved ones into the seat with him on the throne in the heavens. Those who have the seal or authoritative guarantee from God that they have been called to this heritage above have been begotten by his spirit, and his spirit operates toward them and thus testifies to their being inheritors of heavenly hopes. This spirit actively works in their behalf with appreciable evidence; it is as an advance installment or "earnest" or first deposit on what is in store for them in the future in heaven itself. Therefore they know they have been called, and they continue to 'present their bodies a living sacrifice'. But how! By being "not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."—Rom. 12:1, 11, 12.

²⁷ That realization of their begetting, and that present installment of God's holy spirit or active force operating in their spiritual behalf, fill the heaven-bound sons of God with the "hope of glory"

23. What still has power and avails in behalf of the begotten ones if sinning?

24. Of what do the begotten sons become members, and how does Isaiah 49:1-5 show the call comes with the begetting?

25. (a) From whom and by what is the begetting, and how does the one begotten know he is called? (b) Before what time could the begetting not begin, as shown by the apostle to the Galatians and Ephesians?

26. (a) What is the "purchased possession", and when does its "redemption" come? (b) How does the spirit act as an "earnest", and how do the called ones 'present their bodies living sacrifices'?

27. (a) What factors fill the sons of God with the "hope of glory", and how? (b) Why do not the worldly rulers have the spiritual knowledge?

with Christ. Rightly they rejoice "in hope of the glory of God. And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval; and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us". (Rom 5: 2-5, *The Emphatic Diaglott*) That holy spirit not only floods their hearts with love for Jehovah God and for his service in the footsteps of his obedient Son Christ Jesus; it also makes the begotten ones to see the hope that is set before them and to appreciate that it is for them and they must walk worthy of it now. To this end that holy spirit opens up the Scriptures to their understanding and appreciation. The rulers of this world, namely, the religious clergy, the selfish commercial element, and the politicians, who persecute and oppress those who follow in Jesus' steps, do not have such knowledge or revelation in the things of God's Word. "Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God."—1 Cor. 2: 8-10.

²⁸ No man can know the inward things or thoughts of another man, but only that other man's spirit or power of discernment within him can know, and he alone can make known what is in his mind. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words [technical, philosophic language of the world] which man's wisdom teacheth, but which the holy [spirit] teacheth; comparing spiritual things with spiritual [or, expressing the spiritual things with the spiritual language that the Bible uses as inspired by God's spirit]." A man who has the psychology or way of thinking of this world, that is, a man of this world who has its spirit and favors and supports it, does not have any desire for these things disclosed by God's spirit and can not enter into any understanding of them. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerns; perceives] all things [of the

spirit], yet he himself is judged [discerned; rightly valued] of no man [of the world]. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ [hence his thoughts]."—1 Cor. 2: 8-16.

²⁹ Those who have been begotten of the spirit and who have the seal that they are the sons of God by having received of God's spirit in its manifestations as above described must be careful to retain and to increase in that spirit of the Lord. The apostle Paul's explanation above regarding the spirit of God in its operation opposite to the spirit of this world was made because some Christians to whom he wrote were becoming influenced by the ways of this world and were imitating it. Hence the apostle goes on to say: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3: 1-4, 16) We can receive more and more of the spirit or activating force of God as we increase in the knowledge of His Word and as we faithfully and obediently strive to apply that Word in our lives, rather than to copy this world, its philosophies and ways. God's "word of truth" is the "sword of the spirit" by which we fight against the demons and their influence in this world.—Eph. 6: 12, 17.

³⁰ Showing the important connection between God's spirit and his Word, Jesus, who is the Word or Spokesman of God, said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63, *Am. Stan. Ver.*) It is by the knowledge of God's Word of truth, and then by the putting of the truth to work in our lives, that we become more and more possessed of the spirit of God. That was why Jesus called it "the spirit of truth". (John 14: 17; 15: 26; 16: 13) Peter says that the spirit-begotten ones must be "obeying the truth through the spirit" to keep their lives pure and to have pure love. (1 Pet. 1: 22) This accords with the fact that, even before one's begetting and receiving of God's spirit, one must hear and believe the truth. Jesus brought truth, and also said he is the Way, and the Truth, and the Life. Since water is used to symbolize truth, because

29. How do the spirit-begotten ones retain and increase in the spirit of the Lord?

28. (a) Who knows the inward things of any man, and who knows the things freely given of God? (b) Why does not the natural man receive the things of the spirit of God?

30. What important connection between truth and spirit did Jesus, Peter and John show or state? and what does this further show regarding the giving of the spirit?

of its cleansing power, it is written concerning Jesus: "This is he that came by water [truth] and blood, even Jesus Christ; not with the water only, but with the water and the blood. And it is the spirit that beareth witness, because the spirit is the truth. For there are three who bear witness, the spirit, and the water, and the blood: and the three agree in one." (John 14:6; 1 John 5:6-8, *Am. Stan. Ver.*) Hence the spirit, Jehovah's active force, is not given apart from God's Word of truth.

"By going contrary to the Word and way of truth we act grievously against the spirit of truth. We are admonished against doing so. "And be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth. . . . Let no corrupt word proceed from your mouth, but rather what is good for the use of building up, so that it may confer a benefit on the hearers; and grieve not the holy spirit of God, by which you were sealed for a day of redemption [deliverance]." (Eph. 4:24-30, *Emph. Diag.*) "Quench not the spirit. Do not disregard prophecies [of truth]: but examine all things. Hold fast the good. Abstain from every form of evil. And may the God of peace himself sanctify you entirely; and may your whole person [as a congregation of God]—the spirit and the soul and the body,—be preserved blameless in the presence of our Lord Jesus Christ. Faithful is he who calls you, who also will perform."—1 Thess. 5:19-24, *The Emphatic Diaglott*.

ELECT, CHOSEN

"The words *elect* and *chosen* translate the same Greek word and are used interchangeably. The spirit-begotten Christians who share the victory with Christ Jesus at Armageddon are not only called, but also chosen or elect. When are they chosen, that is, when do they become elect ones? This, too, is evidently at the time that they are begotten of God or are born anew and thus called. The apostle Paul writes: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Because of their lacks and incompetencies and their little account according to the flesh, it is Christ

Jesus that counts in their lives and that supplies and makes up for all that wherein they are short or deficient. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:26-31) Christians should bear this fact in mind in their actions and treatment one toward another. "Hearken, my beloved brethren, Hath not God *chosen* the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—Jas. 2:5.

"Before the foundation of the New World of righteousness was laid God chose and predestinated to have such a company of sons, begotten of his spirit to heavenly glory. To those who by being "born of God" are brought into the pre-chosen company it is written: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved [Christ Jesus]." (Eph. 1:3-6) That Jehovah God willed to predestinate and choose such a company in Christ is proved by the fact that God foreshadowed such company by the nation of Israel, and to this typical nation he said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers."—Ex. 19:5, 6; Deut. 7:6-8.

"In proof that the one who consecrates to God through Christ becomes chosen or becomes a member of the elect or chosen company at the time such one is begotten and called of God, consider Peter's inspired argument. In his first epistle to those whom God has begotten to a hope of life he writes: "Love one another with a pure heart fervently: being born

31. What, therefore, should the begotten ones not grieve or quench, and how?

32. (a) When do they become elect ones, and from among whom has God taken the chosen ones? (b) Why is Christ Jesus made unto them wisdom, righteousness, sanctification and redemption?

33. (a) When did God choose and predestinate to have such a company of sons? (b) By what foreshadowing did God prove that fact?

34. What inspired arguments of Peter prove that the consecrating one becomes one of the elect when such one is begotten?

again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 1:3, 22, 23; 2:1, 2) Now mark that it is to those whom he addresses as "born again" and as "newborn babes" needing to feed upon the milk of God's Word in order to grow, even to these Peter writes the following: "ELECT according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: . . . ye are a chosen generation [(*Am. Stan. Ver.*) an ELECT race; (*Rotherham*) a chosen race], a royal priesthood, an holy nation, a peculiar people [a purchased people (*margin*)]; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God"; by his choosing or election. "The church that is at Babylon, ELECTED together with you, saluteth you."—1 Pet. 1:2; 2:9, 10; 5:13; see also 1 Cor. 1:27, 28; 3:1-4.

FAITHFUL

³⁵ The being begotten into the chosen company of God's elect is not the end of the matter of one's election, but the consecrated one must abide in that chosen generation or race by carrying out his consecration to God. He must be faithful to God unto the death of his fleshly body, in order to do this. Christ Jesus, who overcomes the united nations of the world at Armageddon, said: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) The need of being faithful in order to keep God's approval and to be continued in his called and chosen congregation the apostle Peter drives home by showing how it can be done and then saying: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—2 Pet. 1:5-12.

³⁶ In the light of such requirement to be faithful in performing one's consecration to God with unbreakable integrity even to the death, we can understand the timeliness and fitness of Jesus' warning: "There shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt.

22:13, 14) (The like words, in the *King James Version* Bible, at Matthew 20:16, are not found in the best and most ancient Bible manuscripts.) Just because many are called, there need be no fear that the final membership of the church-company will be packed or overcrowded. According to Jesus' words, *many* have consecrated and been begotten of God's spirit and been called to the heavenly prize, but sooner or later a great number of them have failed to abide in the chosen generation or company and thus have failed to make their calling and election sure. Hence it is that only the predetermined select *few* are found at the last among the chosen holy nation. The calling of so many is not because the predetermined number fixed by God is so great, but because so many after having been called fail to hold their places and hence others have to be called in order to take the places these unfaithful ones vacate. Hence although so many are called during the time of opportunity, yet in the end Jehovah God will have just the worthy few that he predestinated to have, and thus his purpose does not fail because of the unfaithfulness of so many.

³⁷ As in the apostolic days there was merely a remnant of the Jews that became of God's elect or chosen company, the "election", there is likewise today only a remnant of the elect company to be found upon the earth. (Rom. 11:5, 7, 28) That remnant has come through the trials of this end of the world only because of obeying Jehovah's Theocratic rules and keeping faithful to Him and his Theocratic Government. Those who because of falling to the wiles and selfish inducements of Satan the Devil have failed to meet the requirements of the called and elect (chosen) company have been cast out therefrom by Christ Jesus, the Judge at God's temple. For the sake of the steadfast elect remnant the days of tribulation at this world's end have been shortened that they might proclaim the gospel purpose of God now to "men of good-will". To such remnant Christ Jesus issues the warning: "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark 13:19-23, 27; Matt. 24:22, 24, 31.

35. Why is not the being begotten into the chosen company the end of one's election? and how does the apostle Peter show this?
36. How is it that, whereas many are called, only a few are chosen, and that without God's purpose failing?

37. (a) Who constitute God's elect on earth today? (b) For their sake what has God done since 1914 and what warning has Jesus given for their sake?

"The elect remnant, whom God has gathered into unity of understanding and service since 1918 were scattered during World War I and yielded to a wrong condition of fear and inactivity then. But he has now justified them in spirit by his favorable judgment of them at the temple judgment-trial and He has glorified them with present-day glorious privileges of service as his witnesses and ambassadors. The false charges that the world lays against them in worldly tribunals do not count with God; for he justifies his elect remnant for their faithfulness. They must, however, be conformed to the image of the Chief One of the called and chosen and faithful company, Christ Jesus, by keeping faithful to God unto the end, even clear through the big fight at Armageddon. (Rom. 8: 28-39; 1 Tim.

3: 16; Heb. 12: 23) This entails much suffering upon them, that causes them to cry to God day and night; but God will speedily avenge them at Armageddon. (Luke 18: 7, 8) The multitudinous flock of "other sheep", persons of good-will whom the Good Shepherd now gathers, must, in order to remain the companions of the faithful elect remnant, likewise stay faithful on the side of the Good Shepherd, who is "called Faithful and True". This will mean much suffering for them; but, like the apostle Paul, they will "endure all things for the elect's sake", that they may continue on the victorious side of God's Elect Servant, Christ Jesus.—2 Tim. 2: 10.

33. (a) Why may not the world lay anything to the charge of this elect remnant, and what is further required of these? (b) Who are their companions, and how do these remain on the side of the elect?

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY

IN A year when many political, religious and other worldly conventions have been or are scheduled to be held, it is the good pleasure of Jehovah God that those worshipping Him meet together in Theocratic assembly. Early in the year he added his blessing to the making of arrangements for this contemplated assembly; and as the year's developments have moved along, we are fully convinced that it is His irresistible purpose that this sacred assembly be held, worldly conditions notwithstanding.

Recently, as attested to by newspapers and radiocasts, we have observed the drawing nigh of men to God with their lips, and that concertedly on an unprecedented international scale; but their later conduct shows they did this with their hearts and intents far removed from God's will. Those calling upon him must do so in spirit and in truth, if they would be heard. However, regardless of the insincerity and lack of foundation for crying to a Higher Power in their distress, the prayer movement showed up the vital importance that worried and desperate men even in high places attach to God and spiritual things amid the present sorrows of the world. Certainly, then, it must be conceded by all that nothing could be more important and timely than that God's true consecrated people should assemble, to call upon his name in praise and to announce unitedly his glorious purposes which are in the everlasting interest of distressed humankind.

With gratitude to Almighty God, who makes it possible, we here announce the dates of the 1944 gathering of his people, UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY, namely, Wednesday, August 9, to Sunday, August 13, inclusive. It is to no idle purpose nor for mere selfish enjoyment and vacationing that Jehovah's servants will assemble for five days. Never is it to an idle end that the Lord God assembles his people. He has markedly blessed the faithful gathering on their part in these war-filled years, and this 1944 Assembly may confidently be expected to fit in with his definite purpose. Very manifestly he has special blessings in store for his people at this Assembly, vital to true Christian conduct and service at

this crisis of the nations. Hence, for one deliberately or indifferently to fail to attend this assembly would display a lack of faith, interest and appreciation of the divine blessings which all seekers of eternal life so greatly need now.

We here extend a heartfelt invitation to all *Watchtower* readers and other sincere persons of good-will to attend upon this provision of Jehovah God. Act upon this invitation as unto God, and not disturbed at what worldly humans may think of you. God's approval is all-important. Be sure to hear the public lecture, "The Kingdom of God Is Nigh," which will be widely advertised in all convention cities. If you cannot get to all the sessions, be there on Sunday, August 13, and hear this one discourse, at 4 p.m., Eastern War Time.

Out of consideration for the transportation conditions now obtaining generally it has been arranged to spread the 1944 Assembly over a nation-wide area, making it convenient for the greatest number to attend with the minimum of travel and expense. In other words, in America the Assembly will embrace seventeen cities Buffalo, N. Y., is favored with being the key city, at which point the president of the Watch Tower Bible and Tract Society will attend and deliver his several addresses. The other sixteen cities will be linked with Buffalo by telephone lines for seven hours during the five days, over which all principal speeches will be conveyed to the assemblies in those cities. (The tie-in will be for two hours Wednesday, one hour Thursday, three hours Saturday, and one hour Sunday.) The program of events and activities will be the same for all such joint assemblies, allowing, of course, for the time differential across the continent. Also like assemblies in foreign lands will as far as possible conform to the program that will be carried out at Buffalo. This will be indeed in the best of keeping with the designation of the convention, namely, UNITED ANNOUNCERS' Theocratic Assembly.

For your guidance in selecting the Assembly city best fitting in with your circumstances, there is published below

the list of American cities and the address of each local Watchtower Convention Committee. Such committee will handle your communications concerning rooms and sundry other arrangements.

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.

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THE BEST TEACHER—EXPERIENCE OR TRUTH?

THE saying, "Experience is the best teacher," has become a proverb and has generally been held to be true. We wish to show where it is not true, and where experience is not the best teacher. The best teacher is that which enables the learner to learn the most valuable things. "Experience" is defined as "the actual living through an event or events; participation in anything through sensation or feeling; the actual life as contrasted with the ideal or imaginary; actual enjoyment or suffering".

For six thousand years the peoples of earth have been actually living through events of sin and have had a personal acquaintance with sin or wrongdoing. The greatest of all those sins has been the turning away from Jehovah God and the misrepresenting and reproaching of Him. From such experience the world has learned nothing that is good. At the end of nineteen centuries of operation of governments and nations that call themselves "Christian" mankind beholds the leaders of organized religion in actual practice repudiating God's name and Word and also his beloved Son. These so-called "Christian" nations contend for world domination by certain political ideologies and international organizations which give no place to Jehovah's kingdom by Christ. There is more reproach brought upon Jehovah's name today in so-called "Christian" lands than in any other part of this earth. The practice of evil by men has not caused men to shun wrongdoing. It is impossible to fill the mind with wrongful things and thereby learn what is good.

At 1 Corinthians 4:9 the apostle Paul writes to Christians and says: "We are made a spectacle unto the world, and to angels, and to men." Does not this prove that man has passed through events of evil and suffered evil as an object lesson to the world and to angels and to men that

they too might learn the fact that sin is exceedingly sinful before God? Is this not proof that man has experienced evil as an object lesson to others? To the contrary, Paul's argument is this: that he and fellow disciples of Christ are appointed to death as Jesus was; that life everlasting of such ones depends upon faithfulness to God and upon holding steadfastly to their integrity; that Satan and his agents continually assault such followers of Christ in an attempt to turn them away from God and cause their destruction and so to ridicule Jehovah; that to the world, which is under Satan's rule, Christ's followers are foolish fanatics and are the very offscouring of men; and that to the fallen angels and to natural men they are fools. As proof of this Paul adds: "We are fools for Christ's sake." That is to say, Because we hold fast to Christ as our Redeemer, Lord and Master, we are fools in the sight of the world and of evil angels and of men who do not believe God.

Such faithful followers of Christ stand out in bold relief as a company of fools and are the gazingstock of unbelievers. This position is further set out at Hebrews 10:32, 33: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

Instead of learning any valuable instruction, the world and evil angels and men have brought increased reproaches upon the name of Jehovah. The world is Satan's organization. That organization continues to persecute the faithful ones; and the evil angels assault and attempt to debauch Christians and their companions who are not of the worldly organization, and ridicule and reproach them. By the

practice and carrying on of evil, therefore, no one has learned any valuable instruction concerning the sinfulness of sin, and only true Christians have, in spite of sin and the practice of evil, proved their devotion to God. Therefore the Christians, by the things they suffer, learn obedience, even as Jesus learned obedience. (Heb. 5:8) Surely Jesus learned nothing good from men's practice of evil, yet he learned obedience by the things he suffered. From God's Word the Christian knows that sin is the transgression of divine law, and is therefore wrong; and that when he suffers wrong at the hands of others such suffering is not for the purpose of teaching him the exceeding sinfulness of sin but for affording him an opportunity to prove his loyalty, faithfulness and devotion to God amid persecution. Through this he learns to be joyfully obedient to God's will under test.

But is it not true that the Lord chastens his sons whom he loves and that he gives them this experience for the purpose of teaching them the exceeding sinfulness of sin? At Hebrews 12:5-7 the apostle answers: "Have you forgotten the exhortation which reasons with you as with sons? 'My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives.' If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline?"—*Emph. Diag.*

By way of punishment the Lord brought evil upon the chosen nation of Israel. So he brings chastisement upon his sons in Christ when they are negligent and forget the terms of their covenant with Him. God is not responsible for their negligence. As he saw Israel going wrong and chastised them, so he permits chastisements upon his sons that they might learn to be obedient to him and might learn the value of being faithful to him. What he is teaching them is not the sinfulness of sin, by letting them sin, but the value of faithfulness, which brings no chastisements from him. Hence the apostle says: "The just shall live by his faithfulness."—Heb. 10:38.

But does not the apostle Paul say with authority that the Christian learns by experience? From the reading of the *Authorized or King James Version* of the Bible someone might argue so, where it reads: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy [spirit], which is given unto us."—Rom. 5:3-5.

Actually, however, the Greek word translated *experience* does not mean what such word is defined to mean in our first paragraph. The original Greek word means "approbation" or "approval". The *Emphatic Diaglott* translation of this text reads: "And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, *approval*; and *approval*, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us."

The clear meaning of this scripture is this: That Christians, when persecuted or afflicted, triumph through such wrongdoing by reason of being in Christ and remaining

steadfast and true to Jehovah God and to the terms of their covenant; knowing that such affliction works out patience (or constancy in performing duty and a continuance to do so with an inherent joy, knowing that one is right and pleasing God); and such patience is evidence or proof, not of "experience" as above defined, but of approval by the Lord; and such approval increases the hope of complete victory; and that hope makes the Christian, not ashamed, but bold for the Lord God Jehovah and for the proclamation of his Word and his name.

The mere fact that one passes through an actual event or events that cause suffering would not increase Christian hope. If, however, the one serving God suffers affliction for righteousness' sake and, while doing so, continues faithful to God and to one's covenant with Him, such constancy (patience) and faithfulness brings an inward joy. All of this is an evidence that he has God's approval, and this increases his hope of overcoming and receiving eternal life.

By what means, then, has the true Christian been taught, and what is his best teacher? The written Word of God and the manner of God's dealing with him. Thereby he has gained valuable instruction. He might actually live through many events and by them learn nothing; but by the knowledge which he acquires from God's Word and from God's approval of his course of action, he is taught. The best living Teacher is Jehovah God. Those who are desirous of learning he teaches by his Word and by the manifestation of his loving approval toward them while serving Him. The knowledge of God and the loving obedience toward Him are what bring real profit.

There are those who have made a covenant with God to do his will and who have a smattering of what God's Word says. They content themselves by believing that Jesus Christ is the Son of God and the Redeemer of man and that God purposes to save humankind by and through Christ. Their chief objective is to get to heaven that they might have a place of ease and honor. They are greatly deficient in a knowledge of God's Word and are negligent in obeying what they do know. They have had experience with things evil by coming in contact with evil and evil-doers, but they have learned thereby nothing that has brought them profit. To suchlike Paul's words at 1 Corinthians 15:33, 34 are addressed, when saying: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

It is impossible to know the will of God without studying his Word. Therefore it is written, at Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." All those today who have renewed or built up the mind by a careful study of God's Word and a joyful obedience to it know now that God's will concerning them at this time is that they must be his witnesses and sing forth the praises of his name and do so boldly. Those without a knowledge of God's Word are conforming themselves to the world by pursuing a course similar to that which nominal Christians have always pursued. Neither their own experiences nor the experiences of others who have gone before them have taught them anything regarding Jehovah

God. Many of such have tried to develop what they call a sweet and beautiful character, expecting that such will get them to heaven. But the Lord never instructed or said so. Obedience to his Word prompted by unselfish devotion to him is the principal thing. A man may be rude in his speech and may be excused for that because of his imperfection. But there is no excuse for a real Christian to be deficient in the knowledge of God's Word in this day.

The apostle Paul was diligent in acquiring a knowledge of God's Word and will and then in doing it. He wrote: "Though I be rude [simple; commonplace] in speech, yet not in knowledge." (2 Cor. 11: 6) Some must have accused him of being rude in speech, otherwise he would have had no occasion to write that. For an outward show many have insisted that a Christian should be diplomatic. But let it be remembered that diplomacy was invented and is carried on by the Devil, and not by the Lord. With authority Paul advised sincerity rather than diplomacy, saying: "This I pray, that your love may yet abound more and more in knowledge, and in all perception, in order that you may examine the differences of things; and that you may be sincere and inoffensive in the day of Christ." —Phil. 1: 9, 10, *Emph. Diag.*

Diplomacy is not sincere. The truth spoken unselfishly in kindness and sincerity and with boldness is approved by the Lord. Paul sought the approval of God, and not men's approval; and he emphasized the importance of being taught by a knowledge of God and his Word. He stressed the importance of knowledge when he wrote: "Because of this also, we, from the day we heard it, do not cease praying on your behalf, that you may be filled, as to the exact knowledge of his will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things, bringing forth fruit by every good work, and increasing in the exact knowledge of God." —Col. 1: 9, 10, *Emph. Diag.*

As proof that it is not God's purpose to teach by the experience with or observation of sin, wickedness or evil, it is written to men in the covenant with God through Christ the Mediator: "This is good and acceptable before God, our Savior, who desires all men to be saved, and to come to an accurate knowledge of the truth." (1 Tim. 2: 3, 4, *Emph. Diag.*) All creatures that ever learn any instruction of value will learn such by reason of a knowl-

edge of God and his Word, which Word is the truth. When Jesus prayed to his Father to sanctify his disciples he made no reference to their experience, but he did say: "Sanctify them through thy truth: thy word is truth." (John 17: 17) That the truth of God's Word is the teacher is further emphasized by what Jesus said to the Jews: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32) The Jews had come in contact with sin time and again and had learned no valuable points. They had been drawn away from their covenant by Satan's influence and organization and were therefore in bondage to the enemy.

It is so in this day, that many who profess to be God's children are in bondage to Satan and his organization. All the experience they might have would teach them nothing of eternal value, but a knowledge of the truth of God's Word and an obedience to it would teach them much.

As the Scriptures and the facts prove, the "last days" are now here. There are those who have for a long while claimed to be in the covenant with God through Christ and yet fail to seek for a better knowledge of God's Word. (Heb. 5: 12) They continue to meditate upon only what is given first for the babes in Christ. Yet they claim to be learning, and are going over and over again, that which they should have known years ago; "ever learning, and never able to come to the knowledge of the truth." —2 Tim. 3: 7.

Thus their experiences have taught them nothing. But they might learn by acquiring a better knowledge of God's Word and by unselfish obedience thereto. The importance of a knowledge of God as the Chief Teacher was emphasized by the apostle Peter when he wrote: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 2, 3) That it is not experience that is important, but that the knowledge of God is important for all who would live, is conclusively proved by Jesus' words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." —John 17: 3.

FIELD EXPERIENCES

NURSE AND FBI AGENT (GEORGIA)

"Recently I took care of an FBI agent in a hospital here for quite a while. Someone slipped in and informed him that his nurse was one of Jehovah's witnesses. Then he asked me if this was true. I replied I was grateful to the Most High that I was one, showing a knowledge of his glorious and wonderful provision; but ethics were that this subject be discussed outside the hospital. The detective informed me he was paying for his room, and his nurse and he would talk about what he chose. He then began asking me about the Government and the New World of Jehovah's witnesses, saying we were Nazi and expected to join Hitler in his administration after this present conflict is past. 'You don't believe that,' I said. To my patient I

said: 'You forced me to discuss this subject in a hospital room. Now I am going to defend God's name at any cost.' I quoted Isaiah 9: 6, 7 and informed him that we were fighting for freedom in the New World and that the Government about which we instructed the people was the Government the prophets wrote about and recorded in the Bible; and that the Roman Catholic Hierarchy and other religions, now combined, have throughout the centuries kept the minds of the people blinded through Satan's teaching. I told him how the perfect pair lost their right to life in Eden and how the divine mandate to multiply and fill the earth would be carried out after Armageddon by those finding protection at this time under the 'city of refuge', Zion, God's organization. I told him how this

old dying administration will soon go down. This discussion lasted a week. He called in his friends to get information on 'just what The Theocratic Government really is'. I told him how and why he was sick in a hospital for a major operation, with doctors and nurses fighting to restore his health, only temporary, and how he could get good health and perfection under the administration of the new Theocratic Government recorded in the Bible. When my time was up the detective said he had 'thoroughly enjoyed our discussion' and he had to get critically ill and be sent to a hospital in order to take time to listen to the truth about Jehovah's witnesses. He also said he would surely remember me if at any time he was witness where the 'witnesses' were involved, and as soon as he was able to travel he expected to attend Kingdom Hall meetings and learn more about The Theocratic Government."

GLADLY RECOGNIZED IN QUEENSLAND, AUSTRALIA

"While witnessing with a *Watchtower-Consolation* magazine bag I was approached by a man who said: 'Well, isn't it good to see *Consolation* again!' He told me he was a cattle drover from the sparsely populated Northern Territory and that the men with whom he had worked in the prewar years had always looked forward to meeting Jehovah's witnesses and receiving the magazine and other publications. During the past few years they had had to go without this literature, but, thanks to the magazine bag, this person of good-will was once again directed to the Theocratic message. On another occasion I was approached by an American soldier. "Does this make me feel homesick!" he exclaimed. He told me his people back home were Jehovah's witnesses. Since the outbreak of war he had done some hard thinking and was looking forward to the time when he could return home and take his stand with his folk for The Theocracy. He took almost all the literature I had with me. He had attended the Theocratic Convention at St. Louis, Mo., in 1941 and had been present in the huge auditorium when Judge Rutherford presented the book *Children* to the 15,000 children. It was most refreshing to hear this eyewitness account thereof."

CHINESE SPECIAL PUBLISHER IN SAN FRANCISCO, CALIF.

"Last year while I was witnessing around the vicinity of Chinatown, every few months apart on the streets I met a 'goat' who also was busy on this same vicinity with her preaching; and every time I met her she was prejudiced against us. Shortly before last month while I was witnessing from house to house I rang the doorbell of a house and climbed up the stairways and came to a middle-aged woman. So I began witnessing the Kingdom message to her, and she asked: 'Aren't you one of Jehovah's witnesses?' I answered: 'Yes, madame. I am bringing to you this joyful message concerning Jehovah's kingdom, the only hope of mankind.' Then she suddenly puffed up and spoke the same language I heard before; so it quickened my mind that she was the same one I met on the streets last year. I held my attention with her while she was slandering, and finally she said: 'You spoiled Chinatown! Now you have spoiled all Chinatown!' Can the gospel of Jehovah's kingdom or the admonition of the Lord spoil the Chinese people in Chinatown? Certainly not! She mainly meant that their religious pasture is spoiled! Now, isn't that good news?"

FOLLOWING THE CHICAGO ASSEMBLY, APRIL 15, 16

"A colored man came to me while doing magazine work in downtown Chicago, and asked: 'Have you got that hard book?' I showed him *The Truth Shall Make You Free*. He said it was a great book and he was much disappointed that he had to work Sunday and missed the lecture. In the afternoon a sailor in uniform came up to me leading another man and said: 'Here now ask this man'; then to me he said: 'I was just telling this man that religion is the bunk, that it is the biggest racket in the world. I heard the lecture yesterday at the Coliseum. The speaker sure told them. It was the best thing I ever heard. Have you got the latest book?' Again *The Truth Shall Make You Free* was the book wanted. He was 'sure going to study this book' and he also wanted to 'get hold of that yellow book [*The New World*]'. I happened to have a question booklet for *'The Truth'*, which I also placed with him. He told me he had been raised Catholic and it was the worst racket of all: 'I feel sorry for my poor folks that they can't see how blinded they are.' A little while after, the little man who was with the sailor came back. He said to me: 'I ought to know that religion is a racket. I was raised in a Lutheran orphanage, where all we got to eat for supper was a couple of slices of dried bread and a glass of water. They finally put me on a farm where I was forced to work from 4 a.m. until 9 p.m. That is the reason I am so small; my father and mother were big people.' On the train home and just ahead of us sat another sailor. As we neared our destination he turned around and began conversation. He told us some of his experiences on the battle front and in other lands. At the first opportunity I told him we were Jehovah's witnesses. 'I know it,' he said; 'I heard you talking.' We had read several paragraphs from the booklet *Religion Reaps the Whirlwind* to each other showing how coherence was used in this public speech. Of course, we gave him as good a witness as we knew how. As we were about to leave the train he whispered to me: 'Keep up your good work; there are more of us for you than you have any idea.' All the Fort Dodge class who were privileged to attend the Chicago Assembly were thrilled beyond measure. As the sailor boy said, Brother Knorr 'sure told them'."

FEEDING THE SHEPHERDS (BLACKFOOT, IDAHO)

"How I come to place as many magazines as I do without putting in more hours: We live on the sheep trail. Every spring they drive their flocks by here, to get them to their summer range, and in the fall they drive them back to winter quarters. They always stop to get water for their cooking and drinking, also to water their teams, at our well. They are always in a great hurry, so I don't get to witness to them by mouth, but they never refuse the old back-number magazines. They always seem to be eager to get them. That is one way I can serve Jehovah, as I can hardly walk any more, having had both of my legs broken some years ago, and they are getting worse all the time. I am not so old, 67 my next birthday, but am getting awful helpless, and we live far from town, and gas is very short. The company hands over their old back-number magazines to me, and I get to place them for them."