



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 22

NOVEMBER 15, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

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"And a'l 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.

"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there will be much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus will take hold of the privileges of the month. The means of testimony that will be to the forefront will be the latest publications, the book "*The Truth Shall Make You Free*" and the booklet *Freedom in the New World*, both to be presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies requiring back-calls of you. Set your affairs in order now for a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of December 19: "The Prodigal Son's Home-Coming,"
¶ 1-22 inclusive, *The Watchtower* November 15, 1943.

Week of December 26: "The Prodigal Son's Home-Coming,"
¶ 23-43 inclusive, *The Watchtower* November 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 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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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.

"THE TRUTH SHALL MAKE YOU FREE"

With great gratitude to the "God of truth" the Society here announces this new publication "*The Truth Shall Make You Free*". The release of the publishers' edition of this book was a loudly applauded feature of the "Free Nation's" Theocratic Assembly held simultaneously in August in more than 100 cities. The truths set out in unbroken sequence in the 384 pages of this book, illustrated with art work in color, will amaze and delight you and equip you unto the present fight for freedom. The book is in violet cloth binding, with gold-stamped title and relief design, and contains instructions as to how to study and also a complete index of all Scripture texts cited therein. "*The Truth Shall Make You Free*" is now offered on a contribution of 25c a copy, mailed postpaid to any address.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

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No. 22

THE PRODIGAL SON'S HOME-COMING

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke 15:20.

JEHOVAH exercises compassion toward the repentant. The wayward who repent and turn or convert from their unwise, selfish course and seek his face say: "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3: 22, 23) When Jehovah established his kingdom in the heavens by enthroning his Son in A.D. 1914 and empowered his King then and there to cast Satan and his demons out of heaven, because their time of sufferance was up, Jehovah showed mercy to mankind. He might have carried his action through without interruption to the limit. He might have finished off the job at once and forthwith destroyed Satan and his demon host now cast down to earth and also Satan's visible organization on earth. Had God done so, "there should no flesh be saved."

* The great "Father of mercies" shortened the days of tribulation upon Satan's organization by an interruption at the time of the coming of His King to the temple in 1918. He halted his violent operations against that doomed organization in order to allow for an in-between period of warning humankind and preaching man's only hope, Jehovah's Theocratic Government by Christ Jesus. When sufficient warning shall have been given, he will resume his operations and execute his judgment finally against all of Satan's organization, visible and invisible. (Matt. 24: 21, 22) Thereby some flesh will mercifully be saved from the world-wide destruction at Armageddon. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9: 15; Ex. 33: 19) He has had mercy on the remnant of the "little flock" to whom it is his good pleasure to give the kingdom of heaven. If it is his loving pleasure to have compassion upon the "prodigal son", who of the remnant or what other persons have the right or grounds to object and to criticize the divine will and action?

* Despite the hypocritical criticism of religious-minded Jewish leaders, Christ Jesus received the repentant publicans and sinners. He had compassion on them. The prodigal son, feeding unclean swine and hunger-bitten enough to fill his belly with the carob-tree pods on which they were greedily gorging themselves, was an object for compassion, that is, if he repented of his unwise course and sought to serve the father whom he had forsaken. The "prodigal son" class of modern times are in a position like that one's during this time of bitter famine which has struck "Christendom" because the nourishing and life-sustaining Word of God is not heard at the mouths of her leaders, political, commercial and religious. Jehovah's witnesses are no part of "Christendom" or of this world. As long as persons of the "prodigal son" class refuse to heed and attend to the Kingdom message proclaimed by these during this in-between period, they feel the force of the famine. The "citizen of that country", whom the "prodigal" class serves, is the ruling factors who override the conscience and sentiments of freedom of men, regiment the people, and send the modern "prodigal" to feed "swine". Swine are the kind of animals that Jesus saw good to let the legion of demons whom he cast out of the two obsessed men invade and drive violently down the steep place to their death in the sea. (Matt. 8: 30-33; Mark 5: 11-14) Such swine were unclean according to God's law through Moses, and the Jews were forbidden to eat or sacrifice them. For a Jew to be a swineherd was a degraded and unclean business, serving the selfish interests of Gentile sinners, but not honoring Jehovah God.

* Remarking upon the inability of greedy, unclean, swinelike persons of the world to appreciate the precious jewels of divine truth, Jesus said to his disciples: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7: 6) Such "swine" are not the

1. To whom does Jehovah show compassion, and how did he show mercy toward humankind from and after 1914?
2. How were the days of tribulation shortened, when will God's operations be resumed, and why may not the remnant or others criticize him for exercising compassion?

3. Upon whom did Christ Jesus, despite criticism, have compassion, and who today are like the prodigal son, famine-hit and herding the Gentile citizen's swine?

4. Who are pictured by the "swine"?

ones whom the Nazis cruelly mistreat and contemptuously call "*Schwein*", and herd into concentration camps. The real "swine" are the depraved humans under the invisible control of unclean spirits and demons and who have no higher interest in existing than to eat, drink, sleep, breed, and wallow in the uncleanness of this world. Though an effort be made to clean them up, they go back to their wallowing in the mire. They, "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."—2 Pet. 2: 12, 22.

* Since 1918 the "prodigal son" class have joined themselves to the totalitarian-minded "citizen of that country" for a job and something to eat. As to occupation, they are doing no better than the famished boy in the parable. The "swine" will be destroyed shortly at Armageddon because they trample under foot the saving spiritual truths which Jehovah's witnesses make available to all persons. Instead of dealing with such truths for the life of persons of good-will, the "prodigal son" class feed debased humans with the low diet of worldly propaganda and policies supplied by the famine-hit official "citizen" class of Satan's visible organization. The pleasures of the world having proved unsatisfying and the desired good times promised by worldly organizations having failed to appear, the "prodigal's" hunger is rabid enough to drive them to feed upon the "swine" fodder. Such an unbalanced diet tends to malnutrition and leads to disease and death. No man of the world gives to them any life-sustaining spiritual food; for there is a mighty famine of such in "Christendom", just as long ago there were seven years straight of famine in Egypt.—Gen. 41: 54-57.

* The condition of the "prodigal son" class at this point compares with that of the beggar in the parable concerning Lazarus and the rich man. "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." (Luke 16: 19-21) The Devil is responsible for the plight of this class, of whom he takes advantage because of their selfish desire to have a good time with the things God has put on this earth, but without any binding responsibility toward Him. Since the Devil has been cast out of heaven Revelation 12: 12 applies: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It is his desire to have the "prodigal" keep at 'swine-herding' and to feed on "swine" fodder. The Devil seeks to make him become swinish, turn against God

and curse Him as though chargeable with the deplorable state of humankind. In such a situation many men, having accepted nothing but religion, become desperate, plunge into radicalism and infidelity, and curse God, blaming him for mankind's woe. Others fall for the theory of the clergy that God is punishing humankind because of their neglect of religion, and they call for "more religion" as what the world needs. Thereby they reject God's kingdom and renounce him for religion's makeshift "new world order" "based on justice and morality". (Job 22: 1-28: 11: 1-6, 13-20) That is just the outcome the Devil is seeking to bring about in order to prove his boast to God of being able to force every human creature to renounce God and to bring about the destruction of all at Armageddon, none being found worthy to be saved into the New World that God creates. (Job 1: 8-12; 2: 1-7) Does the "prodigal son" class yield to such efforts of Satan and "curse God"?

* The parable continues: "And when he came to himself, he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15: 17-19) After enough of feeding swine to make him realize the vanity of seeking anything truly pleasant and satisfying in the world, away from his father's home, the prodigal comes to himself. He awakens to the fact that he is by birth the son of his father. Word has come to him that his father's land is not a victim of famine. There is abundance at his father's house, and even the hired servants have more food than they can eat. And here he is, hired out to a Gentile "citizen" of the world and, against the pricks of conscience, feeding grunting unclean beasts and not getting enough to properly nourish himself, with death by famine inches ahead of him. Of a truth it would be far better for him to drop this low occupation in the world, offering no hope of life for the future. Better to go back home and hire himself out to his father as a servant and find life-sustaining food and respectable service with a good conscience.

* What is it that brings the modern "prodigal" to himself and starts him in the right direction? It is not bitter experience, as though 'experience has been his best teacher' to teach him good by indulging in that which is unwise and worldly. No; it is the good news from God's Word published by Jehovah's witnesses during this time of 'shortening the days of the great tribulation'. The news tells of the life-providing spiritual abundance that exists among

5. Why is the modern class doing no better than the prodigal son while feeding swine and without aid from former friends?
6. How is this class like the beggar Lazarus, who is responsible for their plight, and what is the outcome he seeks to bring about?

7. What news does the prodigal get concerning his father's house? and, on coming to himself, what view does he take of his situation?
8. What is it that brings the "prodigal son" class to themselves and starts them in the right direction?

the household of Jehovah God, the Giver of life. It shows how those who serve Him are happy and well taken care of and have glorious hopes of life amid peace and prosperity in the New World, which is without end. This doomed old world, oppressed by the ruling "citizen" thereof, will shortly pass away at Armageddon, but the New World will be forever blessed under the heavenly Father's kingdom by his beloved Son, Christ Jesus. Besides the "little flock", who inherit the kingdom with Christ Jesus, God is now gathering the "other sheep", the "men of goodwill". These, by now taking refuge under the Good Shepherd's care, may be hid during the day of Jehovah's anger at Armageddon and may pass alive through that tribulation and into the "pleasures for evermore" of the New World. This information, so long in the discard by neglect, indifference and worldly cares, they now consider with new interest. It opens their eyes to discern the difference between those living now for the old world and those serving the life-giving Jehovah God in the interest of his New World.

AWAKENING FROM THE DEAD

* The "prodigal" class now decide to arise from their low, dying condition of servitude to Satan and his official agents and to go to the Life-giver, who bids men "seek righteousness, seek meekness", that they may get life through his Son Christ Jesus in the world to come. As the prodigal son pictures a *class*, this decision to arise and go to the Father stretches over a period of time because of the many individual persons who make up this class. They discern that they have been leading a life in sin while leaning toward the old world and its pleasures. As it is written of suchlike: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6) They have been "dead in trespasses and sins" and have been treading in the 'broad way that leads to destruction' with the dying old world. They acknowledge within themselves that they have been and are sinners. They confess themselves as unworthy to be adopted as sons of God, especially as "heirs of God and joint heirs with Christ". They have no aspirations for a position in the kingdom of heaven, but have the sincere heart's desire to be in God's service, thereby working in the interest of the heavenly Father and so enjoying his favor and approval and the abundance of his blessed household. They realize that by their course, unworthy of a son of God, they have brought reproach upon His name and given moral endorsement and support to the enemy organization, especially when they might earlier have taken hold of the truth and served God. Now any position of service in connection with his house or

temple would be acceptable, just so they might serve righteousness in vindication of His name. Instead now of *demanding* a share in the "estate" as a son's due inheritance on earth, they would *ask* for the privilege of serving him.—Eph. 2:2; Matt. 7:13.

¹⁰ Here are true repentance and godly sorrow that are not to be despised. It is not the selfish remorse and sorrow over personal loss, such as that of Esau, or Haman, or Judas, that they might escape the consequences of their wicked folly. It is a sorrow leading to repentance and to a conversion or turning away from the unrighteous course, in detestation of it; hence a being "sorry after a godly manner". For that reason it is pleasing to God. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world [like Judas'] worketh death." (2 Cor. 7:9,10) Sorrow such as worldlings bring upon themselves by their willfully wicked course works to their destruction by God's Executioner. Why? Because it is impossible to renew to repentance those who were sufficiently enlightened, warned and admonished and who then willingly fall away or show heedlessness and so become headstrong adversaries of God and his organization.—Heb. 6:4-6; 12:16,17.

¹¹ Esau hastened to his father Isaac to deprive his brother Jacob of the birthright to which he was entitled. With different motives the prodigal hastens to his father. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20) The impoverished, repentant prodigal arises from the mire with the swine and the empty, unprofitable futility of herding them. He strikes out for home. It must have been a long, hard road, tough going, for that dirty and ill-clad boy, half-starved, without a penny for lodging or transportation. But his determination and sincerity of repentance, and the good possibilities before him, strengthen him to keep going till he arrives and comes in sight of home. He lifts his eyes. Why, his father is running to meet him! Yes, his father was on the watch, recognized him from afar, felt paternal mercy, and ran forth to him, and embraced and kissed the boy in his travel-stained rags. What a welcome, and without requiring first a humiliating confession on the boy's part! His very home-coming spoke for itself!

¹² Shifting now to our day: The repentant "prodigal" class arise from the dust and the degradation of their unclean service of the world, and turn to the Life-giver in a true conversion. They decide that they "no longer should live the rest of [their] time

9. What decision does this class then make what confession do they make concerning themselves, and what do they now seek?

10. Why are their repentance and sorrow wholesome and not to be despised?

11. What does the prodigal son then do? and what reception does he get on nearing his destination?

12. Likewise what does the "prodigal" class do, and what is their decision as to spending the rest of their lives?

in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" because of your conversion to righteousness.—1 Pet. 4: 2-4.

¹³ The "prodigal" class determine that there is "no more time for the old course", for them. The exhortation to the indifferent-grown, inactive Christians they also hear and heed: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5: 14-18) It was long ago written regarding the "time of the end" when the Messiah Prince rules amid a time of trouble such as never was: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life." (Dan. 12: 1, 2) The "prodigal" class arise from the dust of dry, unprofitable, unsustaining worldly things to the sound of the message telling of life possible on earth forever under God's kingdom as his children. They turn their steps to the way of life. Repentantly they come to the great Life-giver, whose name is being declared throughout all the earth by His witnesses, and whose "mountain", or kingdom, has been exalted to the capital position over all the universe.

¹⁴ The coming of the "prodigal" class, made up of persons of good-will from among all nationalities, is in fulfillment of the sure prophecy: "But in the last days it shall come to pass, that the mountain of the house of the LORD [Jehovah] shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem." (Mic. 4: 1, 2) They find the Father on the watch and waiting with welcome for them.

¹⁵ The Father has seen them while "yet a great way off", and he caused the prophecies to be written long aforetime pointing ahead to their coming. At the time for the prophecies to fulfill, including Jesus' parable of the prodigal, Jehovah the Father is on

the watch and encouraging their coming by advance preparation. The message of 1918 on "Millions Now Living Will Never Die" was revived after a temporary silence and was published in book form in 1920 by the millions of copies and also preached from thousands of lecture platforms. Besides that, Jehovah caused other revelations of truth to appear in due time, as the mass coming of the "prodigal" class drew near. In 1923 he caused the first true-to-fact explanation of the parable of the "sheep and goats", fulfilled at the end of the world, to be published in *The Watchtower*. This showed for the first time that the "sheep" who are now separated from the "goats" are an earthly class of good-will who do good to the remnant of Christ's brethren in contrast with the stubborn opposition by the "goats" to these announcers of God's kingdom. These "sheep" get on the right side of the King and are ushered into everlasting life under the Kingdom with its blessings prepared for them.

¹⁶ In 1931 the Father caused the understanding to be published in *The Watchtower* concerning Ezekiel, chapter nine. This explanation made clear that the persons who 'sigh and cry' for all the religious abominations that be done in the midst of "Christendom" are an earthly class with a desire for God's righteousness and the vindication of his name against religion. These ones are 'marked in their foreheads' by God's servant class with the knowledge and confession of the truth. They are not touched by God's Executioners at the battle of Armageddon, but are spared to live in his New World of righteousness. The following year, 1932, the Father caused to be disclosed in *The Watchtower* who are prefigured by Jonadab, the man who joined King Jehu in his chariot and who witnessed his destruction of the religionists. Jonadab was shown to picture an earthly class that take their stand for God's King and kingdom. They get into the "chariot" of his organization and have part in God's service now and will witness the destruction of all religionists at Armageddon. This last revelation made very clear that the door was open to this earthly class of "Jonadabs", or persons of good-will, to enter into God's service in full company with His remnant of anointed witnesses under Christ Jesus, the Greater Jehu. These revealed truths were also circulated in other WATCHTOWER publications.

¹⁷ So there was a great upswing, particularly from and after 1931, in the number of good-will persons that openly took their stand for the Kingdom and joined in the field service with Jehovah's faithful remnant. These were seen to be the "other sheep"

13. What rousing exhortation do they heed? and how is it then that many of them that 'slept in the dust' awake to everlasting life?

14. What prophecy of Micah thereby undergoes fulfillment?

15. How was it shown in 1920 and in 1923 that the heavenly Father saw them while "yet a great way off" and was on the watch for them?

16. What revelations also in 1931 and in 1932 showed the Father was on the watch for them?

17. From and after 1931 what did these good-will persons do, what, Scripturally speaking, were they seen to be, and with what did the prophet Isaiah compare them?

mentioned by the Good Shepherd as due to be brought into God's grand flock of all those receiving life through the death of the Good Shepherd. They compose "one flock" with the Kingdom class. (John 10: 11, 15, 16, *Am. Rev. Ver.; Diaglott*) In His prophecy through Isaiah God compares them with a great cloud of homing pigeons speeding to their shelter before the threatening storm of Armageddon: "Who are these that fly as a cloud [for multitude], and as the doves to their windows [of the dovecotes]?" (Isa. 60: 8) Doves, though low in commercial value, are regarded with great tenderness. All such prophecy-revelations were a welling up of the Father Jehovah's compassion as the "prodigal" class were seen approaching through the years.

¹⁸ The Father hastens to show his mercy and affection for the "prodigal" class. In 1918 he sent his King Christ Jesus to the temple, and through him He shortened the days of the tribulation in order to judge the nations and separate them as "sheep" and "goats" before the final part of the tribulation bursts forth at Armageddon. To this end, also, he sent forth his remnant of witnesses. He did not wait for the people to come to his "house" for the living message of the Kingdom, but commanded his truth-laden witnesses to go to the people and from house to house and from city to city to locate all the "other sheep" and show them the way to the Father. The "goats" have branded these house-to-house publishers as "haters of everything", but such witnesses by their patient educational work have manifested to the "sheep" the Father's compassion and loving-kindness and his readiness to receive them with glad welcome. This house-to-house work of witnessing still continues and increases. It has been made more effective for the "other sheep" by the starting, since 1933, of the back-call work, namely, the making of return calls on all showing sheeplike qualities, to hold home Bible studies.

¹⁹ Glancing back at the parable: "And the son said unto him: Father! I have sinned against heaven and before thee: no longer am I worthy to be called a son of thine; [make me as one of thy hired servants]." (Luke 15: 21, *Roth.*) The son's last statement, in brackets [], appears in the two most ancient extant Greek texts, the Vatican manuscript No. 1209, and the Sinaitic manuscript, but is missing in other Greek manuscripts. (See *Diaglott* margin on Luke 15: 21.) Yet, his confession of unworthiness to "be called thy son" means that he desires to be received on the level of a servant hired by his father. He declares he has sinned against God and against God's representative, his father; and now he desires to

come into covenant-relationship with God through the intercession of his father. He shows a spirit of consecration to God in accordance with the covenant between God and his people of Israel.

²⁰ As applying to the "prodigal" class, the above confession with repentance pictures that they confess their sins and ask forgiveness through the meritorious sacrifice of Christ and that they consecrate themselves fully to Jehovah the Father. The fitness of their thus consecrating themselves and symbolizing that consecration to God by baptism in water was specially made clear since 1934. (*The Watchtower* of August 15, 1934, ¶¶ 34, 35) Their act of consecration to the heavenly Father was also foreshadowed in the plea of the famine-stricken people of ancient Egypt during the premiership of Joseph, God's faithful witness. As recorded, at Genesis 47: 18-20: "When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's."

²¹ Consecration by the "prodigal" class is not a contract with God for a share in the heavenly inheritance of the spiritual sons of God, but is a solemn agreement to do God's will forever, letting the Father determine where He will have the consecrated one serve Him.

²² The prodigal did not ask to be received and put to work as a son, but offered himself for work as a hired servant. "But the father said to his servants [bond-servants], Bring forth [quickly] the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (Luke 15: 22-24) The father refused to disown him as a son or to take him in as merely a hired hand. So the father called for "a robe—the best", "quickly that chief robe." (*Roth.; Diaglott*) Servants, who are hired to be busy at work, do not wear such long robes, such being worn on festive occasions. He called for a ring, to show that the prodigal should have authority

18 How did the heavenly Father hasten forth, from and after 1918, to show mercy upon the "prodigal" class, and how has more efficiency been added to the hastening work since 1933?

19 What does the son then say to the father, and what spirit does he thereby show?

20. (a) As regards the modern class, what was pictured by the son's confession, and how was the fitness of this shown in 1934? (b) How was this also foreshadowed in Egypt in Joseph's day?

21. What kind of contract is consecration by the "prodigal" class?
22. What orders did the father give his servants respecting the prodigal son? and what did such orders show as to his place in the house?

over the servants. Servants went around barefoot, but the father calls for them to put "shoes on his feet" to indicate that the prodigal is a free man in the father's house and that his service toward his father was of a voluntary kind and as a member of the family. The hiring of a servant was not the occasion of a grand celebration; but the father calls for the sleek, wheat-fed calf to be killed and a feast to be served that they might be merry over the recovery of "my son". The father spreads a feast for his son and all his servants in an open and unashamed acknowledgment of *a son* come back home.

²³ That public identification of the returned son points to something quite recent. For years after even 1918 the identity of those who will compose the great multitude described in Revelation 7: 9-17 was uncertain and guessed at. For long it was thought to be a class consecrated to God and begotten of his spirit to heavenly life but who out of fear and lack of sufficient zeal and devotion do not make a success of gaining the Kingdom with Christ; hence these were finally to be forced to be faithful by great tribulation, just to save them, and then would be given a secondary position in heaven under the "little flock" of the Kingdom. In due time, in May of 1935, at a convention of Jehovah's witnesses in Washington, D.C., the president of the Watch Tower Society pointed out, from Scripture and fact, that those who will make up that "great multitude" are an earthly class appearing since 1918, namely, the Lord's "other sheep", the "Jonadabs". There at that Christian assembly, those of the "other sheep" who discerned themselves to be in line for the "great multitude" were asked to stand. A great proportion of the assembly arose. There was great rejoicing at such demonstration. Like demonstrations of those in line for the "great multitude" followed at other assemblies later.

²⁴ Such was a public expression of Jehovah God through His organization that the "prodigal" class was returning to him and that he was accepting their consecrations and receiving them through Christ Jesus as His prospective sons. It was a festal occasion, not a time of rebuking the "prodigal" class for past behavior or any tardiness in coming to Him or their squandering of God-given properties in search of pleasures with the world. How fitting then the clean long robe, worthy of a son of God, showing their identification as such; and they were accounted privileged to offer prayer to God addressing him as "Our Father, which art in heaven". The ring showed them as rich toward God and having authorization to serve at God's house or temple as sons

voluntarily serving him, honorably representing him and holding forth the honor of his name. (Jas. 2: 2; Gen. 41: 42) The shoes covered the once miry, unclean feet and made them look beautiful as walking in the paths of sonship of God, righteous paths. Such feet were now "shod with the preparation of the gospel of peace", to bear the good news that the God of peace will bruise Satan under the feet of his Christ shortly, thus bringing in everlasting peace on earth to "men of good-will". (Eph. 6: 15; Rom. 16: 20) They are God's "free men", no longer oppressed 'swineherds' under a citizen of this world. Henceforth as sons they may serve God at his temple.

²⁵ In answer to the question as to the "great multitude", "What are these which are arrayed in white robes? and whence came they?" Revelation 7: 13-17 says this: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb [Christ Jesus]. 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. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

²⁶ The prodigal's repentance and return to the home and service of his father called for a feast, and the fatted calf was slaughtered for the main dish. It was not a picture of the redemptive sacrifice of Christ Jesus. The merry feasting that followed pictures the spiritual feast that the Lord God spreads for the "prodigal" class in this "time of the end", a feast of food stronger than the mere "milk of the word". The strenuous work and very trying times demand nourishment more strengthening, sustaining and advanced than the easily digested liquid for those who are babes in the Word. (1 Pet. 2: 2; Heb. 5: 13, 14) It is Kingdom food, concerning the vindication of God's name and the settlement of the long-contested primary issue of universal domination. Such is the feast and banquet foretold at Isaiah 25: 6: "And in this mountain shall the Lord [Jehovah] of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." How different this feast from "Christendom's" famine!

²⁷ The reason the father assigned for joyful feasting was: "Because this my son was dead, and hath

23. To what, in 1935, did that public identification by the father of his returned son point forward?

24. By such event what was Jehovah God expressing toward the "prodigal" class, and what in that connection was symbolized by the long robe, the ring, and the shoes, put on the prodigal son?

25. As identified by white robes, how were this class pictured in Revelation chapter seven?

26. What did the feasting on the fatted calf picture, and how was this also foretold by the prophet Isaiah?

27. What reason did the father assign for the joyful feasting, and what like reason for rejoicing is there now to those of the heavenly Father's household?

come to life again, was lost and is found." (*Roth.*) Those of the "prodigal" class have 'lain low in the dust' of this world "dead in trespasses and sins", and it is a joyful thing when they hear God's message and come to life as to his service; when they that have been lost among the pleasures of this world suddenly come to themselves, find themselves, and are in turn found by the Good Shepherd and are brought into the Lord's fold. The remnant of Zion's children had a like experience shortly after the Lord came to the temple, concerning which it is written: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." (Isa. 52:1, 2; 26:19) The remnant's restoration was in 1919. Years later the making merry or being joyful over the restoration of the "prodigal" class was an added season of rejoicing for the faithful remnant.

²⁸ Such making merry began especially at the identification of the "great multitude" in 1935. It took on a high note of joy in 1938 at the revelation made amid a "feast of fat things", the world-wide assembly of Jehovah's witnesses combining 47 simultaneous conventions in Britain, Canada, Australia, and the United States, tied in with London, England, by wire and radio facilities to hear the same speeches. The special feature was the speech "Fill the Earth", which set forth for the first time that the "great multitude" of Armageddon survivors will thereafter be given the privilege of bringing forth a righteous offspring to fill the earth during the 1000-year reign of Christ.—See *The Watchtower* of October 15 and November 1, 1938.

²⁹ In the parable the ones that made merry were the father and the servants who responded to bring the best robe, ring and shoes and to adorn the son therewith and to slaughter the fatted calf for the feast, to dine the repentant and restored prodigal. Just preceding this parable Jesus had said: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Also: "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:10, 7) Hence the feast of joy must be on the part of Jehovah God, who is represented by his King, Christ Jesus, at the temple since 1918; also on the part of all his holy angels who attend him on his throne at the temple (Matt. 25:31); also the resur-

rected members of Christ's kingdom body who were raised from death's sleep after he came to the temple (1 Thess. 4:14-16); and also his faithful remnant of body members who are yet on earth but whom God has quickened and "hath raised [them] up together, and made [them] sit together in heavenly places in Christ Jesus". (Eph. 2:4-6) This remnant on earth make up the "faithful and wise servant" under their Head Christ Jesus; and as their legal servant or agency they use the Watchtower Bible and Tract Society for ordering and directing the witness work according to Theocratic rule.—Matt. 24:45-47.

WHO SHOULD OBJECT?

³⁰ How could any consecrated person object to God's compassions toward the prodigal? Yet objections arise. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." (Luke 15:25-27) The elder son is here introduced into the parable so as to provide a reason for answering the Pharisees and scribes or such-like, but not to picture them. He was the heir to his father, and all that remained of his father's property was due to fall to him, the younger son having squandered his part which he had gotten in advance. The elder son was not an idler, but served his father diligently in the field. But now that the younger son was out of sight there was a disposition on the elder son's part to think too much on his sole heirship to the remaining paternal estate. There is no question that he was trying to prove worthy of it; and his prodigal brother was out of mind and viewed as now none of his concern. He hardly expected to see his young brother again before the father's death and before he himself was settled in the inherited estate.

³¹ The younger son's return came as a shocking unexpected event to the elder son. Without his knowledge and without calling him in from the field of service the father received back the prodigal and went ahead with the reception feast, accompanied by singing and dancing by the servants who entered into the spirit of the celebration with their master. The elder son, coming in from the field service and hearing the merry-making, asked one of his father's servant boys for the meaning of it all. The servant boy discerned and understood the good reason for the celebration, and explained it.

28. When did such making merry begin, but when did it specially take on a high note of joy, and why?

29. In the parable, who made merry? and in its fulfillment who are the ones that make merry over the repentant "prodigal's" return?

30. What did the elder son do on coming upon the merry-making, and does he picture the scribes and Pharisees? or else, why is he here introduced into the parable?

31. Why was the merry-making unexpected and needing an explanation to the elder son?

³² Just so it has happened since the Lord's coming to the temple in 1918. Those in line for the inheritance of the kingdom of heaven have been increasingly diligent in their heavenly Father's service, out in the field and in behalf of the Kingdom interests. As above explained, the ingathering and consecration of an earthly class of persons of good-will from all nations now before Armageddon was not plainly understood. The ingathering of the spiritual ones, both the final members of the remnant of Christ's body and, supposedly, a 'great company' of a lesser spiritual class, was thought to be the chief effort of Jehovah's consecrated people on earth. This was particularly the viewpoint down to the year 1931. First in that year it was revealed from the Scriptures that the ones whom God's servant class (the man "clothed with linen, with a writer's inkhorn by his side") was to locate and 'mark in their foreheads' to be spared from destruction at Armageddon were an earthly class, the Lord's "other sheep". (Ezekiel, chapter 9) The mistaken understanding concerning a 'great company of less faithful spirit-begotten ones' who were expected to be released soon from the religious organizations was quite a disconcerting thing. It awakened wrong expectations, tended to lead in a wrong direction, and hid partially from our view and appreciation that which was really to be done and now taking place.

³³ Hence there were those who were long in God's service who too strongly insisted that the chief objective was exclusively the gathering, assisting and comforting of those consecrated persons that had hopes of a heavenly inheritance. The instructing and gathering of an earthly class of "other sheep" was very vaguely discerned by them or was pushed into the background as being proper only after Armageddon and after the spiritual class had entered the portals of heaven and into their celestial inheritance. But regardless of the lack of discernment of some, and their slowness to comprehend, Jehovah God went forward with the preparing of the "feast of fat things" unto all peoples. He does not need first to consult or advise his consecrated servants or consider objections before he proceeds with the carrying out of his gracious purposes. He does according to HIS will.

³⁴ Hence in 1935 Jehovah publicly acknowledged the "great multitude" as being *earthly* sons, by revealing then that such multitude of Armageddon survivors will be an earthly class destined to live here below subject to the heavenly kingdom; and that such must come out of Satan's organization

now during these days of grace whereby the time of tribulation is shortened; and that they must serve God now day and night at his house, his temple. At this the rejoicing and merry-making in behalf of the "prodigal son" class did set in, and from then on more was revealed from the Bible as to this earthly class than concerning any others who may gain everlasting life on earth. Such ones of the "elder son" class as were slow to get rid of old and incorrect ideas were obliged to inquire of the rejoicing servants of God, particularly the WATCH TOWER publications, as to why all the rejoicing by the faithful remnant of the Father.

³⁵ The parable continues regarding the elder son: "And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." (Luke 15: 28-30) The elder son felt justified in being angry and not going in to join the merry-making. When the father came out to entreat him to come in and share his father's joy, he sought to justify his anger and refusal to go in. He reminded his father that despite all his years of service, his father had never given him even a kid, not to speak of a fatted calf, to kill and prepare it that he might have a joyful feast with his friends, not to speak of unclean harlots of the world. Yet, now, his brother, of whom he spoke to the father as "this *THY* son", and not "my brother", comes like a mere visitor from a Gentile land where he has prodigally spent his father's property with fornicators, and he gets a celebration such as the faithful, hard-working, home-staying son had never gotten. He could not understand his father's viewpoint for such treatment.

³⁶ Such is the position taken by some of the spirit-begotten ones in line for the royal heavenly inheritance. They are too much concerned about themselves or the spiritual class with whom they have worked, and they overlook other parts of the heavenly Father's present merciful purposes. They see not that the feast of rejoicing over the incoming of the "prodigal son" class is not to glorify and exalt that class as superior and of more importance than the spirit-begotten sons of God, but is to glorify Jehovah's tender compassions. It is in vindication of Jehovah's name, because the bringing in of these "other sheep" proves God's Word of prophecy as

32. Why, particularly down to 1931, was such a thing not had in expectation?

33. Hence what did some strongly insist was the chief objective now? and with what preparations did Jehovah God go forward, and why?

34. In 1935, at what revelations did the making merry set in in behalf of the "prodigal" class, and why and of whom were certain ones of the "elder son" class obliged to make inquiry?

35. (a) Why did the father come out of the house, and what did the elder son say to him? (b) How did he thus seek to justify himself and lay grounds for finding fault with his father?

36. Why is a like position taken by some of the spirit-begotten ones now, and what do they fail to see regarding the purpose and significance of the feast?

true. It proves the Devil a liar who boasted that he could turn all men away from God and prevent any from seeking and taking their stand on his side and abiding there in integrity, especially during a time of Devil-sent woe on the earth. What consecrated son of God could but rejoice at this feast, even though it focuses on a class that is not spirit-begotten but has earthly hopes?

³⁷ At this juncture the elder son of the parable was like Job, who was rebuked of the Lord because he was too much engrossed in his own sufferings and his own justification, and not properly concerned with the vindication or justification of Jehovah's name. (Job 32:1-3; 38:1, 2; 40:1-8; 42:1-3) That God should cause so much to be written in the Bible respecting the "other sheep" and should cause such to be fulfilled now before Armageddon, rather than after, is no sign of favoritism toward the "prodigal" nor of neglect toward those who have hitherto faithfully served Him many years. The feast is there for the "elder son" spirit-begotten ones to enjoy as well, and thereby get out of any self-centeredness or exclusive self-interest. They must remember that they are not the only ones whom God loves or upon whom he may show mercy; and that they are not the only ones that may have a part in His service and in the vindication of His name. It is the Father's feast, and it is the privilege of the "elder son" to enjoy it as a part of his reward for years of faithful service. The fact that the blessings are beginning to go to the "other sheep" from the promised "Seed of Abraham" in whom the obedient ones from all families of the earth should be blessed is a cause for joy, joy which is the unselfish expression of mercy and compassion.

³⁸ So the father entreated the son to take the right viewpoint and course. "And he said unto him, Son [(Weym.) My dear son], thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Without showing whether the elder son softened, got straightened out and went in with his father to the feast, Jesus closed the parable with the father's entreaty. Why? That the force of the father's argument and entreaty or explanation might be left last and linger with full force and effect in the minds of any having difficulty in these days as to their proper attitude and course toward the gathering of the Lord's "other sheep". Jesus' closing of the parable thus leaves it up to such to determine each for himself what he will do. Either heed the Father's entreaty and go in, or refrain from taking part in

the feast of feeding upon these truths and passing them down the table to the "other sheep" and thus having a share under Christ in gathering such "sheep".—Luke 15:31, 32.

³⁹ The prodigal's father had done the elder son no wrong, but was exercising his proper right over the things that belonged to him and over which he had full, uncontestable jurisdiction. That inherent right Jesus well stated in the parable concerning the laborers hired into the vineyard. This parable pictures particularly the bringing of the Ruth and Esther class, the new and younger part of God's remnant, since 1922 into the Lord's service of bearing the fruits of the Kingdom. Those longer in His service might have felt there was unfairness of treatment on the Lord's part, or on the part of his visible organization, when the "penny", or the "new name", was bestowed equally upon all vineyard laborers, regardless of hours, even those who came into the field service during the final "hour", or year, before the disclosure of the "new name". And there were some who did object to treating all, both new workers as well as older workers, on the same basis, assigning positions of further service without considering "seniority rights" as determinant, but primarily according to faithfulness, efficiency and sincerity of devotion. To those in the parable who complained the goodman of the house said: "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"—Matt. 20:13-15.

⁴⁰ There is no question that those working more than the last hour had "borne the burden and heat of the day". But they got their penny for which they had agreed, and it was a matter of graciousness, beyond their dictation, as to what the goodman of the house did to compensate the last laborers entering vineyard service. If any murmurers continued to be offended and took their penny but went on a strike against further service for such a hirer of labor, they put themselves out of his vineyard service. If, however, they righted their viewpoint by the goodman's rebuke and appreciated his goodness toward others and rejoiced in that there were more laborers brought into the field on the same basis with them, then they could use their penny in a right spirit and would gladly remain in the gracious goodman's service. As to the fulfillment in this day, the parable leaves it up to each one to hear the Lord's side of the matter and then choose his course.

37. At this point how was the elder son like Job, who was reproved of the Lord, and why is this feast now no sign of favoritism but a proper thing on God's part?

38. How did the father entreat the elder son? and why did Jesus close the parable with the father's entreaty?

39. Why had the father not done the elder son any wrong in providing the feast, and how did Jesus further emphasize this truth in the parable concerning the laborers in the vineyard?

40. If any laborers continued to murmur and struck because of compensation, what was the result? but if they righted their viewpoint in line with the goodman's rebuke, what then?

"It would be wrong to say that the parable of the prodigal leaves the "elder son" permanently outside and that he never went in to the feast. Though Jesus gave the parable as a corrective answer to the murmuring Pharisees and scribes then, it was specially spoken and recorded for our day. Many of the Pharisees, like Saul of Tarsus, and scribes and other temporary objectors, did come over to Jesus' side, together with the hitherto-despised publicans and sinners. (Acts 6: 7; John 12: 42; Acts 26: 4, 5, 9-12) Remember, too, that the elder son was still the father's sole heir to the property. The younger son, though back with his father, could not claim or touch any of his brother's inheritance. Yet he could still enjoy his father's goodness as a son and could serve him, alongside his brother.

"If any have been "angry" and felt neglected and slighted or overshadowed, like the elder son, then let such now seriously consider the heavenly Father's entreaty and come in and join in the feast, as His bond-servants do. (Rev. 7: 11, 12) Let them be like Joseph in his treatment toward his repentant ten half brothers. (Gen. 45: 1-15) Let them be like Jesus, who said: "He that hath seen me hath seen the Father"; and who rejoiced to receive the penitent publicans and sinners and who feasted them with heavenly truths and promises. (John 14: 9) Jehovah God, the Father, says: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." He has no pleasure in the death of the "other sheep" at Armageddon. Hence he purposed that his Good Shepherd should gather them into the fold of safety and preservation now before that destructive final tribulation. (Ezek. 18: 32) Regardless of this loving-kind-

41. Why is it wrong to claim that the parable of the prodigal leaves the elder son permanently on the outside as picturing a disinherited spiritual class?

42 (a) If any of the "elder son" class have felt "angry" at the feast, whom should they now imitate as to their course? (b) Regardless of such "feast", what remains secure for the faithful remnant, and for the exercise of what qualities does the occasion now call?

ness to the "other sheep" class today for their salvation, the promises of the heavenly inheritance for the spiritual remnant still remain secure, even though not treated and discussed so exclusively now. The occasion calls for Godlike mercy from those who themselves have experienced the Father's mercy (Matt. 5: 7); it calls also for generosity and brotherly kindness toward the "other sheep", and for a self-forgetting joy at the vindication of Jehovah's name and word. "The joy of Jehovah is your strength." —Neh. 8: 10, *Young*.

"The right thing, pleasing to God, is to rejoice at the consummation of all features of His purpose, including that concerning the scattered "other sheep", the "prodigal son" class. Not yet all of this class have returned to the Father or Fountain of everlasting life by Christ Jesus. Many are still herding swine' but will come to themselves in the postwar period. They will then arise and go to the Father in consecration before the great spiritual famine of "Christendom" ends up with her destruction at Armageddon. Those who unselfishly serve the Most High God and who mercifully leave it to Him to judge those seeking him will imitate God and his Son Christ Jesus in welcoming the repentant "prodigal" class. They will run out with God's message of salvation to meet them. They will gladly take part in the feast God spreads for such incoming "other sheep" and will rejoice that these are back at the Father's house before Armageddon suddenly rips forth. Together, remnant and restored "other sheep" will feast on God's goodness at his temple. Side by side, with unbreakable love like that between David and Jonathan, they will serve the heavenly Father and his King Christ Jesus in proclaiming this gospel of the Kingdom to all nations for a witness until the final end comes.

43 What, then, is the right thing to do, pleasing to God, and how may this be demonstrated by all respecting the remaining fulfillment of the "prodigals" home-coming?

PROGRESS IN THE FACE OF OPPOSITION

THE THEOCRATIC GOVERNMENT of Jehovah is the principal theme of the Bible from Genesis to Revelation, and the prayer of God's people from and after Abel. In harmony with the promise at Matthew 24: 47, Jehovah God, in 1884, by the chartering of what is now the Watch Tower Bible and Tract Society, caused to be brought forth an instrument for the use of His servant to rule over his household, "to give them meat in due season." By zeal and loyalty through tribulation and persecution this servant (a class) must prove himself to be the "faithful and wise servant" under Christ Jesus the Head and must be prepared for the witness work after the Lord's coming to the temple in 1918.

Not only Satan and his demons, and worldly govern-

ments under his control 'which frame mischief by law', oppose the progress of the "servant's" work, but a very subtle enemy are the "false Christs", who, by their fair speeches and show of good works and great claims, are so deceptive that only the very elect are safe. This has been noticeably true since 1894, when a violent opposition broke out at the Society's headquarters in Allegheny, Pennsylvania, and threatened to destroy the work. From 1897 to 1900 continued opposition by some who had been most active in the Lord's service tended to break up the work. In 1908 another form of insidious attack was made.

From 1914 to 1919 a most desperate attack was made by worldly governments and by the "evil servant" class, headed by several self-styled leaders who formed corporations and

associations, each such group claiming to be the "little flock" of Christ. In 1918, when Christ Jesus came to the temple for judgment, he found such ones to be following a man who was dead, although it must be said that such man had ~~followed~~ the Lord while he lived in the flesh. Such ones the Judge Christ Jesus cut asunder from God's organization, and laid his hands upon the "society" of his tried and tested remnant and constituted them the "faithful and wise servant" under himself. He committed to such "servant" class the earthly "goods", or Kingdom interests, to be increased. These, together with their earthly companions who have since joined them, recognize as their Leader the One whom Jehovah God has appointed as such, namely, Christ Jesus the King. Only Him they follow, "whithersoever he goeth," despite demonized opposition. Thus it has come about that, in spite of all such persecution, government interference, false friends and pseudo Christs, the Lord's work has kept scheduled time and moved ahead.

Fifty-nine years ago, in 1884, the amount of books and literature placed could be easily counted by thousands. Now the annual output runs into many millions. Then the number of the interested ones was a few hundred, limited to the United States, while now it runs into as many as hundreds of thousands, and in all parts of the world. Then the public took no notice, or laughed in scorn. Now the United States Supreme Court sits up and takes off its hat, so to speak, even reversing its previous decisions, in honor of the justice of God's demands through his special "servant" class. Many State supreme courts have done likewise, and also the High Court of Australia has recognized the righteousness of Jehovah's witnesses.

Why all this amid a time of global war? Because Jehovah, our Commander in Chief, in 1938, established a unified command under his Greater Jephthah, Christ Jesus, and under him the faithful remnant and companions have declined to drop their Kingdom interests but have pushed on against the political Ammonites in the face of the most tremendous opposition against Jehovah's cause. They have refused to stop their commissioned Kingdom service, regardless of the organized persecution by "the king of the north" and "the king of the south". They have thereby proved that this work is not of men but is of God and cannot be overthrown by all fighters against it.

The newspaper and radio world, much to their chagrin, have had to acknowledge that Jehovah God has witnesses in the earth, a "free nation" separate from this world and who refuse to break integrity or to quit as active ministers of the Kingdom gospel endowed with the God-given freedom to preach. On June 29 this year the Boston *Monitor* (a newspaper), published this news from Berne, Switzerland, from which the following is quoted.

"The Munich *Latest News* has reported the arrest of eighty so-called Bible students, followers of the late Judge Joseph F. Rutherford (Jehovah's witnesses). The newspaper characterized them as ringleaders of prayer and study groups and said they included three ministers. The arrests were made in Gestapo raids in Mannheim June 21 and 22. Further arrests, searches, and questionings were carried out among the secret Bibelforscher (Bible student) groups of Villingen in the Black Forest, Freiburg-im-

Breisgau, and other small towns in the adjacent areas. Arrests in these smaller villages and cities were made after the Mannheim raid and on the basis of information acquired by various means. . . . According to the German press, which carried the news on June 21 and 22 in Southern Germany, then suddenly smothered further reporting on the subject, the sectaries arrested were 'very dangerous borers from within whom we believed exterminated long ago but who continue underground activity to the detriment of the German people'. . . . The National Socialist press condemned the activities of the persons in no uncertain terms. . . . These simple folk seem most firm in their faith. Recently seven of them were executed. The executions were marked by the unusual sight of the condemned men's wives begging them not to sign a renunciation of their faith which might have brought them a pardon. German public opinion in the regions affected is very excited and sharply divided on the subject of the arrests. 'Realists' and those who adhere to the regime fully approve the arrests. . . . Others, chiefly those who have been hurt by the infiltration of war propaganda and politics in church life, strongly defend the martyrs and believe that their arrest is a crime and a sign of the rapid progress of Germany toward the abyss. Various estimates are heard as to the numbers and influence of these Bibelforscher. Most Germans seem to have an idea that they are very widespread. However, since they are proscribed, there is no way of knowing whether this assumption is justified. The growth of their boldness in recent months is believed to be due to the gradual disillusionment of the German people, sinking faith in the regime, and despair caused by the war. 'They are growing up like mushrooms,' is an expression frequently heard. Restraint and suppression of these people formerly was the task of the Hess Bureau in Berlin, but since Rudolf Hess flew to Britain no one has been found who can begin to cope with the problem the way the National Socialists would like. Nazi religious authorities state that the political significance of these people is null. . . . This underground religious movement seems to prevail more among elder folk than among youth, but, as one put it, 'Today the elder people have more influence on youth than vice versa.'"

Cabled advices to the above effect were also given out during the week of June 12 in a three-minute broadcast over a Boston radio station. A fuller publication of the faithful progress of our European brethren awaits the end of this war. Specially favored are we to be living at this time to see and have part in this most glorious work of Jehovah and his appointed King. Heretofore the path of the church has been mostly by faith, with a signpost here and there, but now comes tangible evidence of much greater work just ahead, namely, the Watchtower Bible College of Gilead, on land in New York state where, in 1940, a misinformed mob gathered to halt the progress of the building. The first class graduated with merit last June and is entering upon its joyful work, and the next student body is now at the college. Thus God's "faithful and wise servant", the Society, under Christ Jesus, goes victoriously on, under His leadership, to new triumphs, and to the final complete overthrow of Satan and all his wicked hosts, in complete vindication of Jehovah's name. His kingdom under

Christ has been set up Let all the remnant and their companions shout "Alleluia!"

THE SERVICE MUST GO ON

We who are consecrated wholly to the Lord are God's freemen: "For he that is called in the Lord, being a servant, is the Lord's freeman." (1 Cor. 7:22) With this freedom to serve the Theocrat and his King we have ties and bonds. The ties of our consecration bind us inescapably to the obligation of being faithful, active, personal witnesses of the Kingdom of heaven. These blessed bonds of Theocratic service we know we can not shake from us. We would not remove them if we could.

The faithful bond-servant of the Lord will utilize every means at his disposal, approved by God to carry out his purposes. For us we know this really means that as dependable servants and loyal subjects of The Theocracy we will go from house to house and speak to the people about the Kingdom. It means we will call back again upon men of good-will. We will personally stand on the public streets and direct the attention of those hurrying past to the publications of light and truth, as magazine publishers. It really means that we will have our personal territory for systematic witnessing, will support our local company organization, and will be one hundred-percent Theocratic, standing fast for freedom.

Who of the consecrated people of the Lord are exempt from these Kingdom requirements? Are any exempt, or do all who are God's freemen have the same privileges and responsibilities? None are exempt; all must serve and maintain integrity. The Watchtower Society urges all consecrated persons and all of good-will toward God and his Kingdom to take part in giving the witness, because it is expressly God's will concerning his people now.

During this time of world-wide war, many inducements are offered and much pressure is brought to bear in order to cause the servants of God to turn aside from their work, push the things of God's new world into the background, put less time in His service, and follow a negligent course, which, if persisted in, would prove fatal to them. Jehovah's witnesses are meeting this old-world pressure, not by quitting, but by increasing their Kingdom activity. We see the greatest number of men and women and children engaged in advertising The Theocratic Government of all time. This service must continue unabated. The prophet Nehemiah was one of Jehovah's witnesses, and when the opposers of God sought to turn him aside from his service he made reply, and this is our reply now to any who say we should ease up on our service: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—Neh. 6:3.

The snare of fear was likewise set for Nehemiah, when one who sought to turn him from the service of Jehovah said to him, 'Let us meet together . . . in the temple, and let us shut the doors of the temple [and lock ourselves in]: for they will come to slay thee; yea, in the night will they come to slay thee.' Nehemiah's reply to this was, "Should such a man as I [a free servant and witness of the Almighty God] flee? and who is there, that, being as I am [a servant of Jehovah], would go into the temple to save his life? I will not go in."—Neh. 6:10, 11.

Fear, selfishness and lack of integrity toward obligations constitute a sign of the old world in all manner of moral bankruptcy by the old and by the young, and including juvenile delinquency. A sign of the new world is juvenile integrity; it is honor and uprightness by the old and by those who are young in years, little children of the King, whose faith, faithfulness and purity in Christian living mark them as lifting high the standard of the Lord now. Their numbers are increasing. Their service must continue. Isaiah, chapter 62, states, concerning the persistency of the Theocratic free organization: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall *never* hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard [the Theocratic standard of FREEDOM IN THE NEW WORLD] for the people."

Speaking to his consecrated people, the remnant of spiritual Israel and their companions, Jehovah's witnesses all, the Almighty God states his purpose and gives his sure word. Now, when the totalitarian "king of the north" and the democratic "king of the south" struggle for world domination, and both "kings" try to block the work of the free nation keeping the truth, God says: "Fear not for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north [which has exercised totalitarian restraint], Give up; and to the south [which tries to hold back God's servants], Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory. . . . Ye are my witnesses, saith the LORD, and my servant whom I have chosen. . . . Ye are my witnesses, saith the LORD, that I am God."—Isa. 43:5, 6, 7, 10, 12.

Around this earth Jehovah's witnesses stand firm for The Theocratic Government and FREEDOM, in America and in other lands. Their work is not finished God's Kingdom is not finished; God's Kingdom is just begun. Just as surely as there is a God in the new heavens, just so surely does he have a faithful people upon the earth. Many of Jehovah's witnesses suffer under the military heel of totalitarian powers in many countries, but their work is not done and their devotion to the King Christ Jesus is not past. They have the love and favor of the Most High, and, by his grace, as they gain opportunity, to the service they must and will go, because that is their commission. If it is God's will for them to thus serve again, no power of the old world can prevent their doing so.

No matter what is brought to bear against any of the servants of the Lord, no matter in what country they are, no matter what regimentation is established by totalitarian rulers, no matter how harsh the treatment in concentration camps, no matter how unjust the judges, no matter how great the mob violence, no matter what form opposition to God's free nation may take, the service must go on. Jehovah's witnesses will not give up the cause They will

stand true and steadfast and continue to preach "this gospel of the Kingdom" until the very end, even though death be the toll. As Job said, so they say: "While my

breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, . . . till I die I will not remove mine integrity from me."—Job 27:3-5.

PHARAOH, OPPRESSOR OF THE FREE

"PHARAOH" was the common title given to the ancient kings of Egypt. It means "sun", and was given to indicate that the Pharaohs ruled the earth as the sun dominated and outshone all in the heavens, according to Egyptian concept. Secular history is obscure as to the identity of many of the Pharaohs, particularly in some of the dynasties. Nor does the Bible record help in this respect, it, for the most part, referring to the Egyptian kings merely by the term "Pharaoh". It is the official position of the ruler that is of prophetic significance, not the individual's identity; hence the Bible generally does not concern itself with the latter.

Still, it is well to remember that the term "Pharaoh" is used to designate different characters, not just one person. There was the Pharaoh of Abraham's time, also the righteously-disposed one of Joseph's days, who was used in a drama to picture Jehovah God. Next to appear in the Bible record is the Godless one who arose long after Joseph's death and launched a vicious campaign of persecution against the rapidly multiplying Israelites. Cruel taskmasters were set over the enslaved descendants of Jacob, who were exploited in a public-works program of the state and were made the victims of an infanticidal edict by Pharaoh to curtail their manpower. (Ex. 1:7-22) This occurred at the time of Moses' birth. Eighty years later, the time of the exodus, oppression of God's people by the Pharaohs was still the order of the day. Consensus of opinion holds that the Pharaoh inaugurating the persecution prior to Moses' birth and the infamous Pharaoh of the exodus were separated by the reign of one other Pharaoh. Many kings followed the hardhearted Pharaoh of the ten plagues, some even being named in Holy Writ; but attention is here confined primarily to the notorious one reigning at the time of the exodus.

The very first words appearing in the Divine Record as coming from the lips of this Pharaoh show his attitude toward freedom of worship, and the position he persistently maintained until his destruction at God's hands: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, A.R.V.) Moses and Aaron had appeared before the Egyptian king and stated that God had commanded the Israelites to go three days' journey into the wilderness and hold a sacrificial feast unto Him, else divine wrath would come upon them. Pharaoh defied Jehovah, denied freedom to worship the Most High, and condemned any loss of time from secular work. To that religious totalitarian time spent in Jehovah's service was wasted, and vain, and inimical to the welfare of the state. Branding them as idlers, he increased their burdens of secular work so as to consume all their time and energy and crowd out entirely any service to Jehovah.—Ex. 5:1-9.

To visualize today in proper perspective these prophetic happenings of nearly thirty-five centuries ago, it is here

stated that Egypt typified the "present evil world" and that the Egyptian ruler, Pharaoh, represented Satan the Devil primarily, the invisible ruler and god of this world. (Rev. 11:8; John 14:30; 2 Cor. 4:4) Now, as the dealings of this ancient Pharaoh with the people of God unfold, note the striking correspondency with these days of state exaltation above God, wherein Jehovah's service work is impatiently brushed aside by world rulers as "vain" and time-wasting, inasmuch as it does not contribute to the self-centered interests of modern, militaristic "Egypt".

Jehovah, the God of the free, pushes the fight for free worship, and this for his name's sake. (Ex. 6:1-8) He directs his people in the conduct of the war. Moses and Aaron show miracles in Pharaoh's presence, and signs and wonders indicative of divine power multiply. To no avail. Pharaoh's heart is hardened and he calls forth his religious magicians and sorcerers, who, by demon power, mimic the works of Jehovah's two witnesses. (Ex. 7:11) Today the prophetically foretold signs of the times indicate that these are the last days of Satan's world and that Christ's kingdom is established and will soon hold full sway in the earth, and these signs are pointed to by Jehovah's witnesses as they fulfill the greatest sign, "this gospel of the kingdom shall be preached." (Matt. 24:14) Instead of giving heed, Devil-inspired rulers of the religionized world call for "more religion" to counteract by its false prophets the work of God. But just as Pharaoh's priests were forced eventually to admit the "finger of God" in the plagues, and were themselves afflicted by them, so haughty religionists at this time will in the end be put to complete shame.—Ex. 8:19; 9:11.

As the Egyptians were smitten by each plague, Pharaoh would make promises of free worship to the Israelites; then when the plague was lifted the agreement was scrapped. (Ex. 8:8, 15, 28, 32) Words and promises concerning freedom were plentiful, but the practical application thereof was wanting. On one occasion desperate Pharaoh conceded: "Go ye, sacrifice to your God in the land [of Egypt]." He would permit worship of God, but not in God's prescribed way. The journey to the wilderness and the privilege of sacrificing there in harmony with Jehovah's requirements were denied. Moses avoided the snare, answering: "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God." (Ex. 8:25, 26, A.R.V.) How familiar this offer of Pharaoh's sounds to Jehovah's witnesses today! The antitypical Pharaoh, Satan, puts the same subtle offer in the mouths of his worldlings. To Jehovah's ministers they say: "You may freely worship and practice your religion, but do it as others do. Hold your services in church buildings, and don't go from house to house annoying people and disturbing their religious susceptibilities. Conform yourselves to the customs of the land, and you may thus worship freely." Like the Israelites, Jehovah's gospel-proclaimers reject

Devil-substitute forms of worship and cling to God's worship "in spirit and in truth". Political speeches, vaporings of human wisdom and philosophy, and bingo gambling may satisfy the religious subjects of the antitypical Pharaoh, but they do not meet the requirements of practical Christianity established by the itinerant Preacher, Christ Jesus.

When warning of the seventh plague, grievous hail, was given, some of Pharaoh's servants gave heed thereto, others did not. (Ex. 9:20, 21) Prior to the eighth plague Pharaoh's servants pleaded with him, beseeching him to let the Israelites go, saying, "Knowest thou not yet that Egypt is destroyed?" But Pharaoh's policy was 'Rule or ruin'. Hard pressed, he dickered with Moses: "Go, serve the LORD your God: but who are they that shall go?" When Moses uncompromisingly said that all the Israelites, young and old, with their flocks and herds, Pharaoh in a rage drove the man of God from his presence.—Ex. 10:7-11.

The locusts came. That plague was followed by the ninth, darkness over the land of Egypt, darkness so intense it could be "felt". Once more in desperation Pharaoh called in Moses, and said: "Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you." This latest concession, like its predecessors, was rejected. Why? Moses' answer gives the reason: "Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither." (Ex. 10:24-26, A. R. V.) Pharaoh would ostensibly let them freely worship, yet at the same time depriving them of the wherewithal required to render acceptable sacrifices unto Jehovah. He was still dictating and infringing upon their manner of worship. He would send the worshipers away empty-handed, minus the all-important animals for sacrifice. Today the manner of worship recommended by religious politicians as fitting for Jehovah's witnesses would fall far short of God's requirement to "offer the sacrifice of praise to God continually, that is, the fruit of our lips", and doing so "publicly, and from house to house".—Heb. 13:15; Acts 20:20.

Furiously the Egyptian monarch stormed: "Get thee from me, . . . see my face no more!" and threatened God's witness Moses with death on sight thereafter. (Ex. 10:28) The devastating tenth plague swept through the land, and in its wake a great lamentation rose up from all the Egyptians, including Pharaoh. The death of Egypt's firstborn! Forgotten by Pharaoh were his threats. He sent

for Moses and Aaron, told them to leave the land, to take also their flocks and herds; no strings were attached this time by the terror-stricken Pharaoh. The Israelites departed heavily laden, and accompanied by a mixed multitude of non-Israelites who had profited wisely by the display of Jehovah's power.

To truly picture the fighting of the Devil and his hosts right up to their bitter end at Armageddon, Jehovah hardened the heart of this ancient Egyptian foe of freedom, and after the Israelites' departure Pharaoh mobilized all his military might and sped after them. Soon thereafter he and his organization were overwhelmed and destroyed in the swirling waters of the Red sea. None escaped. (Ex. 14:24-28) Then exultingly sang Moses and the Israelites: "Jehovah is a man of war: Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea; and his chosen captains are sunk in the Red Sea. The deeps cover them: they went down into the depths like a stone." (Ex. 15:3-5, A. R. V.) Similar disastrous ends await all oppressors of the free ones of Jehovah's earthly organization.

At the time of the exodus Egypt was the world power. In it idolatry and polytheism flourished, and God's name-people were oppressed, thereby bringing reproach on His name. That his people might freely worship, and for his great name's sake, he performed the foregoing mighty acts (Ex. 7:5; 14:4; 2 Sam. 7:23; Neh. 9:10) Likewise when modern "Egypt" ascends to its zenith of power in the postwar era religion will be elevated high and Jehovah's true worship trodden underfoot. Despite this, however, Jehovah's name shall be declared by his witnesses, and his almighty power demonstrated before all creation when he acts on a far grander scale than in ancient Egypt and at the Red sea. That is the reason the antitypical Pharaoh, Satan, has been allowed to remain and defy Jehovah for so long.—Ex. 9:16, *Leeser*.

Jehovah warns those who claim to serve him and take his name, as does "Christendom", yet who trust in Satan's world because of its visible display of strength. "Woe to the rebellious children . . . that make a league [with Egypt], . . . that set out to go down into Egypt . . . to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt!" "The Egyptians are men, and not God, and their horses flesh, and not spirit and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." (Isa. 30:1-3, 31:1-3, A. R. V.) Wise men of good-will toward God will heed His warning, so timely now.

FIELD EXPERIENCE

A WILLING VOLUNTEER (DUNFERMLINE, SCOTLAND)

"We are rejoicing here over a new publisher, an elderly gentleman of 72, who has come fully into the work since last Memorial, April 19. Before then he had been to a few *Watchtower* studies and had had a *Children* study for three months. He was anxious to get into the witnessing field, and when the announcement of the field-service arrangements was made after the Memorial service he walked a good mile to the meeting place on the Sunday. Afterwards he said to me: 'I'm going to start and work

round my own home tomorrow.' So we got a start there on the Monday and managed to arrange a home-study on the third call. After playing the lecture recording through he said: 'Shall we take a few questions from the Model Study booklet with her?' So we got down to it. That evening he said to me: 'I suppose you won't be along tomorrow, so shall I start where we left off or shall I call on that lady again? Now he comes to all the meetings and works his own assignment near home in accordance with Organization Instructions.'