

The WATCHTOWER

JANUARY 1, 1951

Semimonthly

THEOCRACY'S INCREASE

MEASURING THE VISIBLE PART
OF THE RESTORED CITY

GOD KNOWS AND PROTECTS HIS OWN

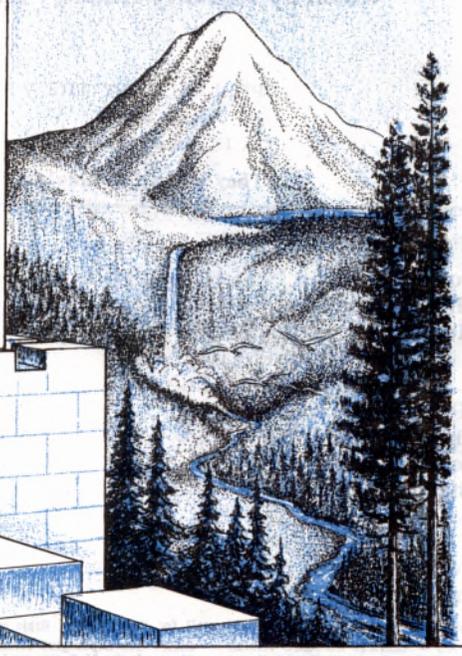
"PUT OFF EVERY WEIGHT"

THE CHRISTIAN'S SABBATH

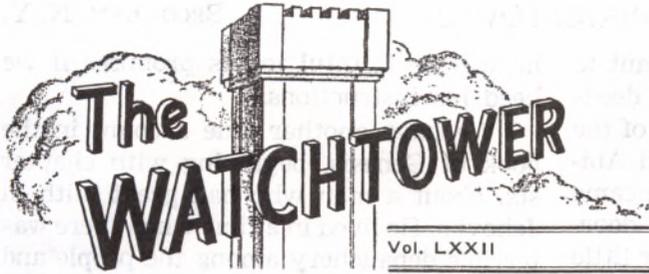
SHARING IN THE FINAL WITNESS

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Announcing
**JEHOVAH'S
KINGDOM**



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12



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KINGDOM

Vol. LXXII

January 1, 1951

No. 1

GOD KNOWS AND PROTECTS HIS OWN

"Surely he that toucheth you toucheth the pupil of mine eye."—Zech. 2:8, Ro.

“JEHOVAH knows those who belong to him.” (2 Tim. 2:19, NW) His creatures, then, should try to know Jehovah. The majority of men have failed in gaining knowledge of Jehovah because of their indifference toward his Word. It is through his Word, the Bible, that Jehovah has revealed himself to men; yet very few persons have taken time to read this collection of letters to us or even to listen to those who have read and are familiar with the Bible. The many letters and books contained within the Bible were written under inspiration for our learning and admonition. However, by far the greater number of the human race have chosen a god to their own liking or have set themselves above God and outside his authority. They do not see how he shows loving-kindness and protection under any and all conditions to those who belong to him. At the same time, men of the world do not fear Jehovah, the one who is able to destroy those opposing him.

² When Paul wrote to Timothy the words, “Jehovah knows those who belong to him,” he had in mind a situation that existed many centuries earlier. It was an occasion that happened in the wilderness near Sinai where Moses had led the children of Israel when they left the land of Egypt. This was what happened: Korah, Dathan and Abiram became arrogant and, along with two hundred and fifty of the Israelites who

were leaders in the community, gathered together and protested against Moses and Aaron. They said they had had enough of Moses and Aaron and that they needed their services no longer. They claimed these two men had exalted themselves above the Lord’s assembly. (Num. 16:1-3) God’s Word shows us that it was Jehovah who chose and used Moses as his mediator and special servant to express his will, not only before kings as he did before Pharaoh, but also before the children of Israel. Even though the Israelites had been brought through the Red sea and protected by the hand of Almighty God, and although he had used Moses to lead them all the way, still these Jews were against Moses. So Moses told this wicked group and the whole community of Israel, “In the morning the LORD will show who belongs to him and who is holy, that he may have him come near him; and whomsoever he chooses he will have come near him.” (Num. 16:5, AT) Readers of God’s Word know the results of the next day’s happenings.

³ The account informs us that Moses directed the children of Israel to withdraw from the neighborhood of the dwellings of these obstreperous persons. He told them, “Move away from the tents of these wicked men, and do not touch anything at all that belongs to them, lest you be swept away with all their sins.” (Num.

16:26, AT) So those who did not want to be contaminated with unrighteous deeds moved away from the neighborhood of the dwellings where Korah, Dathan and Abiram were. When Dathan and Abiram came out of their tents and stood in the doorways with their wives, sons and their little ones, then Moses spoke to the entire congregation: "Hereby shall you know that the LORD has sent me to do all these deeds, and that it has not been of my own choice: if these men die as all men die, and suffer the fate of all men, it is not the LORD who has sent me; but if the LORD does something new, and the ground opens its mouth, and swallows them up, with all that belongs to them, and they descend into Sheol alive, then you shall know that these men have despised the LORD." (Num. 16:28-30, AT) That is just what happened: the ground moved away from under their feet and the men disappeared, swallowed up alive in the crevice that was made. They descended into Sheol, the grave, and then the earth closed over them and they perished from among the children of Israel. Yes, it is true that "Jehovah knows those who belong to him", and he is able to remove forever the unrighteous ones and those who speak evil, separating them from "those who belong to him".

⁴ On other occasions Jehovah God took an opposite course of action. He removed his righteous servants from the evil ones. A case in point is that of Lot. The cities of Sodom and Gomorrah were filled with wickedness; so God directed his angels to take Lot, his two daughters and his wife out of the wicked city. "Remember Lot's wife." She did not have full confidence and faith in the deliverance that Jehovah God made for them. Her interest was in the old system of things; so she looked back and as a result was turned into a pillar of salt. (Gen. 19:1-26; Luke 17:28-32) Jehovah knows those who belong to him, and

he will be faithful to his promises if we heed his instructions.

⁵ We have another true account in the book of Genesis, beginning with chapter six, about a man who had great faith in Jehovah. He lived in a time when there was terrible debauchery among the people and the minds of all the people were filled with evilness. This man was Noah. With him were his three sons. All four were married men. They kept themselves clean from the wicked world and followed the instructions of Jehovah. Noah was told to build a boat. To do this would take many years, and it would require faith on his part, because he was to build this boat on dry land. There is no indication from the Scriptural account that this boat was built near a river; for it says that when the rain fell "the waters increased, and bare up the ark, and it was lifted up above the earth". (Gen. 7:17, AS) Noah must have built the ark in a locality where there was plenty of gopher wood on hand to cut down and to shape into such form that he could construct the vessel according to God's instructions. (Gen. 6:13-22) During all the years of construction "Noah, a preacher of righteousness", gave due warning to all walking in an ungodly way. (2 Pet. 2:5, NW) When the time came for Jehovah God to show his displeasure with the wicked conditions that existed in the earth, he opened the windows of heaven and rain poured down for forty days and forty nights. The earth was flooded with water. But Noah and his household, along with the animals that he was directed to take into the great ark, floated on the surface of the water. Jehovah knew those who belonged to him, and he preserved them through that great flood that destroyed the old world.

⁶ Therefore, it is quite evident from the Lord's Word that those who renounce unrighteousness can gain the favor of Jeho-

vah God. That is why Paul said to Timothy, "For all that, the solid foundation of God stays standing, having this seal, 'Jehovah knows those who belong to him,' and, 'Let everyone mentioning the name of Jehovah renounce unrighteousness.'" (2 Tim. 2:19, NW) It is necessary, then, for every creature who loves life to "do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright". (2 Tim. 2:15, NW) This is the time to shun the empty speeches of those who have so much to say but who do not have God's backing, much like Korah and the 250 older men of influence of the Israelites, all of whom were fighting against God's servants. Individually, everyone must see to it that he

understands the Lord's Word, studies it well and keeps presenting himself before God in service so as to be an approved person. Doing the work that is assigned to you to do is what counts. If you do that which is proper in the Lord's sight, he will bless you richly and you will find that you have an abundance. Service in God's organization anywhere satisfies! When one turns to the Father of all mercy and the God of all comfort and relies on Jehovah, doing his will, he finds that great stores of blessing are on hand for him. One must truly be interested in the work of God and want to know him well. "Jehovah knows those who belong to him," and we, his creatures, should certainly want to know him. To do so means life everlasting.

THEOCRACY'S INCREASE

THE prophet Zechariah, an individual used by Jehovah, had a vision of a man with a measuring line. The account, according to the second chapter of Zechariah, tells us that this young man with a measuring line in his hand went out to measure Jerusalem and to see how broad and how long it was. Just as the angel who was talking to the young man was going away, another angel came forth to meet him and said, " 'Run, speak to that young man yonder, saying, "Jerusalem shall be inhabited like unwallled villages, because of the mass of men and beasts within her." And I will be unto her,' is the oracle of the LORD, 'a wall of fire round about her, and

I will be the splendor within her.' " (Zech. 2:4, 5, AT) This young man was certainly interested in Jerusalem or he would not have taken time to find out how broad or how long it was.

² Today we find in the earth a group of Christian men and women who, like this young man, are sincerely interested in the Jerusalem which is above and which is the mother of us all. (Gal. 4:26, NW) They are really interested in God's organization and in its expansion. Walls are not its boundaries. No, it is an expanding city like an unwallled village. It would be hard to take accurate measurements, because of its constant growth due to incoming crowds. The

1. Why did the young man have a measuring line? What was the angel told to tell him?

2. Whom does the young man picture? Why is the city unwallled?

class of faithful Christians prefigured by this young man was quite a small organization during the years from 1914 to 1918, for then there was only a remnant of God's faithful people who were truly examining the prophecies and trying to ascertain their meaning in order to find out what their work would be in this great organization of Jerusalem. They wanted its measure and they wanted to know more about God's work.

³ The world had gone to war. Nation had risen against nation and kingdom against kingdom. There was sickness and sorrow and pain, scattered from one end of the earth to the other, as foretold in Matthew, chapter 24. The nations and peoples of the earth were extremely selfish and interested only in getting the things they wanted. They had no time for God nor were they endeavoring to measure up to God's principles of truth and righteousness. Even the religionists of the great Protestant and Catholic organizations, the Jewish and pagan religious orders, were involved in the affairs of the world, afterward devoting their attention to the League of Nations and the problems of this old, dying system of things. Forgotten was the statement in the Word of God: "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4, NW) No, the nations of the earth had no time to seek the kingdom of God as the only hope for mankind. This seeking was left to a remnant of God's people, just a few faithful followers pictured by this young man in the vision of Zechariah. They were willing to use the measuring line in God's organization.

⁴ This city of Jerusalem was not to be like a walled city, having limited boundaries so no one could get in or out if the

gates were closed; but it would be like an unwalled village without limits. It was to be a growing city because of the mass of men and of beasts that would come to inhabit it. It would continue to spread and reach out into new fields. This is just what is now happening to God's organization. From 1918 onward this little remnant of God's people persistently continued to proclaim the kingdom of God as at hand. The nations were not interested in that kingdom. They were opposed to it. But, on the other hand, thousands of persons of good will from all these nations hearkened to the message of God's anointed and they came to God's organization, Jerusalem, this expanding city, and sought advice and instruction within it. According to the Society's own reports, back in the year 1918 there were only 3,868 persons who were proclaiming the message of the Kingdom to the peoples of the world, inviting them to seek refuge, comfort and consolation within Jerusalem. The Lord's spirit was upon this little band of faithful servants as they steadily preached and reached out to the ends of the earth with this good news. It was not long until many people who were listening and studying with Jehovah's witnesses in order to learn of Jehovah took their stand on his side. The city continued to grow.

⁵ As the nations of the world went into their second world war and brought about greater regimentation and totalitarian rule among the people, still this remnant with the people of good will kept right on preaching the Word. Today we see gathered into this unwalled city even greater numbers of those who Jehovah knows belong to him. Is it not now as it was stated by Isaiah the prophet centuries ago in chapter 54, verses 2, 3, "Enlarge the site of your tent, and stretch without limit the curtains of your

3. How did the interest of worldly religionists differ from that of the 'young man' class?

4. How, following 1918, did expansion begin with the organization as with an unwalled city?

5, 6. How did Isaiah 54:2, 3 go on fulfilling despite World War II? How did it become "one flock, one shepherd"?

home; lengthen your cords, and make fast your pegs! For to right and to left shall you spread abroad, and your descendants shall take over the heritage of the nations, and shall people the desolate cities"? (AT) Jehovah's witnesses see this expansion work going on. They live in the growing city.

⁶ With this great "mass of men" there is a multitude of cattle, and this may fitly represent the wealth of God's organization. Christ Jesus said, 'Other sheep I have, which are not of this fold; these also I must gather so that there will be one flock, one shepherd.' Christ Jesus is the Good Shepherd of this great organization which he gathers together in its completion just before the battle of the great day of God Almighty, which is Armageddon.

⁷ Today, in 1951, we find the remnant of God's people working alongside the great crowd who have been marked in their foreheads by the anointed class. The prophet Ezekiel (9:1-11) gave us a picture of the man with the writer's inkhorn who went through the city and marked in the forehead those who were sighing and crying because of the abominations that existed in their city or organization. Certainly there are thousands, and it may yet run into the millions, of people who are sighing and crying because of the terrible conditions that exist in Christendom and throughout the whole world and who are seeking consolation, truth and comfort. These will be found; there is no doubt of that, because, as Paul said, "Jehovah knows those who belong to him."

⁸ Jehovah God's Good Shepherd, Christ Jesus, is doing the gathering work today, and he has assigned to his people in the earth the work of preaching the good news of the incoming new world. This good news attracts the meek to God's Word, and that

draws them closer to Jehovah. Having come to this unwalled village, trusting in God and having confidence in his Word, they are not afraid of what might happen to them. They are sure of protection. Was not God able to protect the congregation of Israel from being engulfed in the landslide that covered up the unfaithful opposition? Was not God able to preserve Noah and his family through the flood? So, then, is Jehovah God not able to preserve those who have come into this unwalled village? He certainly is! For according to the vision of Zechariah, "I will be . . . a wall of fire round about her, and I will be the splendor within her." So, then, those who have come to the Lord's organization, Jerusalem, recognize Jehovah as their God and Jerusalem as his organization and feel safe because God is their protector. They need not depend on the walls or bulwarks that nations of this world set up to protect themselves, because "Jehovah knows those who belong to him".

⁹ The glory of this entire organization, the Jerusalem which is above, his woman, is Jehovah himself, for he said, "I will be the glory in the midst of her." In these last days of the old world, it is Jehovah God who has built up this organization and brought about Theocracy's increase. Its growth and splendor are not due to any man or earthly organization. It is he who through his Son is gathering together the "other sheep" by the hundreds of thousands, making a great city. Jehovah gives it his blessing and protection. These people in the great city are not idle, but they continue to spread out and preach the message of God's kingdom unto the ends of the earth so that all shall know that Jehovah is the Supreme One of the universe and that the vindication of his name and word is near at hand.

7. Who will yet be found and 'marked in the forehead', and why?

8. Why do those coming into the organization not fear because it is without material walls?

9. Who is the glory in the midst of the organization, and why?

FLIGHT FROM GREAT BABYLON

¹⁰ The call goes forth in the sixth verse of this prophecy of Zechariah, "Ho, ho! flee from the land of the north." This is an oracle of the Lord or a direct command from him. "For as the four winds of the heavens have I spread you abroad . . . Ho! Zion, deliver thyself,—thou that dwellest with the daughter of Babylon. . . . For his own honour hath he sent me unto the nations that are spoiling you,—Surely he that toucheth you toucheth the pupil of mine eye."—Zech. 2:6-8, *AT, Ro.*

¹¹ It is due to God's mercy and loving-kindness that he has gathered together the remnant from the nation of the north, which is Babylon. He elsewhere stated, 'Come out of her my people, and be not partakers of her plagues, and do not be contaminated with her sins.' (Rev. 18:4) He has seen to it that the remnant of his people, Zion, escape from this wicked Devil-ruled world to a place of safety in his city, along with his "other sheep" who are now coming out. The rulers of the world have tried to regiment all peoples of the nations and make them keep in line with their selfish dictates. However, God commands that they shall escape from Babylon and become a free people—if not in body, then in conscience; and they do! They come out from under its oppression and servitude and sinful way of life. No longer are they slaves to that wicked organization. They will render to Caesar the things that are his, but not what belongs to God! Their eyes are opened to a new world and a New World society. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 5:1, *NW.*

¹² Those who have already been freed from the oppression of Babylon, even

though in some cases they are still in jails, work camps or concentration camps, are not satisfied just to hold this freedom to themselves. At every opportunity they will talk to strangers, even though physically still captive in Babylon. They will help strangers to see clearly the way of life by directing them away from this old system and into a new which leads to life eternal. Paul said, at Hebrews 13:1: "Let your brotherly love continue. Do not forget kindness to strangers."—*NW.*

¹³ Those who renounce unrighteousness and take their stand wholly on Jehovah's side, he will look after as his very own because "Jehovah knows those who belong to him". If anyone touches these that he has chosen and blessed, it is like touching the pupil of his eye. Jehovah's organization, the free Jerusalem, is our mother and is the closest thing to the Lord. He has created it and made it for his praise. It will be just too bad for the individuals or the nations that fight against God or his witnesses. These belong to him and in due time he will execute judgment against opposers. This does not mean that Jehovah will not allow individuals or part of his organization to suffer hurt. He will; in order that the individuals involved therein may prove their integrity and faithfulness. However, he will take cognizance of the offenders, and at the same time advises us, "If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.'"—Rom. 12:18, 19, *NW.*

¹⁴ Jehovah is watching what is going on throughout his entire organization. He knows how his people will be treated. "Moreover, you will be delivered up even

10, 11. What call to his people in Babylon has gone forth? How has this been heeded, and by whom?

12. How are they satisfied not with just freedom for themselves?

13. How does it affect Jehovah for persecutors to touch his people? But why does he permit it?

14. How did he show foreknowledge of how we would be treated? Despite this what gathering work goes on?

by parents and brothers and relatives and friends, and they will put some of you to death, and you will be objects of hatred by all persons because of my name. And yet not a hair of your heads will by any means perish." (Luke 21:16-18, NW) Even so, a greater witness than ever in vindication of Jehovah's name will be given. We are in the last days of this old world and we must expect these things. Now is the time to gather together a great crowd for his name's sake, and this crowd is being gathered together from the ends of the earth with haste. So a sharp call and a loud one goes out unto the ends of the earth to all the inhabitants of Babylon who are sighing and crying to flee from her and escape from her oppressive acts now and her complete destruction later. If you love the Lord, then seek his protection and come to his city, the unwalled village, for Jehovah is a wall of fire round about it. Those in it he loves, and to touch one of his faithful servants is like touching the pupil of his eye.

¹⁵ The time is not very far distant when Jehovah God will plunder the nations and destroy them. When Jesus was asked what the sign of the end of this world would be, he gave his apostles many things that they could watch for, and these we see in fulfillment today. It will not be a long time, therefore, until Armageddon. Those who have come to know the Lord can do as commanded: "'Shout with joy, and rejoice, O daughter of Zion! For lo, I am coming to dwell in the midst of you,' is the oracle of the LORD. Many nations will attach themselves to the LORD on that day; and they will become his people, and he will dwell in the midst of you; and you will know that the LORD of hosts has sent me unto you. And the LORD will take possession of Judah." (Zech. 2:10-12, AT) Do you believe

15. What will he do shortly to the nations? So what are we commanded to do?

it? Will you tell others what you know? Will you show patience and endurance while telling them?

¹⁶ It is a hard thing for an individual to make up his mind as to what he wants to do: stay with this old, dying world with its wealth, pleasures and present popularity, or, as he puts it, "take a chance" on the new world. Will you who know God and who are acquainted with his Word show your faith by good works? When one studies and knows the Word of God and believes that Word, it is not a matter of taking a chance. It is a matter of being sure what the outcome will be. If you are sure, you will try to convince others who are ready to pull away from Babylon. If one flees from the old world and from the nations that are spoiling him, just what will the outcome be? Primarily it means the individual will be in line to receive everlasting life. He will have the opportunity of worshiping the Most High God, his Creator, for eternity. But in order to receive the blessings of this life he must accept the Son Christ Jesus; for the scripture says whosoever believes on Him will be able to get everlasting life. Are you, as a Christian, going to help him learn these things? It will not be easy; it will take patience and time on the part of both.

¹⁷ All of us must remember we are living in an old world, the world that is opposed to the establishment of God's kingdom. It has been opposed to the Kingdom for centuries. Even when the King Christ Jesus was upon the earth and did his wonderful preaching, the nations of the world saw to it that he was put to death and destroyed by being staked. He died as a condemned sinner, as a seditionist, a man against the Roman rule of Caesar and a man hated by the very religious Jews who were seek-

16. In what direction will we help individuals to make up their minds? Why, and how?

17, 18. What is the attitude of the world in which we live? Yet for what must we take a stand, and in imitation of whom?

ing the Messiah. He was one who went through great persecution. It was not easy for the King Christ Jesus to live in this old world. He knew they were out to kill him, and they finally did, but that did not scare him. He had his work to do and he did it to become the greatest witness of all time in favor of the name and word of Almighty God.

¹⁸ The faithful followers of Christ Jesus must take a similar course. There are no two ways about it. They must be for Jehovah's kingdom. They no longer want to be spoiled by the nations and come under their subjection; so they flee this old world of Babylon with its devilish rule and place themselves under the rulership of the King of heaven, Christ Jesus, who they know now rules in the heavens. He was placed upon his throne by Jehovah God and made ruler in 1914.

A GREAT CROWD ANNOUNCING THE KINGDOM

¹⁹ What a marvelous thing has happened! Today we find a great crowd of people who have listened to the message of the Kingdom and who are saying, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, NW) Yes, the time has come for the vindication of Jehovah's name, and those who have fled from the Babylonish organization recognize that Jehovah has become king by placing his Son upon the throne to rule in the midst of his enemies. This is a day in which to rejoice.

²⁰ In the early days of the church Jehovah God through his holy spirit or active force gave power to the apostles to perform miracles, and this attracted many people to the message and to what the apostles were saying. However, these special or miraculous gifts came to an end with

the death of the apostles, and we do not see them in operation at the present time.

²¹ You will remember the account in Acts 14 where the apostles Paul and Barnabas were preaching the good news and they had performed a miracle. After seeing the marvels done by these men, the people wanted to make them gods; for they thought that the gods of heaven had come down to the earth and had become men. "However, when the apostles Barnabas and Paul heard of it, they ripped their outer garments and leaped out into the crowd, crying out and saying: 'Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them.'" (Acts 14:14, 15, NW) Paul and Barnabas did not take credit for doing this miracle themselves. They knew it was done by the power of God, so they gave all the honor to him. They told those surrounding them that the one who backed them up in doing this miracle was the Creator of heaven and earth, and as for themselves they were just mere ordinary human creatures. Their whole purpose in preaching and performing the miracle was to turn the people toward the only true God and for nothing else. They wanted to show the people that their heathen gods in the temples where the Gentiles offered sacrifices were not living gods worthy of worship. It was the truth from God's Word that they were contrasting with false religion. Even though sincere and honest and trying to do the people good, they were greatly persecuted and hounded by them at other places on their travels because of miracles they performed and especially because of the message they preached. Nevertheless, the truth found a sure foothold in those early days.

19. In fulfillment of Revelation 19:6 what is a great crowd now saying, and why?

20, 21. What was the effect of the miracles done by the apostles and their fellows? How were they even misunderstood and resented?

²² So it is today with the ministers of the gospel. The good news is still being preached, and while they do not have the power to perform miracles, they do have from God the power and the commission to preach this gospel unto the ends of the world. The Lord's people have been delivered from the Babylonish organization and from the nations that spoiled them. Because they fled from these organizations they are tormented by Babylonians. Oh, yes, they are still in the world, but they are no longer a part of it. They have come to the unwalled city under Jehovah's protection and they know that "Jehovah knows those who belong to him". The faithful followers of Christ Jesus, regardless of oppression, will pursue righteousness and godly devotion. They will stand up against all the opposition that is brought to bear against them, because they know that even as Christ and the apostles were persecuted and were permitted to go through many trials and tribulations; so even today they must do likewise, and it is only by endurance that they will be able to gain the victory. It is the aim of Jehovah's witnesses to help the people; therefore they cannot give up.

²³ When Paul wrote to Timothy, he pointed out that we must have faith, love and endurance and must continue in our preaching work with mildness of temper. We are not to get angry and rant and rave as the peoples of the nations of this old world do. We are not to act as their chief representatives do in the conferences of the United Nations. The loud, abusive talk at election time is typical of their lack of love for one another. Christians cannot share in that kind of speech. It is unbecoming. Rather, with a steady, faithful love and devotion they must show their

endurance with a mild temper. This kind of disposition they will be able to use when talking to the people in the world, and they will be able to persuade all kinds of people to listen to the message that they have. They may not be proud or haughty, nor do they feel that they are better than anyone else. In order to contend for the victory in this contest of faith, they must preach the Word in a manner pleasing to God and in a manner that will attract the people who are seeking after truth and righteousness. Is it not the desire of God to see all kinds of men saved? and do not Jehovah's witnesses feel that way about it, too?

²⁴ Paul said, "Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses." (1 Tim. 6:12, NW) So then, in order for a Christian to contend for the victory in the right contest of the faith, he must make a public confession and tell all kinds of people what he believes. Jehovah's witnesses world-wide are doing just that, and the results in the past six years show the great blessing of Jehovah. Below is set out the number of Kingdom publishers or ministers who have been proclaiming the message of the Kingdom every month throughout the years mentioned. The last figure shows the increase in number of publishers over the previous year.

Publishers 1945,	127,478;	increase over 1944,	16,973.
Publishers 1946,	153,034;	increase over 1945,	30,556.
Publishers 1947,	181,071;	increase over 1946,	23,037.
Publishers 1948,	230,532;	increase over 1947,	49,461.
Publishers 1949,	279,421;	increase over 1948,	48,889.
Publishers 1950,	328,572;	increase over 1949,	49,151.

²⁵ It is noted that during the last three years there has been an increase of approximately 49,000 ministers preaching the Word every year. In other words, 49,000

22. What about such miracles today? What do we undergo from the nations, and yet what are we showing endurance to do?

23. With what qualities must we endure in preaching work? Why?

24. How are we making a right confession world-wide, and with what results since 1945?

25. So what increase in ministers has there been year-by-year? How are they contending for victory?

persons have been coming out of the old world each year, taking a definite stand for God's kingdom and making proclamation of this stand publicly before many witnesses. In this way they are contending for the victory. While they have had many

trials and difficulties, "Jehovah knows those who belong to him," and he who touches one of these witnesses touches the pupil of his eye. Jehovah loves their faithfulness, and he gives the increase! Are you having a share in it?

measuring THE VISIBLE PART OF THE RESTORED CITY

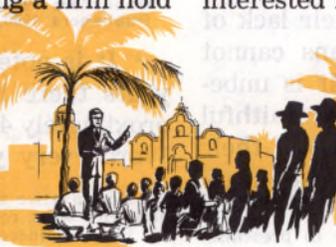
THE big question that comes up in the mind of many people is, Just how long will it be until the battle of Armageddon? and when will the accomplished end come? How long must I keep on working? The Lord Jesus answers the question in the 24th chapter of Matthew, wherein he says, "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) Then, as long as this witness must be preached to the nations, the end will not come. It is quite evident that there are thousands upon thousands of persons who have not yet been given ample opportunity to take their stand on the side of the Kingdom. What shall be done? With thousands of persons of good will coming to the Lord's organization and becoming ministers of the gospel after a period of study, and this at the rate of 49,000 a year, one would think that the Theocracy's increase would be even greater. Could it be greater each year? Is each one consecrated to God getting a firm hold on everlasting life by declaring the right confession publicly? It is good for every one of Jehovah's witnesses to carefully analyze his work

in line with these questions. What would your answer be in view of what follows?

² Reports have come in from 115 countries, islands, provinces and different territorial divisions of the nations, and we find that there are 328,572 of Jehovah's witnesses scattered even to the ends of the earth who have been proclaiming the good news of God's kingdom every month throughout the year. That is splendid. They devoted a lot of time to seeing to it that this message was preached. The Society keeps a record of the hours that are spent in preaching the message, and we find that 54,707,445 hours were used during the 1950 service year to preach the Word. This good work of preaching the Word of God has ascended to heaven as a sweet savor in the nostrils of the Lord, and to his servants on the earth it brings satisfaction because we know we have been able for another year to preach that Jehovah is King.

³ The Lord's people are not interested in just talking to everyone and everybody, although they will; but they are primarily interested in talking to those who have an ear to hear. They go from door to door to find such and then they arrange to call

1. What questions come to mind, especially in view of the many not yet given the opportunity to take a stand?



2. During 1950 how many reported publishing, in how many lands, and for how many hours?

3. To what persons are we especially interested in talking? With what result in back-calls and book studies during 1950?

back on those persons who have shown interest. Perhaps someone of the many persons spoken to has obtained a book or a magazine or a booklet, so this interest is followed up. During the year the many thousands of Jehovah's witnesses made 18,782,972 back-calls on persons interested in God's Word. As you read the report in the *Yearbook* you will note that many miles were traveled in order to reach these eighteen million people and then these ministers would spend perhaps an hour or more with them, answering their questions on the Bible and bringing the good news from God's Word to their attention. In addition to making these back-calls it has been found advisable to study regularly with people who really want to learn. So these publishers of the good news have been making 234,952 calls on persons every week, conducting Bible studies in their homes. But is this enough? No. We must help them to get a firm hold on everlasting life and help them to declare the right kind of confession publicly. We want them to know God so well that they will be able to preach to others also, doing so because they want to, not from coercion, but rather because of love for the truth and a desire to see Theocracy's increase.



It is observed that in the over-all picture among these 115 nations there has been an 18 per cent increase; or, there were 49,151 more persons proclaiming the message of the Kingdom this past year, 1950, than during the year of 1949. That is excellent progress and it shows that many more people have come to renounce unrighteousness, having taken to themselves the name of Jehovah, and being blessed by him in their service toward him. But what can we do in 1951 to improve that activity?

4. What was the 1950 peak of publishers? So what can be done to improve the activity generally?

If the general trend is to increase, then our individual results must also take an upswing. As we go over the report for last year, we find that sometime during the year each country had a peak in publishers. In other words, a greater number of all those associated with the organization of Jehovah's witnesses world-wide were out in the work in one particular month than in any other month. Adding all these peaks of publishers who were witnesses for the Kingdom, we note that there was a total of 373,430 persons doing ministerial work. If these 373,430 persons engaged in the field service every month, the witness would be tremendous, and the shout that would go forth to the Lord's praise would be as the voice of a great crowd and the sound of many waters. So it should be.



⁵ In Revelation 19:6-8 (NW) it is stated, "And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones.'" It is time now for this great crowd to shout forth the praises of the Most High and declare Jehovah as King, and this sound must be so great that it will appear to be the sound of many waters and as heavy thunder. The ques-

5. How mighty was the voice of the great crowd John heard? So what questions may we properly ask?



tions might be asked by all of Jehovah's witnesses, Is the sound that is going forth that strong? and, Shall we, by the Lord's grace, make it that strong?

⁶ It cannot be denied that the great multitude of men and cattle are being gathered to this unwall'd city. It cannot be denied that we see Theocracy's increase. It cannot be denied that Jehovah God is protecting his people as though we were under the shadow of his hand. It cannot be denied that this gospel of the Kingdom is being preached world-wide. But, being servants of the Lord, we ask ourselves the questions, Can we do better? Can we do more? Are we finding all of the "other sheep" and aiding them properly? Look over the chart as it is published and observe that 28 countries had a 50 per cent or more increase in publishers. Are we to say that these countries have more "sheep" in them than can be found now in other countries? Or are we to assume that those working in these countries are working more diligently as far as back-calls, Bible studies and house-to-house work are concerned? Are the efforts that they are putting forth in their homelands reaping greater results because of better efficiency, using the time to greater value? Are they right in the homes with the people, talking to them and studying with them? or are they just standing on the street corner holding the magazines and saying nothing? Are they going from door to door enthusiastically and continually talking to those who have an ear to hear? Is our work efficient? These are questions that we can all propound to ourselves. Then again as we look over all of these countries, we find that 45 countries out of the 115 report at least a 34 per cent or more increase in their publishers in the field on the average every month as compared with last year. We wonder, How

6. How many lands had a 50 per cent or more increase? How many 34 per cent or more? What questions may therefore be asked?

can they have such a marvelous increase? Again the same questions might be asked.

INDIVIDUAL ACTION TOWARD INCREASE

⁷ When we look at our task and the results thus far, the 18 per cent increase for all nations on the average is splendid; but if we are going to see Theocracy's increase as we have never seen it before, what must we do during the year 1951? Individually, we cannot bring in a half a publisher or a third of a publisher, but we can, as publishers of the new world, aid another creature to understand God's purposes, help him in going out in the work, grounding him well in the truth, and letting him see his privilege of being a minister of the Most High to join in this great shout like that of thunder and sing praises that Jehovah is King. By Jehovah's undeserved kindness a far greater crowd will sing these praises before Armageddon, and Jehovah's witnesses will share in gathering them. Would it not be well, then, for every one of Jehovah's witnesses today to try to help at least one person to gain sufficient knowledge of the truth during the coming year so as to aid him to become a regular publisher? We may have to conduct many studies to gain one for the Lord; but if we are able to do this and everyone made it his goal, regardless of in what land, territory, city, village or countryside he lives, the number of publishers would be doubled by the end of the service year.

⁸ Every company will continue to strive for the quota of a 10 per cent increase as it has in previous years, but it should not stop at that. Why not, in addition, have every company, by the Lord's grace, strive for at least a 34 per cent increase on its peak number of publishers? In other words, let every company take the peak of pub-

7. To see Theocracy's increase during 1951 as never before, what task may we set ourselves individually?
8. Besides our regular quota, what goal of increase may we strive for and with what total of publishers by the end of 1951?

lishers that it had during last year and add 34 per cent to that and make that your quota for your peak to be reached during your 1951 service year. If every organization, company, country or branch, can accomplish this, it will mean that by the end of 1951 we will have over a half million ministers interested in preaching this good news of the Kingdom. That will mean 500,396 persons, to be exact; surely a great crowd whose voice will sound like many waters and like heavy thunder, proclaiming that "Jehovah our God, the Almighty, has begun to rule as king".

⁹ Can we expect such things to happen as we draw nearer to the battle of Armageddon? There is no reason why we should not, if all the good-will people are to be gathered into God's organization. Take last year's Memorial figures for example. There were 511,203 persons who assembled to celebrate the Lord's death. Why not aid one and all to proclaim him as King? When the prophet Zechariah said, "Thus says the LORD of hosts: 'In those days, ten men, from nations of every language, shall lay hold of him who is a Jew, saying, "Let us go with you; for we have heard that God is with you!"' " what did he mean? (Zech. 8:23, AT) He meant a greater crowd would manifest themselves. Ten men would take hold of the skirt of a spiritual Israelite or Jew, a witness for Jehovah, one who is diligent in service and wholly devoted to the Lord, because they will hear "that God is with you". Will we not then let them hear that God is with us and show them the evidence of it? It is very essential for us to make proclamation of the Kingdom so that all who will may share in our blessing and rejoice in Theocracy's increase.

¹⁰ The company organizations world-wide will be supported by the 14,093 pioneers

9. What attendance last year shows this is possible? And what does Zechariah 8:23 indicate we must do?
10. What special workers will support the companies toward this goal, and in what numbers?

serving full time in all parts of the world. In this group are found 779 missionaries situated in 79 countries outside the United States of America. With their aid the 34 per cent increase over last year's peak will be made easier, especially since we have 511,203 persons coming to our Memorial service. The Society is sending out more graduates from its school of Gilead and will continue to do so as long as the Lord provides the funds to support them in their mission fields. They have been trained as are all of God's servants to help in this great gathering work now going on.

¹¹ To accomplish the increase the message of the Kingdom must be taken directly to the people, in the form either of the Bible or of the other publications as we print them. Good work has been done along these lines, for in the year 1950 there were 15,954,418 bound books and booklets distributed along with 17,376,611 magazines (*Watchtower* and *Awake!*), in addition to the 622,094 year's subscriptions that were taken. This is feeding the people well with literature, but the question is, Has the proper follow-through been made to bring about Theocracy's increase? We cannot stop with placing literature, but we must continually and regularly call on the people and study with them. Millions of tracts and handbills were distributed throughout the world. In fact, the Society in all of its printing plants shows a combined total of Bibles, books and booklets printed in the number of 12,650,267. As to the *Watchtower* and *Awake!* magazines, this total for the year reached to 46,084,937. The Watch Tower Bible and Tract Society is in position to print more if the demand comes from the field, and nothing would make the members of the branch offices happier than for that to happen. In addition to all this printing there were 242,215,027 other pieces of liter-

11. What quantities of literature have been made available for the people? So what responsibility rests with us?

1950 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1949 Av. Pubs.	1950 Av. Pubs.	% Inc. over 1949	Peak Pubs. 1950	Av. Plo. Pubs.	No. Public Meet'gs	No. of Comp's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U. S. of America	82,958	98,468	19	108,144	5,273	71,964	2,941	7,362,431	15,796,063	322,805	9,028,995	5,631,903	76,377
Alaska	32	52	63	72	5	40	3	5,607	11,213	473	7,282	4,570	59
Azores		5	New	8			1	234	511		16	155	2
Bahamas	52	74	42	90	9	47	1	5,335	16,934	240	12,914	7,779	127
Bermuda	8	3		5			1	27	181	3		159	2
Fr. Equ. Africa	15	21	40	29		238	3	787	4,180	57	37	3,633	117
Gambia, B.W.A.	3	2		2	2	3		1,083	2,405	80	447	1,426	10
Guadeloupe	35	43	23	54	2	72	1	1,240	8,590	51	1,857	2,528	32
Iceland	4	6	50	9	3	7	1	8,901	4,197	64	2,921	1,495	10
Korea	13	35	169	61	8	2	1	14,690	15,911	16	484	5,979	119
Liberia	18	30	67	36	8	9	2	7,411	15,147	428	5,107	8,830	151
Martinique		6	New	7	4		1	1,630	5,655	12	2,063	2,255	32
Palestine	12	18	50	25	3	16	5	2,270	7,105	41	619	1,418	17
Portugal	30	48	60	58	1	16	1	2,895	5,976	140	358	2,320	19
Sierra Leone	22	43	96	58	3	13	1	4,786	10,026	133	2,427	4,328	84
Spain	53	79	49	93	1		6	2,615	9,300	73	628	4,326	41
Argentina	1,135	1,292	14	1,416	74	979	58	60,870	247,150	3,495	153,320	112,693	973
Australia	3,774	4,502	19	5,163	249	5,288	226	211,326	673,008	8,852	413,044	254,100	3,015
Fiji	8	12	50	19	1	15	1	1,354	3,016	60	1,876	1,850	16
North Borneo		2	New	2				78	77	17		34	1
Republic of Indonesia	13	20	54	25	3		1	17,052	6,805	69	286	2,872	27
Singapore	20	48	140	69	7	27	1	9,202	14,767	704	4,422	8,607	174
Austria	1,615	2,162	34	2,377	70	1,939	143	206,464	378,829	3,347	333,745	176,038	1,406
Belgium	1,617	2,150	33	2,462	87	1,069	69	135,661	341,551	2,737	70,201	111,728	1,446
Luxembourg	53	79	49	88	4	53	5	3,472	17,173	113	9,364	6,766	69
Bolivia	37	48	30	59	15	19	3	7,257	22,496	340	5,535	9,110	152
Brazil	1,775	2,838	61	3,873	218	1,734	99	403,456	534,219	6,625	88,122	159,624	1,924
British Gulana	187	206	10	244	29	217	15	18,332	53,966	515	22,910	19,312	315
British Honduras	55	65	18	82	6	51	6	1,767	12,259	91	5,993	5,062	106
British Isles	17,239	20,842	21	22,678	1,126	26,107	624	1,819,284	3,314,965	73,683	510,246	1,438,414	11,757
Eire	73	94	29	108	35	157	5	13,168	61,465	565	5,272	19,811	140
Malta	1	1		1				28	40		53	35	3
British W. Ind.	1,057	1,520	44	1,701	110	2,053	53	56,094	310,321	2,590	88,369	116,618	1,996
Burma	57	70	23	87	8	75	2	23,539	18,123	513	4,741	8,028	110
Canada	14,305	16,013	12	18,709	770	9,691	627	470,814	2,079,891	34,456	1,410,539	596,504	7,833
Chile	211	361	71	547	52	137	14	46,973	97,662	1,194	27,277	40,827	588
China	86	46		132	10	56	4	7,173	15,297	256	1,554	6,454	115
Colombia	97	144	48	162	16	36	5	26,561	38,577	280	8,175	16,110	205
Costa Rica	943	1,139	21	1,345	44	447	32	18,506	161,049	852	25,457	50,913	1,061
Cuba	5,485	6,619	21	7,505	349	3,216	178	109,838	899,099	3,761	127,278	249,496	4,184
Cyprus	141	204	45	242	10	143	8	4,751	31,291	144	3,540	8,492	120
Czechoslovakia	1,290	2,403	86	2,882	2	36	271	14,360	220,792		1,089	91,456	1,599
Denmark	3,774	4,552	21	4,936	137	2,786	174	182,957	573,832	8,440	376,105	205,669	1,966
Dominican Republic	216	245	13	292	42	189	8	14,309	73,451	491	15,831	31,474	521
Ecuador	56	100	79	160	17	20	2	13,006	29,891	164	9,243	13,867	190
Egypt	134	184	37	221	9	190	8	6,134	34,590	530	9,182	11,161	96
Anglo-Egyptian Sudan		1	New	1					155			41	
Libya		3	New	5		1	1	174	409	8	91	274	5
El Salvador	171	207	21	250	16	76	4	8,136	32,596	305	7,466	14,221	206
Finland	3,293	3,985	21	4,354	207	6,209	391	204,999	607,013	9,124	173,163	185,312	2,319
France	3,236	4,526	40	5,441	142	2,562	150	332,833	641,451	10,146	158,861	244,584	2,295
Saar	326	441	35	549	8	267	12	37,236	77,755	1,166	17,720	42,836	259
Germany	38,897	47,853	23	52,473	1,765	17,413	1,652	1,472,495	9,154,166	26,877	1,752,285	4,605,783	39,084
Gold Coast	1,412	2,120	50	2,856	73	2,211	77	51,921	443,735	981	37,004	64,381	1,350
Ivory Coast		2	New	2		1		23	404		22	145	7
Greece	2,299	2,676	16	3,441	21	1,139	222	55,332	230,943	2,818	48,802	83,560	659
Turkey	30	47	57	60	4	1	2	3,948	8,738	57	1,439	2,805	27

Guatemala	188	210	12	286	20	155	6	17,804	38,820	774	8,511	18,578	327
Haiti	58	86	48	99	12	94	5	10,451	26,174	199	4,844	10,283	180
Hawaii	216	290	34	332	30	155	9	37,460	64,452	2,192	26,033	29,030	539
Honduras	256	208		260	14	120	7	6,923	31,805	326	5,224	12,838	212
Hungary	1,410	1,910	35	2,307	35		251	19,797	307,643			115,504	1,990
India	293	376	28	401	26	438	30	31,117	87,446	1,283	25,353	26,618	388
Ceylon	28	29	4	35	6	45	1	6,141	12,705	355	7,965	5,194	55
Iran	2	1		1				114	193	7	93	61	1
Pakistan	27	33	22	37	3	100	1	8,104	10,005	483	4,245	3,876	37
Italy	593	1,005	69	1,211	47	379	87	90,283	157,107	1,116	12,581	60,309	665
Jamaica	1,773	2,120	20	2,380	85	1,256	131	36,251	364,206	1,357	61,825	114,235	2,264
Japan	9	106	1,078	169	20	380	5	36,345	50,148	51	2,626	16,889	401
Latvia		6	New	6				227	4		22	128	2
Lebanon	123	211	103	271	9	100	7	13,484	35,768	322	4,238	8,323	85
Syria)	36	89	46	2	2	3	526	5,276	15	444	851	12
Mexico	5,547	6,669	20	8,052	245	431	344	220,660	983,218	7,727	164,664	231,538	4,541
Netherlands	4,691	5,365	14	5,716	200	2,639	134	78,822	822,195	3,285	141,766	237,956	2,532
Netherlands W. Ind.	73	102	40	121	6	121	2	16,614	18,465	933	18,273	9,066	112
Newfoundland	110	151	37	222	15	180	15	11,704	33,992	696	16,910	10,910	137
New Zealand	880	1,038	18	1,213	54	880	60	79,019	159,630	3,834	119,738	57,774	769
Nicaragua	136	147	8	190	14	162	4	6,461	27,245	264	6,548	9,875	117
Nigeria	6,711	7,549	12	8,370	282	9,356	337	84,320	1,441,451	1,983	103,378	211,747	2,685
Cameroun	114	149	31	190	4	143	14	2,492	35,887	101	1,744	6,355	110
Dahomey	155	170	10	290	6	107	5	598	50,488	15	466	6,745	126
Fernando Po		3	New	7	1		1	113	1,053			153	
French Togoland	1	1	New	1	1				100			13	4
Northern Rhodesia	12,857	13,560	6	15,837	17	673	265	77,808	2,627,315	1,021	8,590	389,721	6,315
Belgian Congo	22	36	64	71			1	236	3,236			863	19
Kenya		2	New	3				336	2,290	12	212	183	2
Tanganyika	89	75		113	1	19	11	935	21,730	6	60	5,248	114
Uganda		2	New	2				65	69	5	1	21	
Norway	1,226	1,465	19	1,647	45	998	106	158,172	181,610	3,816	129,127	70,613	555
Nyasaland	6,833	8,310	22	10,336	107	16,065	610	47,195	1,984,843	674	8,030	429,347	6,841
Portuguese E. Afr.	318	273		352		276	21	728	53,702	19	132	13,634	193
Panama	375	461	23	496	41	403	14	24,769	97,678	1,114	35,618	46,155	811
Paraguay	67	105	55	133	9	24	11	5,036	20,822	288	5,829	6,696	57
Peru	67	114	70	147	35	42	5	26,300	53,811	375	8,307	22,715	370
Philippine Republic	5,763	8,648	50	10,055	252	2,850	345	264,928	1,155,139	5,267	39,659	184,375	2,582
Poland	12,162	14,900	23	18,116	236	9,070	864	106,682	1,523,124	14,622	139,053	350,049	6,874
Puerto Rico	213	306	44	359	43	204	10	39,639	79,713	1,851	31,192	35,215	601
Virgin Islands	47	55	17	65	4	61	2	5,839	11,244	564	4,316	5,319	95
Romania	2,612	2,832	8	4,361	15		389	938	237,274		316	121,476	6,855
South Africa	5,506	7,074	28	7,658	456	5,223	330	350,604	1,848,838	13,821	281,268	453,341	6,182
Angola		9	New	14			1	20	1,681			464	8
Basutoland	8	14	75	30	5	3	3	233	9,263	1	43	2,114	32
Bechuanaland	29	67	131	112	4	37	4	133	12,589	25	66	2,045	50
St. Helena	10	10		12		12	1	92	600		27	1,07	2
South-West Africa		7	New	15	3	6	3	4,896	3,756	244	1,527	1,724	22
Swaziland	33	60	82	104	2	49	5	102	21,094	6	4	4,689	79
Southern Rhodesia	4,786	5,773	21	7,060	296	5,193	161	97,437	1,499,070	1,443	44,470	276,113	6,227
Surinam	74	55		67	10	82	2	2,821	16,360	45	4,240	7,679	156
French Gulana	1	1		1				11	94			31	1
Sweden	3,702	4,244	14	4,460	178	3,894	372	197,624	603,128	12,786	527,762	237,884	2,167
Switzerland	1,933	2,247	16	2,394	58	1,959	96	140,600	305,485	4,281	335,061	136,455	1,675
Thailand	62	71	15	89	14	60	6	31,007	21,564	363	3,908	6,803	68
Uruguay	304	404	33	468	35	120	12	21,300	89,872	784	19,394	38,842	597
Venezuela	91	224	146	353	30	333	7	35,560	64,730	357	15,129	24,770	271
Yugoslavia	460	422		517				3,940	15,611			2,761	322
Miscellaneous	8,004												
GRAND TOTALS	279,421	328,572	18	373,430	14,093	223,941	13,238	15,954,418	54,707,445	622,094	17,376,611	18,782,972	234,952

ature run off the presses, such as handbills, placards used for advertising public meetings, as well as the *Informant*, letters, letterheads, etc. The literature is available, and as far as the people of the world are concerned the majority of them can be reached with the good news. The responsibility to bring it to them rests with the Lord's people as they preach the Word, and, by Jehovah's grace, that they will do.

HOLDING ON FAITHFULLY

¹² Jehovah's witnesses know that long ago the Supreme One of the universe spoke to the faithful men of old, and that he spoke to them by means of the prophets. But now, at the end of this old system of things, he speaks to us by means of his Son, who is his appointed heir of all things. (Heb. 1:1, 2) We have a record of what he said and we can study it. Not only that, the greatest event in history has occurred, namely, Christ Jesus has been placed upon his throne and is ruling as Jehovah's king! He is God's reflected glory and the exact representation of his being. He is much better than the angels because he has inherited a name more excellent than any of these. If what the angels said happened, more surely will the sayings of the Son of God take place. Certainly we must listen to his commands and do them.

¹³ It is because of the instruction of the Son of God that Jehovah's witnesses go out and proclaim the message of the Kingdom. Paul said to us, as God's spokesman, at Hebrews 2:1 (NW): "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." We must keep in mind that the one speaking and giving directions is the only-begotten Son of God. We are to walk in his steps and follow his

12. By whom has God spoken in these last days, and why does it behoove us to heed the commands of that one?

13. Why should we be more diligent than ever for Theocracy's increase?

example, preaching the Word. This is not the time to become lax and indifferent and to think that the battle of Armageddon is far away. "The time left is reduced." (1 Cor. 7:29, NW) He revealed to the apostles the sign of the end of this world and of his second presence, and we have proof that he is invisibly here. One of the marks of his presence is the great preaching work. Therefore, it is necessary for Jehovah's servants on the earth to be more diligent than ever concerning Theocracy's increase. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15, NW.

¹⁴ Jesus said, 'Seek you first the kingdom of heaven, and all these things will be added unto you'; so then, we must have this one principal idea of seeking first the Kingdom, and then follow it through to the finish. That is why Paul said to Timothy, "For this very cause I remind you to stir up like a fire the gift of God which is in you through the laying of my hands upon you. For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." (2 Tim. 1:6-8, NW) We must expect persecution; we may expect imprisonment, even as Paul, who spent time in prison. We may expect to find many faithful even though behind totalitarian iron curtains, forced out of communication with the rest of God's people. We may expect to find some when we are in concentration camps or scourged by mob violence. This one thing we know for sure: we cannot expect favor from this wicked world, for this old world is not for God's kingdom. Jesus said,

14. What do we seek first, and so we interest ourselves mainly in what assembling, and where?

"My kingdom is no part of this world." (John 18:36, NW) And we know this, too. We have been warned concerning these conditions, and despite them all we will interest ourselves only in the assembly of the "other sheep", for this is in vindication of Jehovah's name.

¹⁵ If we are to gather persons of good will into the unwalled city now because it is Jehovah's time, and that at a rate of 34 per cent increase over the previous year's peak, Jehovah's witnesses want to be prepared to take care of them. By the kindness of God his servants have been faithful in the work entrusted to them, and we remember Jesus' words at Luke 16:10 (NW): "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." Those who have taken up the faithful service of the Most High must be faithful in all their work, large or small. The little details relative to house-to-house witnessing are just as essential to faithfulness as the looking after a large company. We have greater work ahead of

15. What rule of faithfulness should we apply now, and in view of what future demands of service upon us?

us, the gathering of a big crowd of the "other sheep"; for they are coming in now in greater numbers than ever before and we must be in position to receive them. Should we cringe back and say it is too much for us when ten persons take hold of our garments and demand our time to tell them the truth because they have heard about our God and that he is with us? No! We will be glad they have joined in the song, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.

¹⁶ When these thousands, yes, maybe millions, someday come into Jehovah's unwalled city before Armageddon, he will protect them no matter where they may be on the face of the earth. When the opposers of Jehovah's kingdom harm one of these his little ones it is like touching the pupil of his eye, for "Jehovah knows those who belong to him". With this assurance Jehovah's witnesses press on in the grand work of preaching the good news of Jehovah's kingdom, all to his honor and in true worship of our Sovereign Lord.

16. With what assurance of protection do we press on?



It Was All a Bit Confusing

If forced to explain any number of worldly ceremonies taken for granted but never investigated, many would find themselves in the state described by the above title. It proved a fitting caption for an item appearing in the *London Catholic Herald* of April 14, 1950, in reference to such a ceremony in the midst of this world's political upheaval. The item follows:

"A letter received in Hong Kong from a village in Communist-held China tells of an odd ceremony at the opening of a new term at the little Catholic school. The Communist flag was hung on the classroom wall. Then a large holy picture was hung in front of it. Three bows were made to the flag—and three to the holy picture. The new national anthem was sung, followed by three *Hail Marys*. A Communist official made a speech, and then came a talk by the Catholic teacher. Finally 'God bless China' rang out amidst the traditional burst of fireworks."



WHEN Jehovah God said to the Serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," it constituted a declaration of war. War that was to last down to the final battle of Armageddon, when Christ the seed of God's woman would bind the satanic serpent in the abyss. Then, according to God's promise, the Seed will bless all families of the earth. But until that time the servants of God would always be at enmity with the seed of the Serpent, with that demonic one constantly throwing pressures, weights and obstacles into the pathway of the servant of God to cause him to turn aside, stumble, fall and break integrity.—Gen. 3:15; 22:18; Rev. 20:1-3.

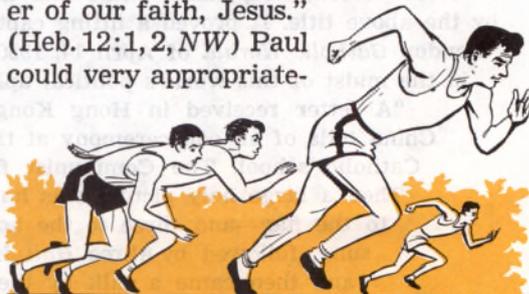
Down through the centuries the struggle has run. Like contestants in a race the faithful witnesses of Jehovah have kept their eyes upon the goal of his final vindication and new world blessings. As distance runners, men of faith insured final victory by sticking to the fight, laying aside every weight, side-stepping obstacles the wily foe put on the race course.

The perfect example of the one who laid aside every weight to engage in the centuries-long struggle is Christ Jesus. By no stretch of the imagination could we see him burdening himself down with the religious traditions and doctrines of the scribes and Pharisees. No subtleties of Satan could convince him that he should take

upon himself the responsibilities of the Roman political rule. His carpentry business was set aside when he reached the age of thirty years; no contracting business was to interfere with his engaging fully in the godly combat. As a free, unencumbered young man, he would not even consider taking on the responsibility of a wife and family.

No self-desire or selfishness of any kind was to weight down this Seed of God's woman. True to prophetic utterance, he was at last bruised in death by the Serpent, and the enmity between God's woman and the Serpent raged on.

Pointing to this perfect example, the apostle Paul urged Christians on in the race for God's approval and life by faithful fighting in the hotly contested issue. Throwing the mind of his readers back up the long corridor of years, he reviewed the fight, beginning with Abel. Down the see-sawing battle front of forty centuries the hostility of the Serpent is shown; but faithfully these valiant upholders of Jehovah's supremacy beat back the assaults on their integrity. They "waxed valiant in fight". (Heb. 11:4-40) Then to Christians Paul continues: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." (Heb. 12:1, 2, NW) Paul could very appropriate-

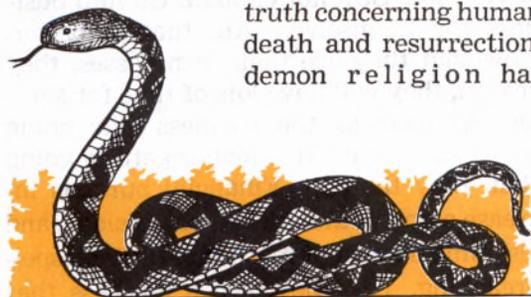


ly write thus, for in this race he won: "I have fought the right fight, I have run the course to the finish, I have observed the faith."—2 Tim. 4:7, NW.

Now the contest mounts to a climax. Christ took his Kingdom power to reign in 1914, and thereafter war in heaven spelled a major defeat for Satan. Now the reigning Seed of God's woman has the angry Serpent cornered, down at the footstool earth, for the crushing of its head at Armageddon. Filled with wrath and rage, knowing his time is short, Satan as a roaring lion seeks whom he may devour. Woes he pours upon all mankind, but especially upon God's servants does he bring weights and pressures to crumple their integrity. (1 Pet. 5:8; Rev. 12:1-17) But the faithful witnesses of Jehovah have their battle orders. Declare the day of God's vengeance! Comfort all that mourn! Preach the Kingdom gospel in all nations! Preach the Word! (Isa. 61:1,2; Matt. 24:14; 2 Tim. 4:2) To win out as the battle approaches its final stage, as the race enters its final lap, Christians must lay aside every weight that unnecessarily burdens their activity.

WEIGHTS TO BE LAID ASIDE

But what are the weights and burdens that must be laid aside to continue on in the fight and run the race through to victory? Foremost among the burdens that Satan has weighted upon man is false religion. Hiding Bible truth concerning human death and resurrection, demon religion has



blasphemed God with its teachings of purgatory and eternal torment, both of which are based upon the pagan philosophy of human soul immortality. Denying God's purpose for the earth and human habitation of it in paradise conditions, false religion has ridiculously taught that Jehovah is going to burn up this planet that he prepared for man's home. Rejecting the supremacy of Almighty God, orthodox religion champions a pagan doctrine of a trinity of gods, not one supreme God, but three coequal ones. On and on one could go pointing out the errors of Christendom's religions—Christian in name, but actually as pagan as ancient Rome, Greece and Babylon whence her religions have been drawn. What a tremendous weight these religions have been, that divide men into hundreds of quarreling and fighting sects and cults, that keep men from following Jehovah's pure worship as outlined in his Word the Bible!—Rom. 6:23; Ezek. 18:4; Eccl. 1:4; Isa. 45:18; John 14:28; Matt. 23:4, 13.

When God's witnesses perceived that Jehovah and Christ were the true "higher powers" to whom Christians must be subject, another heavy and grievous weight was lifted from the shoulders of his people. (Rom. 13:1) No longer did corrupt politicians wrongly occupy that position in the minds of God's servants, and when such politicians pompously demand that the witnesses of Jehovah halt their preaching God's servants answer back: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." "We must obey God as ruler rather than men." (Acts 4:19, 20; 5:29, NW) Nor do they become involved in politics.—Matt. 4:8-10; John 6:15; Jas. 4:4.

But some wise enough to side-step the trap of worldly religion, alert to the

folly of supporting the weight of politics, are nevertheless snared in the pursuit of material gain, which is commerce, and carry around on their backs the staggering load of business obligations. So loaded down are some with the seeking of material possessions that they have little or no time to carry out their battle orders to "preach the word". In the godly race they stagger and stumble, and many fall under the weight of commerce. They may never pick themselves up.

Follow the course of an individual from real life. A young man, raised in godly surroundings like young Timothy, knowing the Holy Scriptures from youth. (2 Tim. 3:15-17) Quickly his school years pass. Wonderful opportunities in Kingdom service lie ahead. Unencumbered, he is in position to heed the Commander's invitation, "Come and follow me." (Matt. 19:21) But a call comes from the old world also. A place opens for him in a business establishment. Self-desire and seeking after material possessions take hold of him. Not all of his time, at first. He preaches, some.

But gradually as he advances in business his theocratic activities suffer. He is getting to be somebody in the commercial firm. Most of his time is taken up by the growing weight of business responsibility. What little street witnessing he does becomes embarrassing. Business associates chide him. And what if he should run into his boss in the door-to-door work? Moreover, necessary social contacts with fellow employees bring him into the dangerous waters of the loose moral standards of this world. Before long the once free and unencumbered young man staggers in the fight. No, he is not out of the truth; he still comes to meetings occasionally, and engages in the service work spasmodically. But his conscience is heavy within him.

As was the case in Paul's day, so is the case today: "Those who are determined to

be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:9, 10, NW.

"SEEKING FIRST THE KINGDOM"

Even necessities of life, if put before service, can weight us down. Jesus said: "You cannot be slaves to God and to Riches. On this account I say to you: Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing? For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matt. 6:24, 25, 32, 33, NW.

Sometimes consecrated servants of God lose sight of this important counsel by Jesus. They fail to practice the admonition to seek first the Kingdom. First in their lives comes a new home, new car, radio, television set, and procuring the wherewithal to keep up the payments on these "necessities". So to the daily treadmill they go. But it is not enough. Get a better-paying job. Still not enough. Go into business for themselves. Ah, that is better. Now that they are their own bosses, they reason, they will have lots of time for service. As soon as the business gets going they can pioneer. It is longer getting going than they thought. Financial burdens increase along with material possessions, and less time instead of more is spent in gospel-preaching. Yes, they own a business that

has given them a nice home, a shiny big car, a television set, fine food and clothes—everything. Everything, that is, except peace of mind, happiness and prospects of eternal life. Better put, they do not own a business, house, car, television, and so on; these things own them.

Other servants may have such things, but rather than letting these possessions burden them down they control their use or even make such instruments an aid to them in service. They have not made such things their goal in life, having first call on their time and energy and concern. It is a great burden, this love of worldly possessions, “because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one’s means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever.”—1 John 2:15-17, NW.

Some weights and responsibilities, once taken on, cannot be rightly laid aside. Once assumed, they must be carried. A servant can deliberately pick up weights because of giving way to “the desire of the flesh and the desire of the eyes”. To illustrate, here is another sad page from real life. A lovely young pioneer sister, six years ago, happy and carefree in the battle daily preaching the Word. Ahead of her were Gilead training and foreign missionary service, with all its added blessings. Today her plight tugs at one’s heart. It started innocently enough. But no point in relating details—your imagination can fill them in. Today the weights upon her are almost beyond endurance. A worldly husband, finally hospitalized with incurable cancer. Three young children, one born a cripple. How much running in the godly race do you suppose this once-free pioneer now does? Looking years older

than her age, from morning to night it is drudgery to carry the responsibility she must shoulder. No time at all now for service, completely inactive and knocked out of the battle. Still she struggles to get back into the race, but the load she carries will make the future road very difficult to travel. With tears in her eyes she said, “I’d give anything to be that free young pioneer again.”

Example after example could be brought forth to show the sorry results of giving way to self and self-desire, rather than laying aside that weight and keeping to the fight at hand. Self in any form, self-gratification, self-importance, the self that makes you and your desires come first, ahead of the race to be run. That is the big weight to lay aside. The self that is discontent to the point where it causes quarreling, dissension and disunity among fellow runners in the race. The self and selfishness that produce envy, gossip, quick temper. The self that leads into immoral and bad practices, the self that always caters to the flesh and the works of the flesh, rather than following the spirit and its works. Such weights cannot be carried across the finish line and into the new world. They must be laid aside.

“BY MAKING YOUR MIND OVER”

But how to lay aside the weights and burdens that hinder and slow down? In the same way as we laid aside the weights of false religion and politics, by learning of their evilness through a study of God’s Word. Gladly and willingly we laid them aside as weights when we learned that they were Satan’s tools to prevent us from knowing and serving God. We changed our mind concerning them. So with respect to all other worldly, selfish practices, you must “quit being fashioned after this system of things, but be transformed by making your mind over, that you may

prove to yourselves the good and acceptable and complete will of God". (Rom. 12:2, *NW*) It is by study of God's Word that we renovate and transform and make over our mind, train it to recognize and cast off needless weights.

To win in the race we must follow the rules, and it is God's Word that lays down the rules: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier. Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." (2 Tim. 2:4, 5, *NW*) The rules require that we do not get tangled up in pursuit of selfish gain. The rules require that we preach. The rules require that we walk according to God's spirit, and not according to sinful, selfish, fleshly desires. Walking by the spirit, that is the way to remove weights. "Keep walking by spirit and you will carry out no fleshly desire at all. For the flesh is against the spirit in its desire, and the spirit against the flesh, for these are opposed to each other."—Gal. 5:16, 17, *NW*.

To run the race through to final victory, every weight must be laid aside until the servant of God is stripped like a runner in a marathon. Describing the wise course, the apostle Paul says: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself

should not become disapproved somehow." —1 Cor. 9:24-27, *NW*.

Even so, "the race is not to the swift, nor the battle to the strong." (Eccl. 9:11) The victory comes to those who make over their mind by Bible study and submit themselves to the leading of Jehovah's spirit. His spirit will help us in stripping off the weights that hinder and hold back, and he will uphold us under the burden of weighty responsibilities that cannot be rightly set aside. "Cast your burden upon the LORD, and he will sustain you. He will never let the righteous totter." (Ps. 55:22, *AT*) Christian brethren may assist one another by "bearing the burdens of one another". (Gal. 6:2, *NW*) And if faith the size of a mustard grain will move a mountain, then no mountainous burden or obstacle exists that cannot be removed or overcome by exercising faith. (Matt. 17:20) Faith is shown by work; so increase your faith and show it by increased activity.

The closing years of the sixty-century enmity between the seed of the Serpent and the Seed of God's woman are upon us. Every consecrated servant of God will feel that enmity more and more as the final hurdles are taken before the victory at Armageddon. To take those hurdles in stride we must keep at the work assigned, taking up our part in the struggle alongside the faithful servants of God in past centuries. As Paul wrote, "Take your part in the same struggle that you have seen me engage in and that you hear I am still keeping up."—Phil. 1:30, *AT*.

The race course is still ahead, the cry is still forward, the battle orders are still "Preach the Word". So fix your eyes upon the goal, learn the rules of the race, and abide by them. Put off every weight. Strip down to bare necessities and run the race. Run as though your life depended upon it. It does!

The Christian's Sabbath

“**T**HERE are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day.” Thus spoke a presiding officer of a Jewish synagogue to a crowd that had just witnessed the Son of man perform a miracle of healing. (Luke 13:14, NW) That mental attitude was doubtless due to the teachings of the Talmud, such as “the sins of everyone who strictly observes the Sabbath, though he be an IDOL WORSHIPPER, are forgiven”. Although with varying degrees of strictness, this same sabbath (Saturday, actually beginning Friday evening) is observed by Jews today.



automobiles were taking the people to hell.

Today, among professed Christians Sunday is observed rather irregularly, the meager attendance at many “churches”, as compared with the large crowds

at sport events and the movies, testifying to the extent to which the day is taken seriously. A striking exception are the Seventh-Day Adventists, who observe the seventh day of the week, Saturday, and for whom such observance is one of the paramount features of religion.

WHEN SABBATH OBSERVANCE WAS COMMANDED

Are Christians required to observe one day in seven? Do they have a sabbath or rest day? and, if so, what is it and how is it to be observed?

It was A.D. 321 that the pagan (unbaptized) emperor Constantine caused the first day of the week, then dedicated to the worship of the sun and hence called *Sunday*, to be set aside for “Christian” worship. Throughout the Dark and Middle Ages Sunday observance was strictly enforced by the Catholic Church. Leaders of the Reformation held to this Sunday observance.

As we consider God’s dealings with His creatures we find that his commandments for them are not the same at all times. To our first parents in Eden God gave the mandate to be fruitful, multiply and fill the earth, etc., and also commanded them as to what trees they could eat the fruit of. But he said nothing to them about a rest day. Noah was commanded by God regarding the building of an ark, the sanctity of life and blood, etc., but not a word did he receive regarding a sabbath. Coming down to Abraham, we find that God gave him certain instructions regarding the offering of sacrifices, circumcision, etc., but he was neither commanded to build an ark nor told to observe a sabbath day.

Early in the history of the American colonies Puritans were so strict that they even forbade one to smile or kiss his own child on Sunday. Clergymen stretched chains across the streets to keep their parishioners from using their horse and carriage on Sunday. “Blue laws,” among other things, made church attendance on Sunday compulsory; those failing to attend were fined. When the automobile first became popular so many people spent Sunday driving in their cars that the clergymen shouted from their pulpits that their

During the time that the children of Israel were slaves in Egypt they certainly

could not have kept a sabbath day. In fact, it was only after the Israelites had come out of Egypt and were in the wilderness that a rest day, one out of seven, the seventh, was enjoined upon any of God's creatures, and that in connection with gathering their food supply, the manna which fell from heaven. God distinctly told them that they were to gather twice the usual amount on the sixth day, as no manna would fall from heaven on the seventh day. In spite of this, however, on the seventh day "there went out some of the people to gather, and they found none". For this Jehovah, through Moses, severely rebuked them. Their difficulty in complying with this law is further circumstantial evidence that they were not accustomed to sabbath observance.—Ex. 16:25-30, AS.

On the plains of Moab, where God's law was restated to the Israelites, they were plainly told: "Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Nor was this sabbath for other peoples, it was to be a sign between them and Jehovah.—Deut. 5:2, 3; Ex. 31:17.

Nor was the sabbath for the Israelites limited only to the seventh day of the week. The seventh month was made outstanding, both by the day of atonement, the tenth day, and by the feast of tabernacles, which began on the fifteenth day. The seventh year was a sabbath year; no crops were to be planted or harvested, God assuring them that enough would grow on the sixth to last them until they had harvested the crops of the eighth year. After seven such sabbath years came the jubilee year, on which freedom was proclaimed throughout all the land, when all debts were canceled and when, with few exceptions, all that had been lost during the past forty-nine years was restored. All these sabbaths were part of one system.

If one sabbath is still to be observed, then also should the others. And, for that matter, keep all the law, its sacrifices, etc., "for," as James says, "whoever observes all the Law but makes a false step in one point, he has become an offender against them all."—Jas. 2:10, NW; Lev. 16:29-31; 23:34; 25:2-28; 26:2.

CHRISTIANS NOT UNDER THE LAW

The apostle Paul, however, assures us that Christians are freed from all obligation to the law arrangement: "He kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. Therefore let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath, for those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:13, 14, 16, 17, NW) Note too that Paul here does not distinguish between the so-called "ceremonial" law and the Ten Commandments; no more than did Jesus in his sermon on the mount.—See Matthew 5:23-43.

To Christians who had been deceived into accepting the bondage of the Mosaic law Paul wrote: "How is it that you are turning back again to the weak and inadequate elementary things and want to be slaves to them over again? You are scrupulously observing days and months and seasons and years." (Gal. 4:9, 10, NW) Yes, why should they when Christ's sacrifice "abolished the hatred, the Law of commandments consisting in decrees"?—Eph. 2:13-15, NW.

Because some in the early church insisted that Gentile converts must be circumcised and keep the law, the apostles and the older men gathered at Jerusalem sent out the following instructions; and note

that keeping a sabbath is not included: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15:1-29, *NW*.

But did not Jesus, when on earth, observe the sabbath? Yes, he did. Why? Because he was "made under the law, to redeem them that were under the law". (Gal. 4:4, 5) But remember that he observed not only the sabbath day but also the pass-over and all the other features of the Mosaic law. "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill," he stated, adding that not even the smallest part of the Law would pass away until all had been fulfilled. With the fulfillment of the pictorial features of the Law arrangement by Christ Jesus it passed away, and to take its place he instituted a new covenant.—Matt. 5:17, 18, *NW*; John 1:29, 36; 1 Cor. 5:7; 2 Cor. 3:5-11, *NW*.

OTHER SABBATHS

While we thus see that Christians are not obligated to observe a weekly rest day, nevertheless they do have a rest, a sabbath: "So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his." (Heb. 4:9, 10, *RS*) God rested from his works, not that he was tired, for he wearies not, but in the sense that he "desisted" from further creative activity as regards this earth. He viewed his creation with exhilarating satisfaction and was "refreshed" thereby.—Gen. 2:1-4, *AT*; Ex. 31:17.

Does that mean that God is still resting in that sense? Yes, it does. Note Psalm 95:7-11 where God states that he swore that the rebellious Israelites in the wilder-

ness would not enter into his rest, and that was about 2,500 years after creation. And since Paul counsels Christians to enter into God's rest, it must have continued until his day, 4,000 years after creation. Other scriptures indicate that God's day will continue until the end of the thousand-year reign of Christ, thus giving it a total length of 7,000 years.—Heb. 4:11; 1 Cor. 15:25-28; Rev. 20:5, 6.

Then the days mentioned in Genesis chapter 1 were not 24 hours long? No; remember that the sun did not shine upon the earth until the fourth day and it is the sun that gives us the 24-hour day. Besides, from such sciences as geology it appears that both plant and animal life have been on this earth far more than 6,000 years. Note too that the entire period of creation is referred to as "the day that Jehovah God made earth and heaven". (Gen. 2:4, *AS*) A day in the Bible is not always 24 hours long; 7,000 years for each of the creative days as well as the rest day is consistent with the Scriptures.—2 Pet. 3:8.

Getting back to God's rest day. How, then, does the Christian enter that rest? Paul states that the Jews failed to enter it because of disobedience and lack of faith. So "we who have exercised faith do enter into the rest . . . Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same example of disobedience". (Heb. 4:3-11, *NW*) Yes, by exercising faith in God and by following in the footsteps of Christ we will have rest from all selfish works, a rest not just one day a week but every day.

Since the sabbath was a part of the law and the "Law has a shadow of the good things to come", of what was the sabbath a shadow? Of the grand rest day for all mankind, the 1,000-year reign of Christ, the seventh 1,000 years of God's rest day. For six thousand years mankind has been toiling and suffering under "the god of

this world”, Satan the Devil. In that anti-typical sabbath Christ will free men from the bondage of Satan and his demons, from sin, sickness and death, even as he freed

a “daughter of Abraham” from the bondage of physical infirmity on a typical sabbath 1,900 years ago.—Heb. 10:1, NW; 2 Cor. 4:4; Rev. 20:1-3; 21:1-4; Luke 13:16.

Learned Truth Before Too Late

ON JUNE 6, 1950, 60-year-old Teodoro Barrameda died in the electric chair at Muntinlupa, Rizal, in the Philippine Islands. He was executed for having been a pro-Japanese collaborator during World War II. His case was very unusual and caused a great stir among the people.

From 1931 to 1933 this man had been a policeman in Lipa. Then he served as a soldier, after which he turned to farming. Shortly before the war he became interested in politics and joined the Filipino *Ganap* “fifth column” in Batangas. When the Japanese came in he signed up with their occupational police force.

The war over, he was brought to trial and was sentenced to life imprisonment on four counts. He was accused of being involved in the death of four Americans, besides the burning of an aged woman, the cold-blooded killing of two blind boys, and giving aid and comfort to the enemy. These charges, however, he flatly denied as false. When the case was appealed the supreme court turned a jurisprudent handspring and changed the life sentence to the death sentence. Twice he pleaded to President Quirino and twice the president refused to commute the sentence. All human efforts to save his life failed.

Then something happened. During his confinement Barrameda came in contact with the message of the Kingdom and learned of God’s purpose to establish a new world of righteousness under His beloved King Christ Jesus. He began to study the Bible, gained knowledge of the truth, made a consecration, and was baptized June 12, 1949. During the last year of his life he served as one of Jehovah’s witnesses behind prison walls.

The day of execution came, and the formal order of death was read by the prison director. All present were astonished at Barra-

meda’s composure and calmness. Instead of spending the last few hours weeping and wailing and attending mass, as so many superstitious Catholic prisoners do, this man sang Kingdom songs of praise to Jehovah, thankful that he had had the opportunity to learn the truth before his death. He also talked freely with the prison guards, giving them comfort and hope. His conscience was clear. In ignorance he had become mixed up in politics, but he was entirely innocent of the barbaric crimes for which he was being executed. He declared that he was “a victim of manufactured accusations”, like Dr. José Rizal, the Philippine national hero.

Brought into the death chamber, he refused to take morphine or chloroform, saying: “Only the guilty would want to be anaesthetized.” Unlike hardened criminals that are hateful and bitter, he kindly bade farewell to those that strapped him in the chair, in the spirit of a true Christian.—Matt. 5:44; Acts 7:60; Rom. 12:14; 1 Cor. 4:12, 13.

The mental resoluteness and serenity that come over one who knows he is right made a great impression on those present at Barrameda’s execution. As reporter Virgilio Talusan wrote in the Manila *Daily Mirror*: “The six newsmen who saw the execution, as well as the other witnesses, were unanimous in praising the courage of the man. But I beg to differ with them. I believe it is not courage but resignation, sustained by a trust in the man’s belief of a judgment in the life hereafter.” Put in better language, Barrameda feared Almighty God, not those who killed his body. His hope was in the resurrection, and, like the evildoer that hung on the torture stake next to Christ, he appealed his case to the Supreme Judge and hopes for life in the new-world paradise of righteousness.—Matt. 10:28; Luke 23:39-43, NW.

Sharing in the Final Witness

AS ALREADY proved in the columns of *The Watchtower*, smug Christendom is in a position identical with that of ancient Jerusalem in Jeremiah's time.* In proud haughtiness she boasts that she serves God and Christ, yet at the same time she brazenly practices a form of paganism and selfishly worships money, power and influence. To the god of war she sacrifices her sons and daughters. With the political rulers of the earth she commits fornication. Her clergymen ape the Pharisees in their traditions and philosophies of men. And for a pastime she ridicules and persecutes Jehovah's faithful witnesses who are warning her as ancient Jerusalem was warned by the prophets of the Lord. The only difference: the present warning is the final witness for this world.—Matt. 24:14.

And who are those that share in giving this final witness in all the nations of the world? Not the orthodox priesthood of Christendom or heathendom, for they are very much a part of this world, hence enemies of God. (John 15:18, 19; Jas. 4:4) Not the worldly wise, or earth's nobility, nor the "scientific" scoffers. God has chosen the weak and ignoble ones who are looked down upon, in order that his name may be glorified.—1 Cor. 1:27-29, NW.

It is this little band of Jehovah's anointed witnesses and their companions who are given the strength from Jehovah God and are sent out under his spirit and direction to deliver this final witness. It is they who have flooded the world with hundreds of millions of books, magazines and tracts in more than ninety languages and dialects, which point out the "signs of the times"—modern wars, famines, pestilences, earthquakes, unrest, and delinquent humans—signs marking the presence of Christ's

kingdom and the consummation of this system of things. Some of these witnesses of the Lord are old, some are young, some are healthy and strong, while others are frail and crippled. But whether one is old, like Moses, Paul and John the apostle, or young, like Jeremiah and Timothy, or persecuted and in ill health like Job, individually these witnesses of Jehovah seize hold of every opportunity, in season and out of season, to preach God's Word of truth.

From house to house these witnesses hasten, calling back where the people are not home, arranging to spend more time in systematic Bible study with those who are anxious to listen and learn. Taking up strategic places on the streets, these Christian ministers reach many people who hide away in hotels, institutions and apartments where the door-to-door witness is difficult to present. Thousands of public lectures are delivered every month and millions of printed invitations for such are distributed.

The effect of this witness is to divide the people. Scoffers, critics and indifferent ones are classed with those who violently persecute God's witnesses. They are goatish and their end will be everlasting cutting off in second death. The sheeplike ones, on the other hand, give heed to the warning, investigate and prove matters for themselves, and then in turn tell others. Their reward will be endless life in a new world.

There is no time now to lose. This world is weighed in the balances and is found wanting. Her days are numbered. The final day and hour for Armageddon draws near. "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) It is therefore a case of sharing in the final witness now or never!

* See the articles "A God of Warning" and "Who Will Share in the Final Witness?" in the January 15, 1950, *Watchtower*.

ZECHARIAH AND ELIZABETH, AGED PARENTS OF JOHN THE BAPTIST

THERE are times when Jehovah seems to delay bestowing his blessings and rewards, but those who continue to serve him faithfully in spite of such seeming delay he richly rewards in his own due time. Such was the case with Zechariah the aged priest and his wife Elizabeth. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Yet, although Jehovah had promised that he would bless the children of Israel with offspring if they served him faithfully, and that children were his reward, these two faithful servants were childless and both now well along in years.—Luke 1:6, 7; Lev. 26:9; Ps. 127:3.

Then one day while Zechariah was serving as priest, upon entering the sanctuary to offer incense "Jehovah's angel appeared, standing at the right side of the incense altar. But Zechariah became troubled at the sight, and fear fell upon him. However, the angel said to him: 'Have no fear, Zechariah, because your supplication has had acceptance, and your wife Elizabeth will be the mother of a son to you, and you are to call his name John. And you will have joy and great gladness, and many will rejoice over his birth; for he will be great before Jehovah. . . . Also he will go before him with Elijah's spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah a prepared people.'"—Luke 1:11-17, *NW*.

In reply to Zechariah's question how such a thing could come to pass, since both he and his wife were aged, the angel replied: "I am Gabriel, who stands near before God, and I was sent forth to speak with you and declare the good news of these things to you. But, look! you will be silent and not able to speak until the day

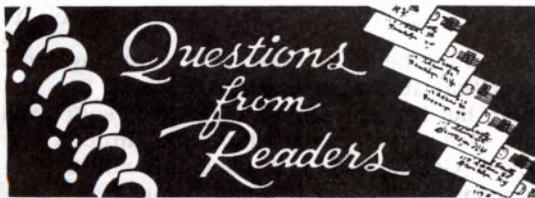
that these things take place, because you did not believe my words."—Luke 1:18-20, *NW*.

True to Jehovah's promise, before long Elizabeth had reason to rejoice because her reproach of barrenness was being taken away. Three months before the birth of the child she was visited by her cousin Mary, who had just been advised by the angel Gabriel that she was to be the mother of the Son of God. Inspired by the holy spirit, Elizabeth said to her: "Blessed are you among women, and blessed is the fruit of your womb! So how is it that this privilege is mine, to have the mother of my Lord come to me? . . . Happy, too, is she that believed, because there will be a complete performance of those things spoken to her from Jehovah."—Luke 1:24, 25, 39-45, *NW*.

In due time the child was born, and on the eighth day it was circumcised and named John. Then Zechariah's tongue was loosed and he began to speak, blessing God. Filled with holy spirit he prophesied:

"Young child, you will be called a prophet of the Most High, for you will pioneer before Jehovah to make his ways ready, to give knowledge of salvation to his people by forgiveness of their sins."—Luke 1:76, 77, *NW*.

Yes, Zechariah and Elizabeth were amply rewarded for their obedience and patiently waiting upon the Lord. They had the privilege of being the parents of John the Baptist, concerning whom Jesus said that none born of women was greater than he; they had the privilege of bringing him up in the nurture and admonition of the Lord; and they both were privileged to utter prophecies relative to the purposes of Jehovah under the influence of the holy spirit; and all this in their old age.



● Since our songbook, our prayers, our new Bible, etc., are doing away with archaic expressions, what about the word *brethren*?—H. K., Nebraska.

It is well to replace the archaic word *brethren* with the modern equivalent *brothers*, as is done in the *New World Translation*. When a congregation is addressed as “brothers” the sisters are included, just as they always were when the archaic expression *brethren* was used. For example, at Romans 1:13 Paul wrote: “I do not want you to fail to know, brothers, that I many times purposed to come to you, but I have been hindered until now, in order that I might acquire some fruitage also among you even as among the rest of the nations.” (NW) Certainly Paul was not excluding the sisters by his use of the term *brothers*. Again, “Brothers, the good-will of my heart and my supplication to God for them are, indeed, for their salvation.” And, “I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason.” (Rom. 10:1; 12:1, NW) In both of these cases the sisters were included. They certainly share in rendering sacred service, just as much as do the male members of the congregation. Not only may we reason from the contents of the letters that the sisters were included in the general term *brothers*, but also we may especially conclude so since in Christ there is neither male nor female and all are sons of God and are brothers of one another. (Gal. 3:27, 28, NW) So in using modern speech in addressing the congregation the word *brothers* is sufficient, including all present, and makes unnecessary the longer address of “brothers and sisters”.

● *The Watchtower* of October 1, 1949, spoke of the “day of Jehovah” as though it were future, yet to come. The April 1, 1950, *Watchtower* spoke as though we were in the “day of Jehovah”. How can these statements be harmonized?—J. B., Virginia.

The October 1, 1949, *Watchtower* dealt with the “day of Jehovah” upon antitypical Babylon,

which is described in Isaiah 13. That day in type arrived back there when ancient Babylon fell. It arrives in our time when Great Babylon, the Devil’s organization, falls. So that “day” for Jehovah’s strange act, his battle of Armageddon, is still future. We pray for it. The “day of Jehovah” in which we have been since A.D. 1914, and to which “day” the April 1, 1950, *Watchtower* made reference, is his “day” upon his spiritual Israel, marked by assuming his power and enthroning his King, laying him in Zion as the chief cornerstone. This is the day Jehovah has made, and we will rejoice and be glad in it, happy that it is here. (Ps. 118:24) The backgrounds behind the expression “day of Jehovah” must be kept in mind, for they can give it a twofold meaning or application.

● I always thought Abraham, as well as Isaac and Jacob, was a Jew. Yet the August 15 *Watchtower*, page 246, says “Abraham was not a Jew”. Is that correct?—C. A., New York.

Abraham could not have been a Jew, because Jews or Judeans were descendants of his great-grandson Judah, whom Jacob blessed with the special promise concerning the scepter and Shiloh, when giving his deathbed blessings to his twelve sons. Hence the term *Jew* first appears in the Hebrew Bible in Jeremiah’s day, at Jeremiah 34:9, and also in Esther concerning Mordecai the Jew, and in the postcaptivity prophecy of Zechariah 8:23. The expression “Jews” also occurs at 2 Kings 16:6 and 25:25, Jeremiah being understood to be the compiler of 1 and 2 Kings. All Israelites who held to the tribe of Judah because of the Kingdom promise attached to it were called Jews or Judeans, and the name is so used in the Christian Greek Scriptures.

● If Jehovah is all-powerful and knows the end from the beginning, then he must have known that the covering cherub in Eden would rebel and lead Adam and Eve into rebellion, and thus bring woe upon all mankind. Knowing this beforehand, why did God create these creatures that would fail?—I. C., Pennsylvania.

Acts 15:17, 18 (NW) says: “Jehovah, who is doing these things which he has known from of old.” In other words, Jehovah God knows from of old or from the beginning what works he is going to do, and therefore declares them for our information, as he did at Genesis 3:15. But he does not choose always to intrude his foreknowledge into what his creatures are going to do, but lets them exercise their free will as

free moral agents. That is what God did in the case of Adam and Eve and of the covering cherub whom he anointed to be over them. For God to exercise foreknowledge concerning their case would have been to predestinate them, because that foreknown course would then have been required to fit God's foreknowledge. In which case Adam and Eve and the covering cherub would not have stood a chance of going straight. That would be unjust on God's part, to set before them verbally an opportunity to enjoy everlasting life in happiness in a righteous world, whereas all the while he foreknew and hence predestinated that they would never make it. It would be raising false hopes, which would be deceptive and unfair.

So in their case God did not choose to exercise foreknowledge of what these creatures (persons other than himself) would do. The

only thing he did predestinate respecting them was that if they obeyed they would live forever, but if they rebelled they would suffer and die. God so informed Adam, and through him Eve. (Gen. 2:16,17) So God did not become responsible for any of them going wrong. But after they had gone wrong he permitted Adam and Eve to live on and raise a family. If it had not been for such mercy by God, you and the rest of us would never have been born and had opportunity for eternal life in the righteous new world. God is not now exercising foreknowledge of whether we individuals will succeed or not, but he is leaving it entirely up to each one of us. But he does have foreknowledge of what he himself is going to do in vindicating his name and in blessing obedient creatures, and he has informed us by his prophecy, the meaning of which he is now revealing to us.



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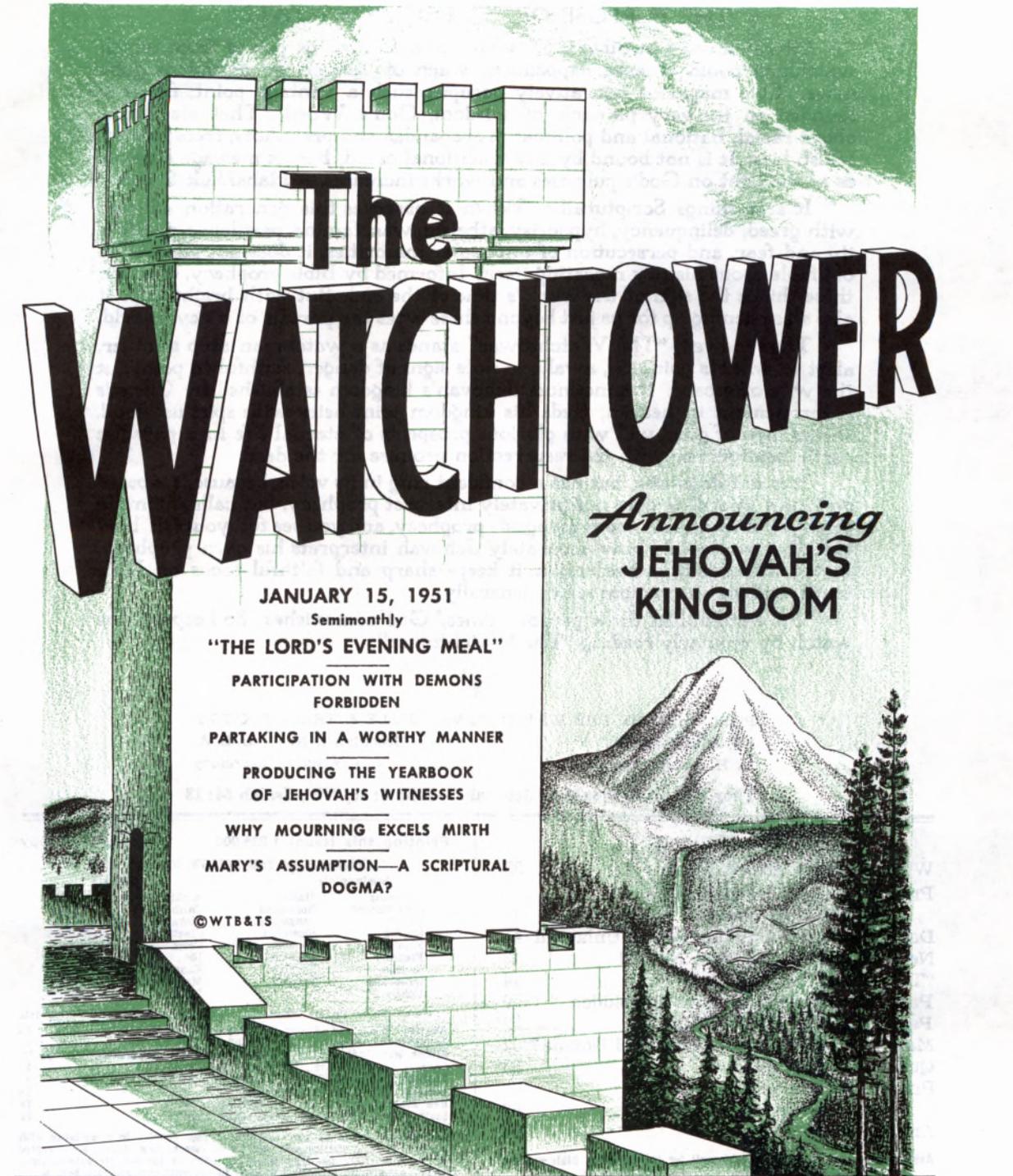
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CORRECTION

In the December 1, 1950, *Watchtower*, page
479, last paragraph, it states that the ancient
cities of Sodom and Gomorrah "are now under
water on the bottom of the Red sea". It should
have said "Dead sea".

"WATCHTOWER" STUDIES

- Week of February 4: Theocracy's Increase, ¶ 1-25.
- Week of February 11: Measuring the Visible
Part of the Restored City, ¶ 1-16.



The WATCHTOWER

JANUARY 15, 1951

Semimonthly

"THE LORD'S EVENING MEAL"

PARTICIPATION WITH DEMONS
FORBIDDEN

PARTAKING IN A WORTHY MANNER

PRODUCING THE YEARBOOK
OF JEHOVAH'S WITNESSES

WHY MOURNING EXCELS MIRTH

MARY'S ASSUMPTION—A SCRIPTURAL
DOGMA?

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Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, *NW*; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

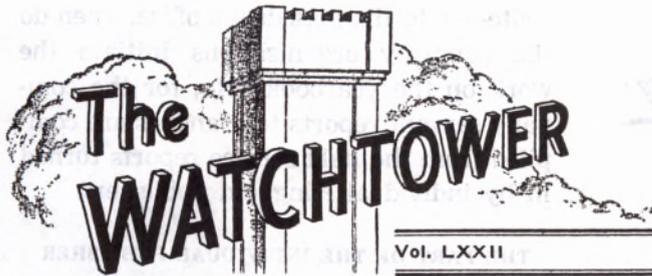
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
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Danish	Cinyanja
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Tagalog	Ukrainian
Visayan	Yoruba
	Zulu

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

January 15, 1951

No. 2

WHY MOURNING EXCELS MIRTH

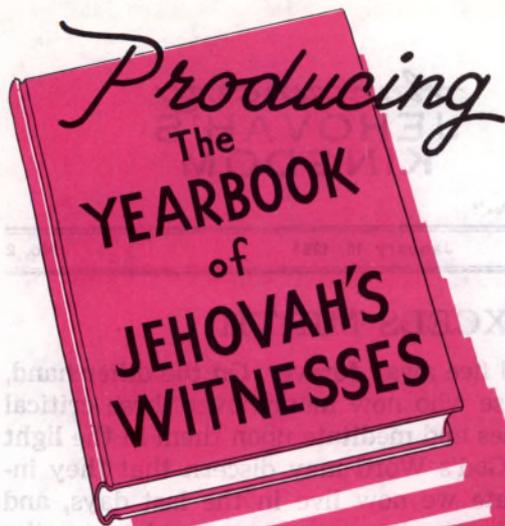
PIETY or wisdom is not measured by the length of the face. Neither is joy of heart announced by the continual cackle of mirth. Solomon commended mirth, but also said there is "a time to weep". (Eccl. 3:4; 8:15) Our times are perilous, the days wicked. The peoples are beset by woes, in the throes of delinquency, threatened by sobering dangers. Only frustration is the result of their attempt to escape these grim realities by a desperate pursuit of pleasure. Even millions claiming to be Christian prove to be "lovers of pleasures rather than lovers of God".—Eph. 5:16; 2 Tim. 3:1-5; 1 Pet. 5:8; Rev. 12:12, NW.

Sensible persons are saddened by such conditions, and seek knowledge of their cause. Foolish ones shrug them off as normal, try to laugh them off in a splurge of riotous living. Actually, the Bible foretells these conditions as a part of the sign that we live in the last days of this old world and may soon enter the first days of an everlasting new world of righteousness. Only the sober-minded will perceive this. Christ Jesus said: "Happy are you who weep now, because you will laugh." And again, "Woe, you who are laughing now, because you will mourn and weep."—Luke 6:21, 25, NW.

Continual revelry and hilarity now, in these crucial times of decision, without any sober consideration of the issues confronting humankind, will lead to future mourning and prevent entrance into Jehovah's new world where sorrow and sighing

will flee away forever. On the other hand, those who now mourn over these critical times and meditate upon them in the light of God's Word may discern that they indicate we now live in the last days, and their weeping eyes are opened to see the time when a new world will come, and in which God "will wipe out every tear from their eyes". (Luke 21:28; Rev. 21:4, NW) It is the contrite heart that God accepts, the mourning mind that he comforts, the sighing and crying one that he marks for salvation, and not the frivolous funster. "Wisdom builds the house of life: frivolity pulls it down."—Prov. 14:1, *Mo*; Ps. 51:17; Isa. 61:1, 2; Ezek. 9:3-6.

Some mirth now is valuable for relaxation and emotional change of pace, but it does not edify to eternal life. The course that excels now is to soberly face things, make our minds wise to the issues by serious study and meditation, rather than squander the best part of our mental energy in quest of hilarious laughter. Better to listen to wise rebuke and exhortation than to lose ourselves in pursuit of mirth. Hence God's Word advises: "Better is sorrow than laughter, for through a sad face the mind is improved. The mind of the wise is in the house of mourning, but the mind of fools is in the house of mirth. It is better that a man should hear the rebuke of the wise, than that he should hear the song of fools. For like nettles crackling under kettles is the cackle of a fool."—Eccl. 7:3-6, *AT* and *Mo*.



YEARBOOKS of Jehovah's witnesses are one year and three months in the making. But how can that be, if one of these reports on the world-wide preaching activities of Jehovah's witnesses is released yearly? Surely the Watchtower Society's president could not spend a year and three months writing and compiling each one of these annual reports, and still prepare a new one for release each year. Clarification of this point lies in the answer to the question, Who produces the yearbooks of Jehovah's witnesses?

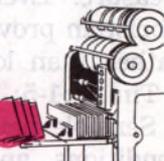
Is it the workers in the book bindery that put it in final form? or the pressmen that print it on the presses? or the platemakers? or linotype operators? or the typists that copy off the final manuscript that goes to proofreaders and typesetters? They play key roles in the yearbook production line, but they enter the picture in only the closing weeks of work on this publication. Nor is it the Society's president that performs all of the work that has gone before, for he is dependent upon reports sent in from all of the Society's sixty-three branches, and the branch servants in turn rely upon reports from all of the 13,238 companies of Jehovah's witnesses throughout the earth as a basis for their

write-ups to the president's office. Then do the company organizations initiate the work on the yearbook? No, for the company servant reports to branches are compiled from the field service reports turned in by individual Kingdom publishers.

THE PART OF THE INDIVIDUAL PUBLISHER

Hence it is the individual publisher in the field service that is first in the production line for yearbooks of Jehovah's witnesses. It is the Kingdom publisher in the field that writes first, on the fleshly tablets of human hearts. "For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." (2 Cor. 3:3, NW) It is the Kingdom publisher in field service that marks foreheads and inscribes the good news on human minds. "He called to the man in linen, with the writer's ink-horn, and said to him, 'Go through the city of Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being practised here.'" (Ezek. 9:3, 4, Mo) Jehovah God uses the Kingdom publishers to do this work symbolized by writing, and it means a publicizing of his Word and a prosperous ingathering of additional ministers of the gospel. The increase is tangible results proving Jehovah's witnesses to be ministers, recommending them as such.

The extent of his preaching and the results of it the Kingdom publisher writes up on a field service report slip. This, together with any additional remarks or accounts of experiences, goes to the company servant. He compiles the reports from all of the individual publishers in the company, and forwards the total results, along with any unusually interesting experiences, to the branch in charge of that territory. The



branch servant combines all of the company reports and full-time pioneer publisher reports coming to him in one detailed report to the president's office. Only then can the president compile the earth-wide report for the yearbook. So the point summed up is this: the individual Kingdom publisher serves as a minister throughout the year, putting in time preaching, calling back on interested persons, conducting home Bible studies, training new ones in the work, having joyful experiences, enduring cruel persecutions, and all of this he faithfully reports. Thus the individual publishers furnish the raw materials that go into the composition of a yearbook. It is their course of conduct, their preaching, their endurance, their zeal, that determines and dictates the contents of a yearbook. In supplying raw materials for one yearbook they spend a year in Kingdom service.

PUTTING THE REPORT IN FINAL FORM

As these raw materials pass through the company servants and branch servants they undergo refinement, so that by the time they reach the president's office only the best remains. But even so there is still an overabundance of material. So the Society's president weighs the material, eliminates, condenses, summarizes, and compiles it into a coherent, unified whole. He introduces it with a Scriptural discussion that sets the theme, and appends to it a conclusion that rounds it out to completeness. To this is added a yeartext and daily texts with appropriate comments, to systematically supply portions of spiritual food for regular consumption.

This work at the Society's headquarters that puts the manuscript for the yearbook in its final form, and the work that follows at the publishing plant to produce the book,

takes about three months. Hence the individual publishers preach for a year and report their activity to provide raw material, then the president and office and factory workers labor for three additional months to complete the production of a yearbook. The translation of the yearbook into German and the production of it at the Society's branch factory at Berne, Switzerland, extends the time months longer for this foreign-language edition.

When the mass of individual publisher reports and experiences that start the yearbook production line rolling comes off as a finished product in the form of a beautiful bound book, it is returned to the Kingdom publishers in a palatable and digestible form. It is a thrilling report of a spiritual family of brothers and sisters, a family that is unified by God's spirit, undivided by the many nations and tongues from which its members come. The yearbook report shows what this family is doing toward preaching the gospel world-wide, proves its members will endure persecution unto death, highlights the prosperity and increases and blessings that God showers upon its spiritual brothers. It encourages each one of Jehovah's witnesses to praise God yet more and more, for it proves he is with them to prosper them in his service.

EACH ONE COUNTS!

Each publisher reporting service during the year on which the book reports has contributed to that yearbook. It is the individual witness that is important. He may not think so, for example, when he looks into the recently released 1951 *Yearbook of Jehovah's Witnesses* and sees that the average num-



ber of publishers reporting each month during the 1950 service year was 328,572, or that the peak number reporting was 373,430. What is just one, when there are 373,430 in all? he may modestly reason. But what is 10? Ten ones. What is 1,000? A thousand ones. The 373,430 peak figure is only a mass of ones. If all the ones were dropped as unimportant, there would be no 373,430. The ones are the vital parts that make up the whole. It is the single grains of sand that make up the beautiful beaches, the individual drops of water that accumulate and form mighty oceans whose surfs boom like thunder. Similarly, it is the important and essential individual Kingdom publishers brought together as a multitude whose collective voice is "as a sound of many waters and as a sound of heavy thunders" as it roars out the proclamation: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.

☉ If one publisher who reported during the 1950 service year had failed to report, the 1951 *Yearbook* would be different. The 373,430 would be 373,429. The total hours of service would be less. The figures for literature placement, and back-calls, and Bible studies would be less. Each publisher affects the yearbook, is in its reports, its figures, its charts. Each publisher contributes his bit toward making the yearbook a report of theocratic prosperity.

STIRRING STORIES, BUT NO FICTION

For example, if the individual witnesses in Hungary had not written on minds and hearts and had not reported on paper, we would not have read in the 1951 *Yearbook* about a thrilling 35 per cent increase in publishers in that land behind the "iron curtain". Arrests, court cases, prison terms do not halt the preaching, and even in death the thoughts are for witnessing. To illustrate, one brother was dying of cancer in a hospital located in a city where he was

a stranger. Toward the last he insisted that he be returned home, 240 miles distant, that he might die there. Why? Sentiment? No. In Hungary no public lectures are permitted, but funerals are. The brother reasoned that if his funeral were held in a city where he was unknown, few would come; but if it took place in his home town many would attend and a witness to the truth would be given. So he did return home, and died a few days later; but 500 persons were at his funeral and heard the comforting message of the Kingdom.

☉ In Eastern Germany, where the communists have taken up where the Nazis left off trying to crush Jehovah's witnesses, God's servants continue to write the Kingdom message on minds and hearts and their numbers increase, despite night raids and confiscation of property and long prison terms inflicted upon them by the Soviet Red puppets. The police came to arrest one witness, and he received them in the striped zebra clothing he had worn in the Nazi concentration camp, saying, "Well, I'm all set for a 'democratic' concentration camp!" Terrified and enraged by so much boldness, the officers left him standing in his costume and went off without him.

☉ In Japan this work of writing on minds and hearts is just getting started. Even so, progress was rapid in 1950. Publishers increased from 8 to 106, while 476 attended Memorial services, and on the following Sunday 3,706 attended the different public lectures. More than 4,800 home Bible studies were conducted, some missionaries each handling as many as 37 of these every week. Some studies have been held in schools, with as many as 75 in attendance. Gilead-trained missionaries arrived in Kobe in November 1949. There were no Japanese publishers there. Nine months later, in August 1950, an organized company of 60 publishers was operating. The missionaries working in the Kobe locality

were told by a lawyer with whom they conduct studies that the Japanese people appreciate very much the way the Watchtower missionaries go to the homes of the people. Most foreigners, including the orthodox church missionaries, set themselves on a pedestal and do not mix in with the Japanese people. The missionaries of these orthodox religions of Christendom appear with a fanfare of trumpets at Christmas-time, and then lapse into suspended animation for the rest of the year. Jehovah's witnesses in Japan and elsewhere witness the year round, in season and out of season.

In French Equatorial Africa it is almost unnecessary to go from door to door in witnessing, for the people flock to the publishers to hear the message. Priests and pastors are jittery, and native witnesses confound white leaders of orthodox religions. One of the pastors of Oubangui arranged a meeting to discredit the witnesses, but each charge was ably refuted by publishers present. Finally in a rage the pastor leaped at a witness to make him close the Bible from which he was reading, and when he was met with more Scripture he screamed: "Get out! And those who like to follow the Witnesses go out too!" Thereupon the whole assembly, except the deacons, left with the witnesses.

The Society's literature is banned in Swaziland, Africa, but still the publishers preach. On one occasion the paramount chief, who had all of the Society's literature available, invited a pioneer witness to speak at the royal kraal. When he finished, four orthodox religious ministers present pulled their collars around to properly face front and declared: "We are no more religious ministers but are Jehovah's witnesses!" And in Nigeria attendance figures at public meetings are staggering, with entire towns turning out for the assemblies. At the Obiaruku assembly witnesses numbered 300; the public meeting, 4,626!

The 1951 *Yearbook* shows that increases in Northern Rhodesia are measured a little differently, not so much in number of publishers as in ability to read. Approximately 50 per cent of the publishers can now read, though in the "bush" the percentage is much smaller. Some companies report an almost 100 per cent increase in literates over the past year. The potential number of publishers is amazing. More than 40,000 attend meetings, which means one out of 40 of the total population. Many of these would take part in the work if permitted, but they are given more training before being used as representatives of the Society. In many parts of the country territory for witnessing is scarce, for one out of every 120 of the total population is a witness. One company has an attendance of more than 1,500 at its meetings and has only about 6 homes per publisher for territory. A circuit servant reported of one company: "Only a few villages left where there are one or two people left who do not attend the congregational meetings."

These and many other thrilling experiences in gospel-preaching are related in the 1951 *Yearbook*. But the point to remember is that they could not have been included in that book if the publishers in many lands had not been out preaching, writing on human minds and hearts, enduring faithfully through many trials and tribulations, and then making accurate report of such happenings. The yearbook is not fiction to be fitted to an author's whim, not a tale to be spiced by a vivid imagination. It is an accurate record, based on the factual reports made by individual Kingdom publishers world-wide.

A GOOD REPORT, AND A NEW GOAL

"Jehovah knows those who belong to him." (2 Tim. 2:19, NW) And the 1951 *Yearbook* proves that he is gathering them to his organization. It shows increase, that

the average number of publishers busy each month rose from 127,478 in 1945 to 328,572 in 1950, that the publisher increase from 1949 to 1950 was 18 per cent. During the 1950 service year, witnesses in 115 countries, islands, provinces and different territorial divisions of nations spent 54,-707,445 hours preaching, making many millions of return visits on interested persons, conducting hundreds of thousands of weekly Bible studies in the homes of the people, helping them to understand the 15,954,418 books and booklets in many languages that were placed during the year.

The faithful witnesses of Jehovah have compiled a good report by reason of their zeal in preaching. And why strive for a good report? Proverbs 15:30 answers: "A good report maketh the bones fat." But who wants fat bones? Well, it might be viewed in this light. Fat bones would be those having moisture and juicy marrow inside them. It is the healthy marrow in the bones that manufactures millions of red corpuscles every second, and it is there that white corpuscles also originate. Fat bones are necessary for good blood. And "the life of the flesh is in the blood". (Lev. 17:11) So a good report is a boon to the organism, making the bones fat for producing vigorous life.

Likewise in a figurative sense, a good report of Kingdom witnessing compiled by the organized body of Jehovah's people means health. It indicates that the organization is healthy and productive, alive and active. The great volume of works that produces the good report proves that the faith of Jehovah's people is alive, and is not a dead faith without works. So we thank God for a good report for the 1950 service year, and by his undeserved kindness seek an even better one for 1951. Ecclesiastes 3:1 shows that there is "a time to every purpose", and Isaiah chapter 60 proclaims that these days of Christ's presence are

the time for increase, for unprecedented ingathering, for zooming peaks of publishers. Hence it is with sound Scriptural grounds for hope of success that the 1951 *Yearbook* fires all publishers to aim for a 34 per cent increase in peak of publishers during 1951, to jump from 373,430 to 500,396! What a good report that would be to show all men the vigorous life that surges through the organized body of Jehovah's witnesses!

KEEP PLAYING YOUR PART AS A PUBLISHER!

So, with this glowing goal set before us, let all of Jehovah's servants work toward its realization. Let each one remember that by his present witnessing he is storing up raw materials for the 1952 *Yearbook of Jehovah's Witnesses*. How much will you provide during the 1951 service year? How much writing of truth will you do on human minds and fleshly hearts? How faithfully will you turn in written reports of such activity? Will you earnestly strive to assist at least one person of good will to become a Kingdom publisher during the year? In short, how much will you figure into the 1952 *Yearbook*? To what extent will you be in that report, in its tables, in its service charts?

When you write out field service reports now you are contributing to the 1952 *Yearbook*. To you your reports may seem like a mere trickle as they flow in during the year. But the trickle becomes a brook when it is joined by the reports from the other publishers in your company. And when those brooks from many companies meet at branch offices they become strong-flowing creeks, and when 63 such figurative creeks from that many branch offices stream their reports into the president's office they merge there to form a river at flood stage. All because you, and you, and you, the individual publishers overspreading 115 lands, each kept a trickle of reports coming in during the service year.

So you keep writing your reports. Do not run out of ink, but mark with the pen of the man in linen. Do not get writer's cramp, but keep drawing on God's spirit to write on the fleshly tablets of human hearts. Let all of us be cowriters with our brethren

throughout the earth in now heaping up an abundance of raw materials for the 1952 *Yearbook of Jehovah's Witnesses*.

By Jehovah's undeserved kindness, when its production is complete may we read in it a report of a publisher peak of 500,396!



Denial of Church Building Permit Unlawful

WHY discriminate against those who desire to assemble for divine worship? With lawlessness and delinquency rampant can you imagine city officials so unreasonable and arbitrary that they would forbid the construction of a church building? Is it possible that public officials could stoop so low? The denial of a permit to build a meeting place and place of worship is so obviously capricious that it offends any reasonable person.

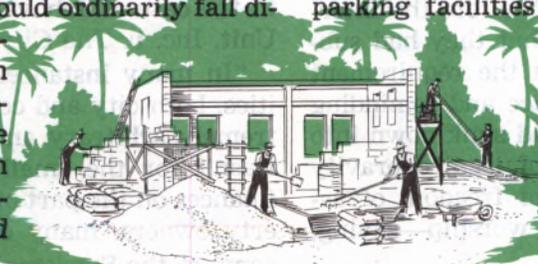
From earliest times in America the church building has occupied a special status. It has been the desire of the people that the government should protect and extend favors as far as possible to congregations assembled for worship. All of the forty-eight states have provided in their constitutions for the exemption of churches from the payment of taxes. Churches bear burdens that would ordinarily fall directly upon the government. Christian preaching of the gospel enjoins upon the people an obligation to conduct themselves uprightly and to obey all proper law.

Jehovah's witnesses are not surprised nor discouraged when confronted by bigotry, arbitrary denials of fundamental rights or discrimination on the part of public officials. "From ancient times to the present day, the ingenuity of man has known no

limits in its ability to forge weapons of oppression for use against those who dare to express or practice unorthodox beliefs." —Mr. Justice Murphy, dissenting, in *Prince v. Massachusetts*, 321 U. S. 158, 175-176.

In Tampa, Florida, it was necessary for a congregation to build a meeting place, since they were unable to lease suitable accommodations. A nonprofit corporation was organized, a lot obtained and a building permit procured. The day after the permit was granted the building inspector stopped work. He subsequently granted a new permit and then withdrew it, resorting to dilatory, delaying tactics. The board of representatives then, while the building inspector had the matter under reconsideration, hurriedly passed an ordinance designed to prohibit building of the church under the pretext of requiring off-street parking facilities for automobiles in the vicinity of places of assembly in residential areas.

Not retreating from their purpose Jehovah's witnesses persisted in their plan to provide themselves



with an appropriate place in which to meet. It was necessary for them to reincorporate and resubmit their application, which complied with the law in all respects and provided adequate off-street parking. The inspector refused to accept or handle it, rejecting and denying the application. He attempted to justify the denial on the absurd ground that the erection of a small church in a residential area would result in traffic congestion and create a hazard. Jehovah's witnesses brought suit for a writ of mandamus to compel the issuance of a permit.

Denied relief in the trial court from this rankling abuse of power they appealed from the adverse decision to the Supreme Court of Florida, requesting the highest court in the state to correct this gross injustice. Their counsel by written briefs and oral argument exposed the unjust action of the officials and urged the court to reprimand them for their illegal conspiracy against the building of the church. Resorting to the extreme measure of prohibiting the construction of the church could have no reasonable relation whatever to the public welfare or safety. "It is better," said counsel, "that the worshipers be required to park their cars on some other private parking lot or leave their cars at home or even travel by taxi or bus than that the right to erect a church be completely denied on the ground that it creates a traffic hazard."

The Supreme Court of Florida on October 6, 1950, unanimously upheld Jehovah's witnesses. Justice Terrell wrote the interesting opinion holding that they had substantially complied with the requirement of off-street parking space and reminding the officials that they had sunk down into the disgraceful depths of legal depravity—flagrant abridgment of freedom of assembly, speech and worship—saying, among other things:

"The contention that people congregating for religious purposes cause such congestion as to create a traffic hazard has very little in substance to support it. . . . Which is the more important to preserve and foster, an attitude of respect or reverence for these institutions or throw it to the discard in order that the careless and unthinking may rip through the streets *ad lib* with no thought of the safety of man or beast? . . . Different species of democracy have existed for more than 2,000 years, but democracy as we know it has never existed among the unchurched. A people unschooled about the sovereignty of God, the ten commandments and the ethics of Jesus, could never have evolved the Bill of Rights, the Declaration of Independence and the Constitution. . . . We therefore conclude that as to appellants the denial of their permit as requested was arbitrary and unreasonable, (1) because the provisions of the ordinance were substantially complied with, and (2) there is no showing that the ordinance had any relation to the public health, morals, safety or welfare."

Again, as in so many other cases, the victory on behalf of Jehovah's witnesses was widely acclaimed by others who will participate in the fruits of their diligent efforts to 'defend and legally establish the good news'. A prominent lawyer of Tampa expressed his appreciation to the Supreme Court of Florida as follows, in part:

"I want you to know that I certainly enjoyed reading the opinion written by you in the case of Jehovah's Witnesses, North Unit, Inc. v. The City of Tampa. . . ."

"In many instances the zoning authorities, both city and county, have acted extremely arbitrary and unreasonable. If it wasn't for the *small means and lack of finances* on the part of the aggrieved property owners, many of these cases would come to the Supreme Court. Thousands of

people appreciated the fact that the Supreme Court of Florida has called a halt on these zoning boards, allowing the operation of a saloon in a community and denying a church being erected there."

Jehovah's witnesses are happy to be able to help in removing oppression by arbitrary officials, as stated by the grateful

attorney, in "the spirit of American democracy as we understand it". They also rejoice that they are able to proceed with the building of their Kingdom Hall where all are invited to worship God in spirit and in truth and take in knowledge which means their everlasting life.—John 17:3, NW.



New Legal Booklet Well Named

SPEAKING on "Defending and Legally Establishing the Good News" at the Theocracy's Increase Assembly in New York city, July 31, 1950, counsel for the Watchtower Society strongly emphasized preparedness for the world-wide persecution certain to come before Armageddon. He said: "I warn you to be ever ready for battle. . . . Hate will rise to a fever pitch against us." He then released the new legal booklet *Defending and Legally Establishing the Good News*.

¶ Just five weeks later the value of this new instrument, timely provided by Jehovah through his organization, was demonstrated in connection with the circuit assembly held at Decatur, Alabama, September 8-10. Disturbed by the activities of Communist agitators, city officials denied to Jehovah's witnesses the right to preach either publicly upon the streets or from door to door. To justify this denial a local ordinance was cited which forbade the selling or distribution of literature without a permit from the mayor.

¶ After many of such ministers had been accosted by the police and warned to discontinue their preaching, representatives of Jehovah's witnesses called on the mayor and the chief of police. The mayor said the work must stop. The chief stated, "I'm going to make arrests even if I have to call in all the officers to do so, including those off duty and asleep." Attempts to explain the validity of the preaching work and cite arguments from *Defending and Legally Establishing the Good News* availed nothing. Repeated efforts to locate the city attorney were unsuccessful.

¶ During Saturday afternoon the police arrested four of Jehovah's witnesses; two were preaching at the doors, one on the sidewalk was distributing invitations to the public

meeting next afternoon, and the fourth was merely walking along the street toward his territory. Charges were filed against all at headquarters and they were released on bond for hearing Monday morning. Late Saturday night, with the police threatening further arrests, the district servant deemed it necessary to make a report and seek counsel and instructions from the Society's Legal Office at Brooklyn. He was informed that he should follow closely the counsel in the legal booklet, and instruct the brothers to continue witnessing as usual. On Sunday the threatened arrests did not materialize.

¶ Early Monday morning the defendants appeared for trial. The judge quickly informed them that the city attorney had requested an adjournment until four o'clock in the afternoon. Upon their return at that time they received the good news from the city attorney that he was ordering the charges dismissed. They were discharged and all their property was returned to them except one booklet, *Defending and Legally Establishing the Good News*. When asked for this the city attorney requested permission to keep it so that he might study it further, saying that he had a telephone conversation early Sunday morning with 'your New York counsel' who had persuaded him to read the law which it contained. He had obtained a copy from one of the brothers arrested and studied it, which convinced him that the law was invalid and that the charges should be dropped. Speaking highly of the counsel contained therein he concluded, "This would always be able to keep you out of further trouble of this nature. If I could have received it Saturday afternoon perhaps all the trouble could have been averted."



"The Lord's Evening Meal"

"To eat the Lord's evening meal. . . For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11:20-26, NW.

JEHOVAH God has provided a cup and a table for the people upon whom his great name is called. Favored and happy are all men and women who have the privilege of participating in the cup and at the table. These things he provides in order to unify his people as one body, with all members of it at peace with one another, helping and serving one another.

² In the world artificial methods are being tried to attain unity within human society, and yet the steady tendency is toward selfish disunity, with finally 'every man's hand against his neighbor'. But Jehovah's unification work is succeeding. For nineteen centuries he has been calling, gathering and preparing the "little flock" of sheeplike men and women. (Luke 12:32) These faithfully follow the Shepherd Jesus Christ and so are to be united with him in the heavenly kingdom to reign with him for the blessing of all the families of the earth. In recent years, since the end of World War I in 1918, Jehovah has been using his Shepherd to gather other sheep-like ones, a "great crowd" of them, and they are called his "other sheep". (Rev. 7:9-17; John 10:16) There is now only a small remnant of the "little flock" on earth within the Shepherd's fold, but now he provides them with many companions by bringing together a great crowd of other sheep. Thus he brings about the condition which he describes as "one flock, one shepherd". The other sheep find in the Bible that their

destiny is not heavenly, but earthly. They are to inhabit forever the restored paradise on this earth and to be blessed with peace, prosperity, happiness and perfect human health by the heavenly kingdom of Jesus Christ and his little flock. So, in this condition of "one flock, one shepherd", the question arises at Memorial time, What are the privileges of the remnant and of the great crowd respecting Jehovah's cup and table? Difference of destiny should not create disunity among the sheep, and neither should difference of privilege do so. Happily it has been found not to do so. Why not?

³ The cup of Jehovah and the table of Jehovah are spoken of in connection with the Lord's evening meal. Likely you call it "the Lord's supper". (1 Cor. 11:20) This name designates the special meal which the Lord Jesus set up among his loyal followers on the night in which he was betrayed by Judas Iscariot. One of Jesus' followers, the apostle Paul, gives it this name in his letter to the Corinthians. Calling attention to their disorderliness about the matter, he writes: "Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. . . For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he

1. What has Jehovah provided to unify his people as one body?

2. What two classes are now brought together at Memorial, and so what question arises?

3. What name did Paul give to Memorial? How did he describe it?

had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11:20-26, NW; also Moffatt's translation.

'The Lord Jesus died in the year 33 (A.D.). For nineteen centuries since then his obedient disciples have observed this supper, or evening meal, on the proper day of each year. The celebration of it annually until this year 1951 has meant its celebration more than 1,900 times, which makes it "often" indeed. Contrary to the claims of some religionists, Jesus personally has not had to suffer again that many times, that "often", because the apostle Paul says not. (Heb. 9:24-26; 10:10-14) In this twentieth century a faithful remnant of his "little flock" continues obediently to observe the Lord's evening meal, "proclaiming the death of the Lord." But now a "great crowd" of other sheep in hundreds of thousands are associating with the remnant under the Shepherd Jesus Christ. Since the "little flock" is limited by the Scriptures to 144,000 members as a whole (Rev. 7:4-8; 14:1, 3), and since the number of copies of *The Watchtower* printed is some 1,235,000 in 36 languages, the majority of our readers must be outside the "little flock" and be destined for the great crowd of other sheep. As we approach another Memorial season there is no question about what the small remnant must do, but the question all these other sheep now entertain is, Shall I participate

in the bread and wine with the remnant? Am I commanded to, and so must I? Is it my privilege also?

DECIDING ON PARTAKING

⁵ By examining the circumstances and features of the first celebration it will help us all in determining the Bible answer to these important questions. Let us take the account of a man who was present and participated and who saw and heard what was done. He is the apostle Matthew. The other writers of accounts, Mark, Luke and Paul, were not participators. Matthew 26: 17-30 reads:

⁶ "On the first day of the unleavened cakes the disciples came up to Jesus, saying: 'Where do you want us to prepare for you to eat the passover?' He said: 'Go into the city to so-and-so and say to him, The Teacher says: "My appointed time is near; I will celebrate the passover with my disciples at your home."' And the disciples did as Jesus ordered them, and they got things ready for the passover. When, now, it had become evening, he was reclining at the table with the twelve disciples [so including Matthew]. While they were eating he said: 'Truly I say to you, One of you will betray me.' Being very much grieved at this, they commenced each and every one

to say to him: 'Master, it is not I, is it?' In reply he said: 'He that dips his hand with me in the bowl is the one that will betray me. True, the Son of man is going away, just as it is written concerning him, but woe to that man through whom the Son of man is betrayed! It would have been



4. How often has it been celebrated? Who now have questions on it?

5-7. What participator recorded the first Memorial? What does he say?

better for him if that man had not been born.' By way of reply, Judas, who was about to betray him, said: 'It is not I, is it, Rabbi?' He said to him: 'That was for you to say.'"

⁷ After this exchange between Jesus and Judas, the account goes on to say: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.' Finally, after singing praises, they went out to the mount of Olives."—NW; see also Moffatt's translation.

⁸ Mark's account agrees with Matthew's above. Thus we have two writers as witnesses. The apostle John was at that first Memorial and he tells us more details about the identifying of the betrayer after Jesus said: "Truly I say to you, One of you will betray me." So John 13:22-30 adds: "The disciples began to look at one another, being at a loss as to which one he meant. There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. Therefore Simon Peter nodded to this one and said to him: 'Tell who it is about whom he is speaking.' So the latter leaned back upon the breast of Jesus and said to him: 'Master, who is it?' Therefore Jesus answered: 'It is that one to whom I shall give the morsel that I dip.' And so, having dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. And after the morsel then Satan entered into

8. What does John write on Jesus' identifying of his betrayer?

the latter. Jesus, therefore, said to him: 'What you are doing get done more quickly.' However, none of those reclining at the table knew for what purpose he said this to him. Some, in fact, were imagining, since Judas was holding the money-box, that Jesus was telling him: 'Buy what things we need for the feast,' or that he should give something to the poor. Therefore, after he received the morsel, he went out immediately. And it was night."—NW.

⁹ Thus by the agreement of these three witnesses we have it settled that Judas left the gathering before Jesus introduced the Memorial to the other apostles, the faithful eleven. The bread Jesus served at this Memorial was not dipped in the passover sauce before he gave it to them. Neither after setting up the Memorial did Jesus return to eating the passover and dipping morsels of bread. So Jesus served Judas with the sop and dismissed him before the new Memorial. Judas celebrated merely the passover with Jesus and his faithful apostles, just as the temple priests and captains did to whom Judas had bargained to betray Jesus. Judas was not debarred from the passover any more than they were; only all of them celebrated that passover with condemnation to themselves. Jesus let Judas be there for the passover with him that thus prophecy might have its full climax; as Jesus said: "But the result is that the scripture is fulfilled, 'He that used to feed on my bread has lifted up his heel against me.'" (John 13:18, NW) It follows that Jesus established the Memorial with the eleven loyal apostles, and by this he indicated who were to celebrate it henceforth.

¹⁰ No, those eleven men had not yet been begotten and anointed by God's spirit, "for as yet there was no spirit, because Jesus

9. So did Judas celebrate Memorial? What shows whether he did?

10. Why, though not spirit-begotten, could the apostles partake?

had not yet been glorified." (John 7:39, NW) The spirit first came on the day of Pentecost ten days after Jesus had ascended to heavenly glory at his Father's right hand. But Jesus had said to those apostles: "In the re-creation, when the Son of man sits down upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28, NW) He had also called them members of his little flock, saying: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32, NW) To the apostles James and John he had also said: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized." (Mark 10:39, NW) And right after setting up the Memorial Jesus confirmed their being in line for the heavenly kingdom, when he said: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30, NW) In his closing prayer Jesus prayed to his heavenly Father that they might be with him in his kingdom.—John 17:24.

¹¹ Thus the fact that the eleven apostles were not yet begotten by the spirit cannot be used as an argument that believers who are not begotten of the spirit may partake of the Memorial emblems. Fifty-one days later the holy spirit was poured out upon the apostles and they were brought forth as spiritual sons of God. After that they did celebrate the Memorial as spiritual sons of God. But those who make up the great crowd of other sheep are not in line for the heavenly kingdom and will never be begotten by God's spirit and be resurrected

to spirit life. So they never become the spiritual Israelites to whom the apostle Peter wrote: "Coming to [Christ] as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. . . . you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:4-9, NW.

NOT AN ANTITYPE OF THE PASSOVER

¹² Someone will say: "The remnant and the other sheep are now 'one flock, one shepherd'. The other sheep are devoted to God the same as the remnant. This devoting of oneself to God was symbolized by the Jewish rite of circumcision, was it not? And were not those strangers who sojourned with the Israelites allowed to partake of the passover, if they got circumcised? And so why should not the remnant and the other sheep or stranger class all partake together in common appreciation of Jesus' ransom sacrifice? Did not those circumcised strangers who partook of the passover make up the mixed multitude which marched out of Egypt with the Israelites, and do they not picture the 'great crowd' of other sheep of today? So why not all partake of Memorial?"—Ex. 12:48, 49, 38; Num. 11:4.

¹³ We answer, These things may be true, but participating in the Jewish passover is no argument for partaking of the Lord's evening meal. Why not? Because the passover is not a type of the Lord's evening meal.

¹² What argument is raised for the other sheep to partake of it?

¹³ Why is this no real argument for them to partake?

¹¹ So in what way will the other sheep not qualify as those apostles later did?

¹⁴ In the passover the natural Jews and the circumcised strangers sojourning among them ate of a roast lamb with unleavened bread and bitter herbs. Previous to the supper, the blood of the passover lamb was sprinkled on the doorposts and lintels of the Israelite homes and the celebrators retired indoors under the blood to keep the passover. (Ex. 12:1-27) But when setting up the Memorial Jesus took a loaf of unleavened bread, blessed it, broke it and distributed it, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." Then he used wine to represent blood, but he did not tell his disciples to sprinkle the wine the way the lamb's blood had been sprinkled in Egypt. Instead, he handed them the wine in a cup and told them all to drink it, that is, drink symbolic blood, saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:19, 20, NW) For the passover celebrators to drink the lamb's blood would have been to violate God's covenant with Noah concerning the sanctity of blood. Hence it would have called for the death of the drinkers. But Jesus told his disciples to drink the symbol of blood, the wine. So in a very important respect there is no correspondency between passover and Memorial, and the passover does not typify the Memorial. Celebrating passover does not picture celebrating the Christian Memorial.

¹⁵ For the first four celebrations of the Memorial (A.D. 33-36) those who participated were Jews, proselytes and circumcised Samaritans. They were not the average Israelites who were entitled to partake of the passover. They were the remnant of the Jews who accepted Jesus as the Messiah sent by God and who were baptized. Three and a half years after Jesus institut-

ed the Memorial the apostle Peter was sent to the home of the Italian centurion Cornelius. From then on the uncircumcised non-Jews or Gentiles turned to Jehovah God and accepted Jesus as His Messiah and they were baptized in his name and admitted to the Memorial table and its emblems. Jehovah God the Father begot them as his spiritual sons and anointed them with his spirit to preach the kingdom of God. (Acts 10:1 to 11:18; Daniel 9:24-27) During the past nineteen centuries since then these spiritual children of God, these anointed "ambassadors for Christ", have been the only ones celebrating the true Memorial worthily.

EMBLEMATIC MEANING HELPS DECIDE

¹⁶ What do the emblems which Jesus used in setting up the Memorial mean? This has been a subject of tremendous controversy over centuries. The true Scriptural meaning itself helps in deciding who may rightly partake in harmony with the symbolism. The Memorial being instituted right after eating the passover, only unleavened bread was available to Jesus. Leaven or yeast represents sin; and bread without it is the only proper kind of emblem in the way of bread, to represent something sinless. So what does the loaf of bread mean, and also the wine? Using Moffatt's translation, we quote again Matthew's account for Jesus' words:

¹⁷ "As they were eating, he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, 'Take and eat this, it means my body.' He also took a cup, and after thanking God he gave it to them saying, 'Drink of it, all of you; this means my blood, the new covenant-blood, shed for many, to win the remission of their sins. I tell you, after this I will never drink this produce of the vine, till the day

15. What Israelites first celebrated, and afterward what Gentiles?

16, 17. What does the meaning of the emblems help us decide? What were Jesus' words explaining their meaning?

I drink it new with you in the Realm of my Father.'”—Matt. 26:26-29, *Mo.*

¹⁸ By this we see that Jesus did not say that the bread and wine had been transubstantiated into his literal body and blood; no more than that the cup had been transformed into the new covenant when he said: “This cup means the new covenant ratified by my blood shed for your sake.” (Luke 22:20, *Mo*) The bread and wine are merely emblems. They undergo no change by the words pronounced over them, but by such words they are explained to mean something else. What? Jesus said, “my body” and “my blood shed for your sake”.

¹⁹ For commentary on these words we turn to Paul, where he says: “Therefore, my beloved ones, flee from idolatry. I speak as to men with discernment; judge for yourselves what I say. The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf.” (1 Cor. 10:14-17, *NW*) For comparison we quote another version of these words, Moffatt’s: “Shun idolatry, then, my beloved. I am speaking to sensible people; weigh my words for yourselves. The cup of blessing, which we bless, is that not participating in the blood of Christ? The bread we break, is that not participating in the body of Christ? (for, many as we are, we are one Bread, one Body, since we all partake of the one Bread).” With Moffatt’s rendering the American Standard Version agrees; also Rotherham, Darby, Cuthbert Lattey, the New World Translation’s margin, etc.*

* Spencer; Verkuyl, Anderson; Torres Amat, D’Almeida; the Portuguese Brazilian Bible; Elberfelder German; Centenary Version; Basic English; Westminster Version; the Latin Vulgate; and Douay Version.

18. Were the bread and wine transubstantiated? So how were they used?

19. What is Paul’s commentary on their meaning at 1 Corinthians 10?

²⁰ From this inspired testimony it is evident that at the Memorial the Lord Jesus was referring to the “congregation, which is his body”. It is, as Jesus said, “my body,” because God “subjected all things under his feet, and made him head over all things to the congregation, which is his body, the fullness of him who fills up all things in all”. (Eph. 1:22, 23, *NW*) In further explanation the apostle Paul writes in his same first letter to the Corinthians, saying: “For just as the body is one thing but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit. But now God has set the members in the body, each one of them, just as he pleased. If they were all one member, where would the body be? . . . the head cannot say to the feet: ‘I have no need of you.’ . . . Now you are Christ’s body, and members individually. And God has set the respective ones in the congregation.”—1 Cor. 12:12, 13, 18, 19, 21, 27, 28, *NW*.

²¹ Hence when a Christian is really devoted to God and eats of the Memorial bread, he is thereby confessing that he is “sharing in the body of the Christ”; he is a member of it. Has he glorified or exalted himself publicly to membership in the spiritual body of Christ? No; but he has met God’s requirements and he recognizes that “God has set” him in the body of Christ. This in itself rules out all the “other sheep” from partaking of the Memorial emblems, as they are not members of Christ’s body. They cannot partake and say: “Because there is one loaf, we, although many, are one body,” that is, “one body” with the members of Christ’s body.

20. To what was Jesus referring by his words “my body”? What scriptures bear this out?

21. So what does partaking of the loaf mean? Whom does this debar?

²² The body of Christ was represented by the "one loaf", and the members of that spiritual body "are all partaking of that one loaf". For that reason there must be complete unity among them, for "we, although many, are one body". (1 Cor. 10:17, NW) Our unity must be not merely with one another, but particularly with the Head Jesus Christ. He is the Principal One. We must remember him. We must keep "holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth which God gives". (Col. 2:19,

22. What must therefore exist between partakers of the loaf? How?

NW) It was because of arguing this vital matter of unity in his first letter to the Corinthians that the apostle suddenly made reference in the tenth chapter to the Lord's evening meal, or the Memorial. He held before them as a warning example the Israelites in the wilderness who fell away from Jehovah God to the worship of idols representing demons, so committing spiritual as well as physical fornication. He then warned his fellow Christians to "flee from idolatry". As an argument for them to do this he told them to consider what he had to say about the Lord's evening meal. The basic thought of that meal was oneness with Christ.

PARTICIPATION WITH DEMONS FORBIDDEN

THE apostle Paul followed up his explanation of the Lord's evening meal saying: "Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf. Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with [or, in] the altar? What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons [to participate in demons, *Mo*]. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" —1 Cor. 10:17-22, NW.



² In ancient Israel, when they offered peace-offerings and thank-offerings, the offerers as well as the priests ate parts of the sacrifices. The sacrifice to God represented the person offering it, to illustrate that a life must go for his life; and by eating part of the sacrifice he was partaking of the sacrifice with the altar. He was sharing with the altar, 'participating in the altar.' (*Mo*) The altar got part of the sacrifice, for some parts of it, the fat, etc., were burned upon the altar; and the person offering the sacrifice through the priest got part of the sacrifice. It was offered to Jehovah God; and as the altar was His, the offerer and the Lord God had fellowship together. (Lev. 19:5, 6; 22:29, 30; Deut. 12:17, 18; 27:5-7) So peaceful relations were either renewed or furthered between God and the offerer.

1. With what argument against demonism does Paul follow up his explanation of the Lord's evening meal?

2. How did ancient Israelites share with God's altar?

³ The Gentile nations outside of Israel sacrificed on their altars to their gods and idols. They really sacrificed to demons. When the Israelites turned aside from Jehovah, "they sacrificed to demons, to no-gods." (Deut. 32:17, *Mo*; Ps. 106:37) In that way they had fellowship with the demons, the foes of Jehovah; they 'participated in demons'. (*Mo*) Christians must not be sharers with demons. For that reason they may not engage in idolatry. This means greed, too, for a 'greedy person is an idolater' and 'covetousness is equal to idolatry'. (Eph. 5:5; Col. 3:5) Jesus never worshiped or served demons. When Satan the Devil, "the ruler of the demons," offered Jesus the kingdoms of this world in exchange for Jesus' worship, Jesus replied that he obeyed the divine command to worship only Jehovah God. (Matt. 12:24; 4:8-11, *NW*) Jesus worshiped no idol, only the living God. In no way did he participate or have fellowship with demons. All through his earthly ministry he expelled demons from possessed persons and he refused to let them testify that he was Christ. Hence if we want to have unity with Christ as members of his body and if we want to partake of Memorial emblems in a worthy manner, we cannot indulge in idolatry of any sort. Especially so now when worldly organizations and heroes are idolized, such as the United Nations and famous world figures. We cannot be "one body" or "one loaf" with Christ Jesus and at the same time be idolaters.

"THE TABLE OF JEHOVAH" AND "THE CUP OF JEHOVAH"

⁴ But if the apostle has reference to the cup which Jesus gave his disciples to drink from and to the loaf of unleavened bread which he broke for them to eat, why does

he speak of the "cup of Jehovah" and the "table of Jehovah"? He says: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." (1 Cor. 10:21, *NW*) The apostle so speaks because the things symbolized by the Memorial emblems were provisions made by Jehovah in behalf of those belonging to Christ.

⁵ Paul's expression "the table of Jehovah" is understood by textual critics* to be quoted from Malachi 1:7, 12 (Greek *LXX*). The prophet Malachi there says: "Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. But ye profane it [God's name], in that ye say, The table of Jehovah is polluted, and the fruit thereof, even its food, is contemptible." (*AS*) As Malachi uses it, "the table of Jehovah" applies to his altar, to which the animal sacrifices were brought. The body of the victim was laid on the altar. The blood of the victim was never drunk, but was poured at the altar base or taken into the Most Holy of the temple or otherwise disposed of.

⁶ "The table of Jehovah" may have reference to the entire arrangement of the Lord's evening meal. But if it refers to one particular feature of it, then it must be to the unleavened bread, for it is bloodless. The loaf represents the "body of Christ" in which Jesus' little flock of Kingdom joint heirs share. It is God that has arranged for the "body of Christ". He creates it, setting the members of it according to his pleasure, Jesus Christ to be Head of the body and the 144,000 members of the "little flock" to be the body beneath him, each occupying

* Westcott and Hort; D. Eberhard Nestle and D. Erwin Nestle; A. Merk, S.J.

3. Why cannot partakers of the loaf be also partakers with demons?

4. In connection with Memorial why does Paul speak of Jehovah's cup and table?

5. From what prophecy was "the table of Jehovah" quoted by Paul, and to what did it there apply?

6, 7. According to the connection Paul gives it, how is it the table of Jehovah?

an assigned place. So the privilege of being associated with Jesus the Head is a glorious provision which God has made for those of the little flock, and to them alone is this privilege given.

⁷ On this point we read: "Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified."—Rom. 8:28-30, NW.

⁸ So this provision of union with his firstborn Son in one spiritual body was given or worked out by Jehovah God for the "little flock", eleven members of which were with Jesus when he established the Memorial. In order to stay in union with the Head Jesus Christ it is necessary to keep patterned after his image by copying him in his earthly course. That is why we are told: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Béliar? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' " "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," "and I will take you in." "And

8, 9. To whom is this privilege of being Christ's body-members given? How is unity with it consistently maintained?

I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty.' Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear."—2 Cor. 6:14 to 7:1, NW.

⁹ So we cannot compromise the "table of Jehovah". We cannot participate in the body of Christ and take a piece of the Memorial loaf and at the same time partake of the "table of demons", worshiping idols, and having unclean connections. If we try to do so, we incite Jehovah, who is stronger than we are, yes, almighty, to jealousy; and that would mean our destruction.—Deut. 32:21-26.

¹⁰ Now as to the "cup of Jehovah". Jesus offered the Memorial cup to his disciples with the words: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20, NW) This same cup is the "cup of Jehovah" because the new covenant is the agreement or contract he makes in order to take out of all nations a "people for his name". But it is Christ Jesus who acts as mediator between God and men by providing the sacrificial blood to put that new covenant into force, just as Moses slaughtered animal victims and sprinkled their blood in order to put the ancient Law covenant into force between God and fleshly Israel. (Jer. 31:31-34; Acts 15:14; Ex. 24:1-8; Heb. 9:14-24; 1 Tim. 2:5, 6) The ones taken into this new covenant are the "people for his name", beginning with the faithful Jewish remnant at Pentecost and later taking in the Gentile believers from the centurion Cornelius onward. All these Jehovah God anoints with his spirit, by this making them anointed ones or members of the "body of the Christ". These God gathers to him, saying: "Gather your-

10. By its connection with the new covenant, how is the Memorial cup the "cup of Jehovah"?

selves unto me—ye my men of lovingkindness, who have solemnised my covenant over sacrifice [Christ's sacrifice]." (Ps. 50:5, *Ro*) This new covenant is an additional fact which shows that the privilege of drinking of the cup at the Memorial celebration is limited to those who are members of Christ's body.

HOW THE CUP IS SHARED

¹¹ These members do not share in providing the blood of the new covenant. Only Jesus does that. By his blood he mediates the new covenant in their behalf. And so the body members could not in that sense be "sharing in the blood of the Christ". How, then, can the apostle's words be true: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ?" (1 Cor. 10:16, *NW*) Because this cup is the "cup of Jehovah" in still another sense. How so? In that it pictures the portion which Jehovah has poured. Jesus and his little flock of Kingdom joint heirs must drink it in order to prove their integrity to Him and their worthiness of the Kingdom. This is the cup to which Jesus referred when, shortly after introducing the Memorial, he prayed: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." And, again: "My Father, if it is not possible for this to pass away except I drink it, let your will take place." (Matt. 26:39, 42, *NW*) And when Peter, to defend Jesus, wounded one of the men who came out to arrest him, Jesus said: "Put the sword into its sheath. The cup that the Father has given me, should I not by all means drink it?"—John 18:11, *NW*.

¹² That "cup of Jehovah" symbolized God's will for the drinker, and drinking it spelled suffering and death on the disgrace-

ful torture stake for Jesus. But God's will for Jesus did not end in his death. It also included the resurrection of Jesus from the dead to immortal life in heaven as a glorified Son of God, and so a saving of him out of death. (Heb. 5:7) It was therefore for him a "cup of salvation" also, salvation for holding fast his integrity to his Father without sin. Here the words of Psalm 116, which applies in particular to Jesus Christ in Gethsemane, are fitting, because Jesus determined to drink the "cup of Jehovah" even to the death: "What shall I render unto Jehovah for all his benefits toward me? I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah, yea, in the presence of all his people. Precious in the sight of Jehovah is the death of his saints."—Ps. 116:12-15, *AS*.

¹³ But according to God's will the cup which Jesus was given to drink he also shares with his little flock of Kingdom joint heirs. This he made sure when he said to two of his apostles who applied for specific seats in the Kingdom with him: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized. However, this sitting down at my right or at my left is not mine to give, but it belongs to those for whom it has been prepared." (Mark 10:34-40, *NW*) The cup which Jesus was then drinking and which his heavenly Father had poured and given him was God's will for him. This will was recorded aforetime in the Holy Scriptures and it marked out suffering and a disgraceful death for him as if he were a sinner, a blasphemer and a reproach to Jehovah God. This latter feature was what made it so hard for Jesus to drink, so that he took the matter to his Father three times in prayer and then resigned himself to drink-

11. How did Jesus indicate there is another sense to the cup, making it the "cup of Jehovah" in which his followers might share?

12. How also was it shown to be a "cup of salvation"?

13. What was it Jesus said that made it sure his followers would drink the cup with him? What about it made it hard to drink?

ing this portion of the divine will. This course led to gaining the Kingdom.

¹⁴ Here we see that the Memorial cup represented more than Jesus' dying as a ransom sacrifice, a sacrifice that would validate the new covenant and remove the sins of his disciples who are taken into the covenant. The disciples have no part at all in the ransom sacrifice and in mediating the new covenant, but they themselves need the ransom sacrifice and Jesus' mediatorship. So now note this: The ransom sacrifice for mankind did not itself require Jesus to suffer reproach and persecution and finally to pass out of this life in disgrace like a condemned criminal, seditious and blasphemous. That part of the portion in the cup was poured in by the Father to test to the limit the integrity of the Son of God and to prove the Devil a liar in his charges against God's Son and to show Jesus' unswerving support of God's universal sovereignty.

¹⁵ This portion of the cup Jesus had to drink in order to prove before all the universe his worthiness to the Kingdom for which God had covenanted with him. He must sell all he had for this "pearl of high value". (Matt. 13:45, 46, NW) And since Jesus took his disciples into the covenant for the Kingdom with him, they also are obliged to drink this cup with him, in order likewise to demonstrate their integrity toward God and to uphold his universal sovereignty and to prove their worthiness to reign with Jesus Christ in heavenly glory. So they drink of the cup with him.

¹⁶ Hence it is written to the "little flock" of footstep followers: "Trustworthy is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also rule together as kings." (2 Tim. 2:11, 12, NW) Those who

are incorporated into the "body of Christ" (symbolized by the Memorial loaf) must be baptized into his death if they wish to be part of his glorified "body" in the heavens. So the apostle asks the members of Christ's body: "Seeing that we died with reference to sin, how shall we keep on living any longer in it? Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection."—Rom. 6:2-5, NW.

¹⁷ This same apostle, when in prison at Rome, wrote that he counted all selfish earthly advantages as a "lot of refuse, that I may gain Christ and be found in union with him, . . . so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to his kind of death, to see if I may by any means attain to the earlier resurrection from the dead." (Phil. 3:8-11, NW) Since the contents of the Memorial cup represented "his kind of death" in vindication of Jehovah's universal sovereignty, Jesus fittingly said that the wine meant "my blood" and he gave it to his disciples to drink.

¹⁸ As the Memorial wine represents shed blood, it spells death to the one whose blood was spilled for the new covenant. According to Jehovah's covenant made with Noah right after the flood, he safeguarded all creature blood as sacred and made the drinking of the blood, and especially human blood, deserving of death to the drinker. (Gen. 9:1-6) Now when the disciples drink

14, 15. What is the purpose of this portion in the cup both as to Jesus and as to his followers?

16. What scriptures does Paul write them showing they must share in Jesus' death and so drink the cup?

17. What does the Memorial wine itself represent, and hence what does drinking it mean?

18, 19. How, then, is it a "cup of blessing" for which we bless God?

the cup of Memorial wine, they are in symbol drinking blood, but drinking under divine command. So it means for them to shed their blood or to die as Jesus Christ did in the cause of his Father's universal sovereignty. They undertake death with him, that they might prove the Devil a lying rebel and prove themselves worthy of life with Jesus in his heavenly kingdom. For this reason the apostle wrote them: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ?"

¹⁹ Yes, it is a "cup of blessing" over which we bless God. It indeed represents death with Jesus Christ, baptism into his death, but to share in that kind of death is a privilege. As the apostle wrote from his prison: "To you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:29, NW) That cup has God's blessing, for it represents God's will for Jesus and his little flock. That cup or the privilege of drinking out of it was given for the little flock that they might display their integrity on earth now to the utmost and might gain an "entrance into the everlasting kingdom of our Lord and Savior Jesus Christ". (2 Pet. 1:11, NW) So with deep appreciation those privileged to drink the cup bless God for it. For it is a privilege to vindicate him by death with Christ and afterward to be resurrected by him to immortal life in Christ's kingdom for the further vindication of His universal sovereignty.

²⁰ Since it is Christ's death that validates the new covenant, and since he set the example in death and his disciples are baptized into his death, they drink the cup in remembrance of him.

²¹ These facts help the great crowd of "other sheep" today to discern that the Memorial cup is not for them to drink.

They are not dying Christ's death, but if any die before the battle of Armageddon, they die like the faithful men and women who were Jehovah's witnesses before Christ. They do not sacrifice the flesh or earthly hopes for the new world, but they are marching forward to life in the paradise earth in the new world. Many will pass through Armageddon and enter that world without dying. So properly they refrain from partaking of the Memorial cup.

EATING AND DRINKING FOR LIFE IN ONESELF

²² But is not the above contradicted by Jesus' words to the Jews about the miraculous manna? Did he not say: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world"? (John 6:51, NW) Note those words "my flesh in behalf of the life of the world". Do they not indicate that all believers in Christ, regardless of whether their hopes for life in the new world are earthly or heavenly, may partake, yes, must partake of the Memorial bread and also of the wine? The answer to this question is No!

²³ At the time Jesus uttered the above words he was discussing the manna which provided miracle bread for the Israelites in their wilderness journey to the Promised Land. The manna bread did not give life eternal to the Israelites and mixed multitude with them. So Jesus said: "I am the bread of life. Your forefathers ate the manna in the wilderness and yet died. This is the bread that comes down from heaven, so that anyone may eat of it and not die." So he explained that the bread he gave for the life of the world was his flesh. (John

22. Does not John 6:51 indicate all believers should partake?

23. What discussion led up to that statement, and how does bread correspond to the flesh Jesus gives for the world's life?

20. In whose remembrance is it drunk, and why?

21. Why, then, is the Memorial cup not for the "other sheep" to drink?

6:48-51, NW) However, those Israelites in the wilderness did not drink blood of any kind, for they were forbidden to do so, not only by the divine covenant with Noah their ancestor but also by the stated terms of the Law covenant through their mediator Moses. The manna from heaven which they ate was bloodless, and in this sense it was like Jesus' flesh. Flesh could not be eaten unless drained of its blood. Hence what obedient mankind of the new world will partake of for everlasting life will be like bloodless flesh, which Jesus provided by coming down from heaven.

²⁴ So Jesus spoke of something more than the manna for the life of the world when he said: "Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in you. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever." —John 6:53-58, NW.

²⁵ Note that Jesus here said that those drinking his blood as well as eating his

24. What else did he speak of besides flesh for the world's life?

25. So feeding on his flesh and drinking his blood results in what? And what does "life in you" here mean?



Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting. Already the reaper is receiving a reward and gathering fruit for everlasting life.—John 4:35, 36, NW.

flesh remain in union with him and he in union with them. This means that they are made members of his body, being baptized into Christ and thereby being baptized into his kind of death. Jesus' food was to do his Father's will, and they feed on Jesus' flesh by doing God's will together with Jesus and finishing it as he did. (John 4:34) Unless his disciples take this course, they have no life in them. "Life in you" does not necessarily mean inherent life or immortality in the heavens, but has a meaning similar to that mentioned by Jesus when he said: "The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life." (John 5:25, 26, NW; *Know*) So for the members of the body of the Christ to have 'life in themselves' means to share the privilege with Jesus of bestowing the benefits of his sacrificed life upon obedient mankind during the thousand years of his kingdom. They will become his heavenly bride, "the Lamb's wife." As such they will mother the earthly children of the "Everlasting Father, the Prince of Peace", Jesus Christ. (Rev. 19:7-9; 21:9, 10; Isa. 9:6) So the "little flock", the "bride" class, are the exclusive ones that drink the blood of the Son of man as well as feed on his flesh. However, there at John 6:25-58 Jesus was not discussing the Memorial supper with those Jews, many of whom then forsook him.

PARTAKING IN A WORTHY MANNER

IN REFERRING to the Memorial or the Lord's evening meal in his first letter to the Corinthians the apostle Paul was discussing, not the question of who should partake of the emblems, but what the emblems meant and how to partake of them worthily or in a worthy manner.

² At the very beginning of his letter he pointed out that there existed sects and religious divisions among them, and he asked, "Does Christ exist divided?" There were jealousy and strife among them, so that they were not spiritual, but fleshly, and were conducting themselves like worldly men. (1 Cor. 1:11-13; 3:1-4, NW) This did not befit those who partake of the Memorial emblems, for the loaf of bread symbolized the unity of the body of Christ. Neither could they idolize religious leaders and say, "I belong to this one, or, to that one," nor could they commit self-idolatry by covetousness nor commit any other kind of idolatry, for that was demonism. So those who thus participated in the "table of demons" could not rightly participate in the "table of Jehovah" at the Lord's evening meal. Also, back there, some were bringing their own suppers or evening meals to the congregation's meeting place. They had a social meal there immediately before the Lord's evening meal, indulging in food to excess and getting in no condition to appreciate properly the meaning of the Lord's evening meal. Besides, they ignored some at their social meal and let them go hungry, so that some might have craved the Lord's evening meal

mainly for a bit of food. All this was not making for the celebration of the Memorial in a worthy manner and to their own good.—1 Cor. 11:17-22.

³ So after explaining the instructions he had received from the Lord concerning the Lord's evening meal, Paul went on to say: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives. Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world. Consequently, my brothers, when you come together to eat it, wait for one another. If anyone is hungry, let him eat at home, that you may not come together for judgment."—1 Cor. 11:26-34, NW.

⁴ So whoever partakes of the Memorial emblems while he is in an unworthy condition and partakes in an unworthy manner by a lack of appreciation becomes guilty respecting the body and the blood of the Lord. All partakers must keenly sense their unity with the Head Jesus Christ in doing God's will. We must remember him as the

1951		MARCH						1951
SUN	MON	TUE	WED	THU	FRI	SAT		
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18	19	20	21	22	23	24		
25	26	27	28	29	30	31		

1. In 1 Corinthians what does Paul discuss on the Memorial question?
2. How were those Corinthians not celebrating the Memorial consistently, in a worthy manner, and to their own good?

3, 4. How can partakers become guilty respecting the body and blood of the Lord?

vital one with whom to be in union and must not create divisions among ourselves and so destroy the united body. It is Jesus' blood that validates the new covenant, and we must not act toward that blood as if it were a common thing, willfully sinning by sectarianism, idolatry, greed, and works of the flesh. By that covenant we are a people for Jehovah's name, and we should honor that name by our lives. Christ Jesus, who provided his blood for the new covenant, died in vindication of Jehovah's name and universal sovereignty. We should copy him in the kind of death that he died, becoming "united with him in the likeness of his death" that we may also "be united with him in the likeness of his resurrection". So we must keep ourselves free from guilt against these vital things, not playing hypocrites at the Memorial or Lord's evening meal.

⁵ To partake of the emblems worthily we must break away from such guilty practices, since they are out of harmony with our being members of Christ's body and our taking the Memorial bread and wine. We should scrutinize ourselves with respect to these matters, seek God's forgiveness for any misbehavior, and then determine to follow right conduct and approve ourselves by God's measurements before partaking. Otherwise we shall eat and drink divine judgment against ourselves, and that will lead to being disciplined.

⁶ That will happen to a person "if he does not discern the body", says Paul. (1 Cor. 11:29, *NW*) By this the unified body of the Christ is meant. Moffatt's translation indicates this for us, because here his translation capitalizes the word *Body*, the same as when it says Christians are "baptized into one Body" and are "Christ's Body". Moffatt's reads: "For he who eats and drinks without a proper sense of the Body,

eats and drinks to his own condemnation." (1 Cor. 11:29; 12:13, 27, *Mo*) Memorial partakers must keep clearly in mind that they are "Christ's body", symbolized by the one loaf, and consequently they must keep unity as "one body". We must have a "proper sense of the Body", sensing our personal unity with the Head Jesus Christ. If we do not, then we will become spiritually "weak and sickly" and even be "sleeping in death", as many of the Corinthians did back there. For this, Jehovah God had to discipline them through his theocratic organization represented by the apostle Paul, that they might not be condemned with the world and be destroyed as it will shortly be. To be spiritually strong, healthy and alive toward God's organization and its work, we must respect, among other things, what the Memorial means.

TIME AND ORDER OF CELEBRATION

⁷ So with due respect for the Lord's evening meal we examine the time and order for its celebration. Copying Jesus as to the time when he set up the Memorial, we celebrate it once a year on the 14th day of Nisan, Nisan being the first month of the calendar for Jehovah's covenant people according to his decree at Exodus 12:1-6. This was passover day, for immediately after observing the Jewish passover as a Jew "under law" Jesus introduced the Memorial to his eleven faithful apostles. By God's decree, passover was celebrated once a year, on the day that was the anniversary of the first passover held by the Jews in Egypt just before they marched out of that "house of bondage". On that passover day Jesus died on the torture stake at Calvary, not alone as the great passover, the "Lamb of God", but also as the Heir of God's kingdom which will vindicate God's sovereignty over all creation. So, to "keep proclaiming

5. How should we seek to partake worthily?

6. To avoid disciplining, what must partakers discern? In what way?

7. On what day of what month do we celebrate Memorial? Why?

the death of the Lord, until he arrives", we properly celebrate it only on its anniversary date, Nisan 14.

⁸ At what time of day should it be observed? After sundown, or after 6 p.m. Standard Time, for among Jehovah's ancient covenant-people each new day began at that time and it extended through midnight and the following daylight period until sundown. Hence Memorial must be observed on the night of Nisan 14. Paul says it was "in the night in which he was going to be handed over" that Jesus took the Memorial emblems and handed them out to his apostles. (1 Cor. 11:23, NW) The very name, the Lord's supper or "the Lord's evening meal", shows it was a celebration at night. Also the fact that Paul says to the Corinthians, "Each one takes his own evening meal beforehand," proves that those first-century Christians celebrated it at night, and not in the morning after each one had taken his breakfast or in the afternoon after taking lunch or the midday meal. (1 Cor. 11:20, 21, NW) Accordingly, the proper time to observe the Lord's evening meal in 1951 is after sunset or after 6 p.m. of Friday, March 23, for at that time Nisan 14 this year begins.

⁹ The bread Jesus broke was unleavened, the only kind permitted at passover, as this unleavened quality pictured sinlessness. Discussing why members of Christ's body should abstain from sin and should not permit gross sinners within their congregational body, the apostle writes the Corinthian Christians: "Clear away the old yeast, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. Consequently, let us keep the feast, not with old yeast, neither with yeast of injuriousness and wickedness, but with un-

fermented cakes of purity and truth. In my letter I wrote you to quit mixing in company with fornicators, . . . quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man."—1 Cor. 5:7-11, NW.

¹⁰ The record shows Jesus used just one loaf; but that was to serve just eleven apostles. Paul's words at 1 Corinthians 10:16 (NW), "The loaf which we break," suggests one loaf to a congregation, but does not specify the size of the congregation or the number of partakers to be served. The wine Jesus served was that which was available at the passover in his day, when four, or sometimes even five cups, were served to passover celebrators. (Luke 22:17, 20) Hence if a number partake from one loaf and from one cup, it would be appropriate to symbolize unity and the sharing in common privileges.

¹¹ After taking the loaf Jesus 'said a blessing', according to Matthew 26:26 and Mark 14:22, or 'gave thanks', according to Luke 22:19. How much of an intermission elapsed between serving the bread first and serving the cup, the combined records do not show, but Mark 14:23-25 (NW) reads: "And taking a cup, he offered thanks and gave it to them, and they all drank out of it. And he said to them: 'This means my "blood of the covenant" which is to be poured out in behalf of many. Truly I say to you, I shall by no means drink any more of the product of the vine until that day when I drink it new in the kingdom of God.'" Matthew 26:27-29 agrees with that, showing that Jesus gave separate thanks over the cup and after an intermission. Paul's words, at 1 Corinthians 10:16, "The

8. At what time of day should it be observed? When this year?

9. What does the unleavened quality of the bread picture? How does 1 Corinthians 5:7-11 show this?

10. Why were one loaf and a common cup used for a group?

11. What does the record show regarding the giving thanks and asking a blessing over the bread and the wine?

cup of blessing which we bless," indicates that a special and separate blessing was said over the cup, for the apostle does not there mention the thanks offered for the bread. But in handing out each emblem Jesus explained the significance of each, showing different features about them.

¹² How much more Jesus said than the brief sentences in the record while he passed out the bread and wine, the writers do not show. In our modern celebrations it is customary for the congregation as well as the chairman to remain very quiet while the emblems are being passed around and some are partaking. Some partakers even bow their heads and offer prayer, as though the prayer the one called upon offered over the emblem partaken of was not enough. But it is possible that Jesus said much more over each emblem as it was served and as the apostles were partaking, for he was not pronouncing some magical formula over each emblem to transubstantiate it. Certainly the accounts of that night do not record all that was said. In the light of this there is no rule against it if some appropriate words are said by the meeting's chairman as each of the emblems is being passed to the partakers.

RECOMMENDATIONS

¹³ Last year, the Brooklyn Bethel family was privileged to celebrate its first Memorial in the Kingdom Hall of the new Bethel home, Saturday night, April 1, 1950. The head of the family, the president of the Watch Tower Bible & Tract Society, presided. After the usual song and opening prayer the president gave the talk of exposition on the Lord's evening meal. He had read the manuscript copy of the *New World Translation of the Christian Greek Scriptures*. With this he had pondered over

this celebration. So, after finishing the talk, he called for a brother of the remnant to offer thanks for the bread. Then while ushers were serving the bread, allowing each one present to partake if judging himself worthy, the president did not let solemn silence dominate, but offered appropriate comments in further appreciation of the "loaf". After this was served, he called for another brother of the remnant to ask the blessing upon the cup of wine. This emblem was then served, giving any and all an opportunity to drink of it; and again, while this was being passed, the president added further comments to help all in appreciating more the meaning of the cup and the partaking of it. These incidental comments during passing of the emblems were enjoyed by all, including those there of the "other sheep" who did not themselves partake but observed those of the remnant of Christ's body partake. It helped to relieve the ceremony of the former heavy atmosphere and somberness which was so depressing to many.

¹⁴ The above procedure is Scriptural, and we recommend it to all units or companies of God's devoted people. The one presiding may choose to offer additional remarks during the passing of the bread and then the passing of the wine. If so, let him be choice and to the point in what he says on each emblem. The occasion is one for spiritual edification to all present, to sharpen their discernment and to deepen their appreciation of all the features of the Lord's evening meal and their privileges in connection with it.

¹⁵ Although the "other sheep" present may not be privileged to eat and drink the emblems, they can rejoice that this does not mean condemnation to themselves. Having a "proper sense of the Body", they

12. Why may additional words be said over the emblems while they are being served?

13. What was the procedure in the Memorial celebration at the Brooklyn Bethel home last year?

14. Hence what is recommended to all units or companies of us?

15. Why can the other sheep present rejoice though not partaking of the emblems?

can rejoice that the new covenant is reaching its culmination in taking out of earth a people for Jehovah's name and that now they are privileged to be associated with the remnant of that people, the last of the "body of Christ". Although not in line to participate in the Memorial emblems, they can rejoice that Christ Jesus is the "Lamb of God that takes away the sin of the world". And just as the circumcised strangers sojourning among the Israelites at the time of the exodus partook of the passover lamb, so too they are now partaking with the spiritual remnant of the antitypical Lamb, exercising faith in Christ's blood and doing God's will as he set the example. (John 1:29; Ex. 12:48, 49) While not drinking his blood, they wash their robes and make them white in the blood of the Lamb. (Rev. 7:14) With the remnant they are marching out of this world, and they can look forward to complete deliverance from it at Armageddon, where the world will be engulfed as when Pharaoh's hosts were destroyed at the Red sea.

¹⁶ When the emblems have been served and partaken of by all the worthy ones, then the Lord's evening meal is finished. The commandment laid upon those of Christ's body to keep it has been obeyed. What follows after that in the course of our being met together is not a part of the Lord's evening meal. So it may be in accord with the usual procedure toward the close of our other meetings, such as making service announcements and arrangements and singing a song and dismissing

with prayer. Jesus' discoursing and praying with his disciples as recorded at John, chapters 14 to 17, was not part of the Lord's evening meal, but came after it. What he then said to the apostles and offered in prayer was dictated by the urgency of the situation and by the convenience of having them all together for the last time before his betrayal and death. The account also says, "Finally, after singing praises, they went out to the mount of Olives," and this singing of psalms was customary to the passover season. (Mark 14:26, NW) So our having just celebrated the Memorial does not forbid that these features of our other meetings may not follow the Lord's evening meal.

¹⁷ Last year at Memorial celebrations throughout the earth 511,203 attended the meeting, although only 22,723 partook. We have good reason to expect that this year still more than a half million will respect this Memorial celebration with their presence. Seeing that we are nearing our complete exodus from this world into the new world, we suggest that all active Kingdom publishers engage in helping the more than half a million attenders out into the field service this coming week end of March 23, 1951. Thus you will aid them in having part in the final witness before the accomplished end of this old world takes place. What a worthy follow-up that would be to the Lord's evening meal this year in this time of God's patience with us all for our salvation!—2 Pet. 3:15, NW.

16. What features of other meetings are not forbidden to follow the Lord's evening meal, and why not?

17. What follow-up effort worthy of the Memorial this year is recommended with all attenders?



I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom.—Matt. 26:29, NW.

Mary's Assumption—A Scriptural Dogma?

“THE immaculate mother of God, Mary ever Virgin, when the course of her life on earth was finished, was taken up body and soul into heaven.” Thus spoke Pope Pius XII on November 1, 1950, when he proclaimed the assumption of Mary to be infallible Roman Catholic dogma.

☞ Christians base their beliefs on the Bible. It is God's Word of truth. (John 17:17) Honest men, regardless of their religious affiliations, want to know the truth. They would rather change their belief to be in agreement with God, than to show stubborn pride by holding to error to save face. In Christ's day the majority of the Jews were too stubbornly proud to change from the old law covenant mediated by Moses to the new covenant brought into effect by Jesus the Messiah. But a minority of the Jews did change and became the first Christians, one of whom was the apostle Paul, who wrote: “Let God be found true, though every man be found a liar.” (Rom. 3:4, NW) Hence honest men who seek to serve God will accept his words as true, even though it make every man, including the pope, a liar.

☞ In weighing the worth of the papal pronouncement above quoted, we consider it in parts. First, “the immaculate mother of God.” Two errors appear here. “Immaculate conception” means to Catholics that Mary from the first moment of her conception was free from all stain of original sin. Not so, for “through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned”. The only Scriptural exception to this is Jesus. (Ps. 14:1; 51:5; Rom. 3:9, 10; 5:12; Heb. 7:26, NW) Nor is she God's mother. God had no mother, no beginning. He made Adam and Eve, from whom Mary descended thousands of years later. Mary became the human mother of God's Son, Jesus.—Ps. 90:2.

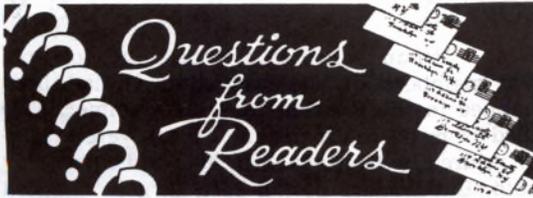
☞ “Mary ever Virgin.” This is not true. Of Joseph and Mary it is written: “He had no relations with her until she gave birth to a son; and he called his name ‘Jesus’.” The meaning is clear that they did have sexual relations after the miraculous, virgin birth of Jesus. The Scriptures also abundantly testi-

fy that Mary had sons and daughters, brothers and sisters of Jesus, after Jesus' birth. Of Jesus his hometown acquaintances queried: “Is this not the carpenter's son? Is not his mother called ‘Mary’, and his brothers ‘James and Joseph and Simon and Judas’? And his sisters, are they not all with us?”—Matt. 1:25; 12:46-50; 13:53-56; John 7:3, 5, 10; Acts 1:14; Gal. 1:19, NW.

☞ “When the course of her life on earth was finished, was taken up body and soul into heaven.” This is the assumption dogma itself. It is not only unsupported by the Bible, but refuted by it. Paul argues in the fifteenth chapter of 1 Corinthians that no one, not Mary nor even Jesus himself, can take his physical, human body with him to heaven. Flesh-and-blood bodies could not survive in the heavens beyond earth's atmosphere; heaven is the habitation of spirit creatures. Paul states concerning death and resurrection: “It is sown a physical body, it is raised up a spiritual body.” “Flesh and blood cannot inherit God's kingdom.”—1 Cor. 15:44, 50, NW.

☞ The Roman Catholic Church can point to no Bible text to support the assumption dogma—only traditions manufactured centuries after her death. Actually, the doctrine is only a legend of pagan origin. We conclude this brief article with the following quotation from Hislop's *The Two Babylons*, pages 125, 126, that shows one of these pagan legendary beliefs.

☞ “It is impossible for the priests of Rome to find one shred of countenance for such a doctrine in Scripture. But, in the Babylonian system, the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. This fable spread wherever the Babylonian system spread; and, accordingly, at this day, the Chinese celebrate, as they have done from time immemorial, a festival in honour of a mother, who by her son was rescued from the power of death and the grave. The festival of the assumption in the Romish Church is held on the 15th of August. The Chinese festival . . . is equally celebrated in the month of August.”



● What was the "knowledge of good and evil" mentioned at Genesis 2:17, and is it the same as that referred to at Genesis 3:5 and 3:22? —G. G., South Africa.

The "good and evil" in the three texts seems to refer to the one thing. Adam and Eve knew something about evil before eating the fruit from the "tree of the knowledge of good and evil". (Gen. 2:17) They knew it would be wrong for them to eat that fruit, and they knew that death was an evil to be shunned. To "be as gods, knowing good and evil" seems to mean more than just helpful knowledge of what is right and what is wrong. (Gen. 3:5) The word *gods* could mean just Jehovah God, since the Hebrew word here is *Elohim* and can mean either God (Jehovah) or gods. If it means gods, then it could refer to Jehovah God and his co-creator and only-begotten Son, the Logos. It was to that one that Jehovah said, at Genesis 3:22: "Behold, the man is become as one of us, to know good and evil."

To know "good and evil" as Jehovah and his only-begotten Son know it would seem to mean to know good and evil for yourself, that is, you make the decision of what is good and what is evil, you judge what is right and what is wrong. Adam and Eve were no longer theocratic, no longer looked to God as the Universal Sovereign over all creatures, no longer accepted him as the one to determine right and wrong. They were going to determine for themselves what they were going to do on the earth, and not let God be the Supreme Arbiter.

Hence to the more responsible man, the woman's head, Jehovah said in substance: 'All right, Adam, if you want to be non-theocratic you go your own way. Decide for yourself what is good and evil from your viewpoint. You have no place in the garden of Eden. This garden is for theocratic people who are subject to me. Now get out.' This view of the matter harmonizes with the fact that God does not assign the committing of sin as the reason for ousting Adam from Eden, but says it was because "the man is become as one of us, to know good and evil" and therefore should have no opportunity to eat of the tree of life.

● What did Jesus mean by his words, "My God, my God, why hast thou forsaken me?" —F. M., Georgia.

Jesus spoke these words in fulfillment of Psalm 22:1, which was originally written relative to David. Not that David was forsaken for impalement on any torture stake, but he was forsaken to the fury of enemies because of his faithfulness to the Kingdom covenant. In all this David was a prophetic type of Christ. Jesus was forsaken to a disgraceful death, on an accursed tree, in order to test his integrity. By remaining faithful he triumphed in his integrity, as the rest of the Psalm shows. Other verses of Psalm 22 concerning David were fulfilled upon Jesus, further proving it was prophetic of the Greater David, Christ. Compare Psalm 22:1 with Matthew 27:46 and Mark 15:34; Psalm 22:7, 8 with Matthew 27:39, 43; Psalm 22:15 with John 19:28; Psalm 22:16 with Mark 15:25; and Psalm 22:18 with Matthew 27:35.

But the mere utterance of these prophetic words of Psalm 22:1 was not in itself sufficient for fulfillment of them. At the time Jesus uttered them on the torture stake they really had a background against which to be fulfilled. In this case God's forsaking Jesus did not mean that God turned his back upon him as disapproved and condemned, but merely that God released him to the full fury of his enemies, even to the extent of allowing them to kill him. Thus God forsook or released Jesus over to his enemies, to be subject to the enemies to do whatsoever they wanted to do with him, not even shielding him from ignominious death.

PRISON, TORTURE AND DEATH FOR WITNESSES IN SOVIET ZONE

Communist puppets in East Germany push their drive to smash Jehovah's witnesses, and continue to cloak their hatred and persecution in false political charges. Under the headlines "SED Sets Ransom on Jehovah's Witnesses; Terror in the Soviet Zone Is Increasing; Inspector of People's Police Brings Own Wife into the Concentration Camp" the West Berlin paper *Die Neue Zeitung* reported:

"According to the notice of the Berlin office of Jehovah's witnesses on Tuesday, members of this religious group in the Soviet zone are being forcibly persecuted and arrested. By home searches doors and windows were broken, the members of this sect mistreated and robbed. The preacher Erich Boppe from Meissen, who was arrested some days ago, died in

one of the Dresden hospitals due to injuries suffered when arrested. Further, 60 members of Jehovah's witnesses, among them numerous old men, children and women, were brought with serious injuries into the concentration camp Bautzen. As DPA reports supplementarily, a ransom of 50 East marks was set on the ascertainment of each leading preacher of this religious organization." [September 20, 1950]

An AP dispatch from Berlin dated November 26 reported that three of Jehovah's witnesses were given life sentences by an East German court, and 18 others were sentenced to two years or longer. A few days later a UP dispatch said that on November 30 nine of Jehovah's witnesses got prison terms ranging from two years to life. On December 8 the New York Daily News carried this report:

"Berlin, Dec. 7 (Reuters).—West Berlin leaders of Jehovah's Witnesses charged today that

East German police imprisoned and tortured 500 members of the sect after it had been banned in the Russian zone last summer. Five died from ill-treatment and others were severely injured by beatings with fists and clubs, they said. But leaders of the sect, largely financed by contributions from the United States, said they would continue activities in East Germany despite persecution. Of 1,200 members arrested since August, when the ban took effect, 611 are still in prison, the statement said. It charged that several had been kept waist-deep in water 'for days on end.'

Concerning such persecution the Miami Herald recently said: "The charges against the Berlin Witnesses of being spies seems preposterous. What probably happened was that the sect refused to break down under Soviet pounding. No faith surpasses the Witnesses in constancy toward its tenets."



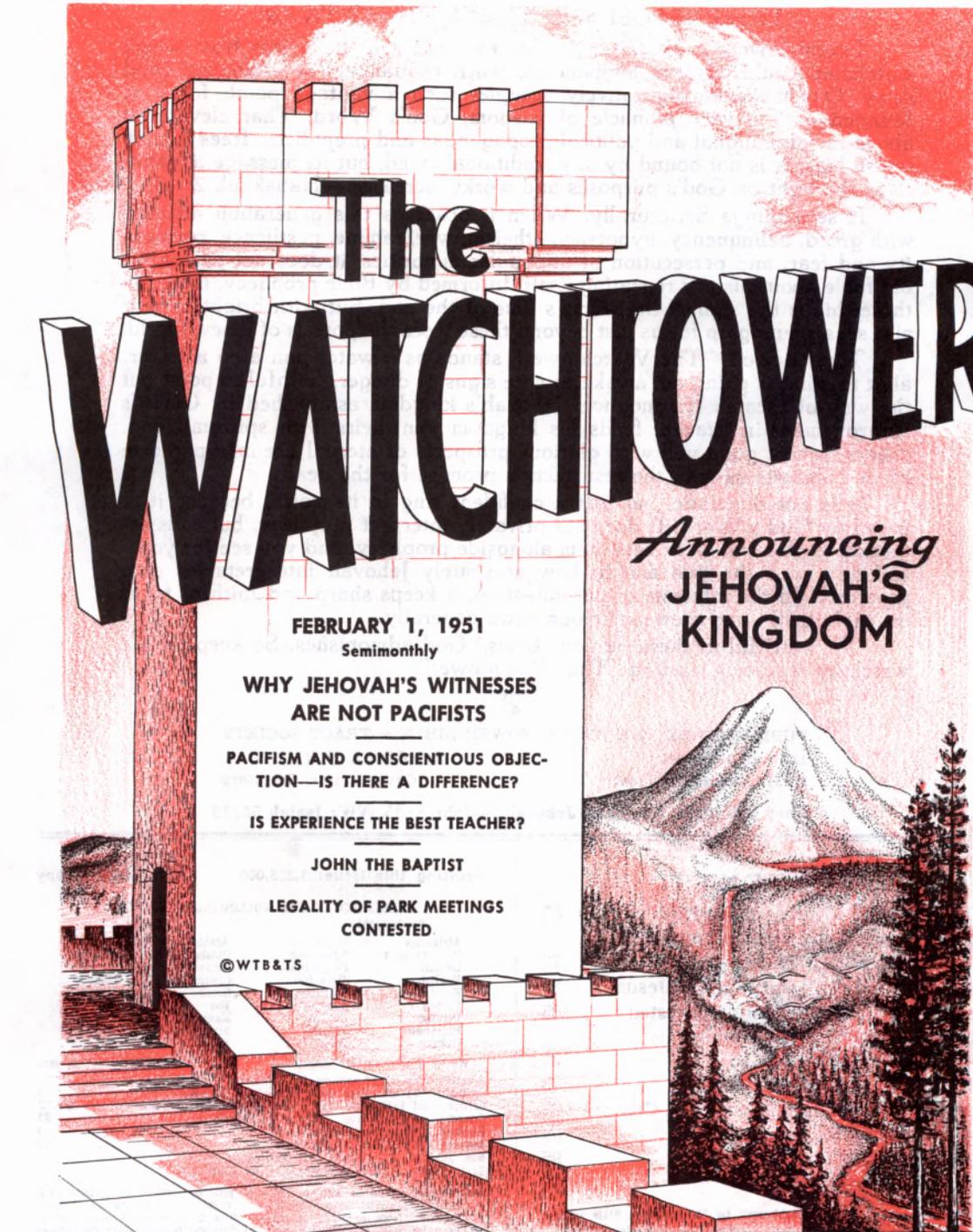
words of Psalm 32:1 was not in legal judgment...
 lawfulness of them. At the time Jesus...
 laid them on the torments they really...
 had a background against which to be judged...
 in this case God's forgiveness Jesus did not want...
 that God turned the back upon him as though...
 proved and condemned him to the full fury of the...
 released him to the full fury of the...
 even to the extent of allowing them to kill him...
 Thus God looked on wickedness as...
 his enemies to be subjected to the...
 whatsoever they wanted to do with him...
 even shielding him from ignominious death.

PRISON TORTURE AND DEATH FOR WITNESSES IN SOVIET ZONE

Communist papers in East Germany...
 their duty to smash Jehovah's witnesses...
 and continue to break their lives and...
 action in false political charges...
 headlines "SND Says Names of Jehovah's...
 Witnesses Taken in the Soviet Zone Is In-...
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 as the members of this sect...
 looked. The...
 and, who was arrested some days ago...

people could mean just a...
 Hebrew word here is...
 either (God) Jehovah or...
 then it could refer to...
 and only-begotten Son, the...
 I want to that one...
 8:22 "Behold the man...
 us to know good and evil...
 To know "good and evil,"...
 only-begotten Son know it...
 to know good and evil for...
 you might the decision of...
 what is evil you judge what...
 is wrong. Adam and Eve were...
 could no longer look to God...
 and sovereign over all...
 ought him as the one to...
 wrong. They were going to...
 what they were going to do...
 and not let God be the...
 Hence to the more...
 as a head, Jehovah said...
 Adam, if you want to be...
 your own way. Death for...
 good and evil from your...
 as place in the garden...
 is for theoretic people who...
 in how the matter

- "WATCHTOWER" STUDIES**
 Week of February 18: "The Lord's Evening Meal," ¶ 1-22.
 Week of February 25: Participation with Demons Forbidden, ¶ 1-25.
 Week of March 4: Partaking in a Worthy Manner, ¶ 1-17.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1951

Semimonthly

**WHY JEHOVAH'S WITNESSES
ARE NOT PACIFISTS**

**PACIFISM AND CONSCIENTIOUS OBJEC-
TION—IS THERE A DIFFERENCE?**

IS EXPERIENCE THE BEST TEACHER?

JOHN THE BAPTIST

**LEGALITY OF PARK MEETINGS
CONTESTED**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000

Five cents a copy

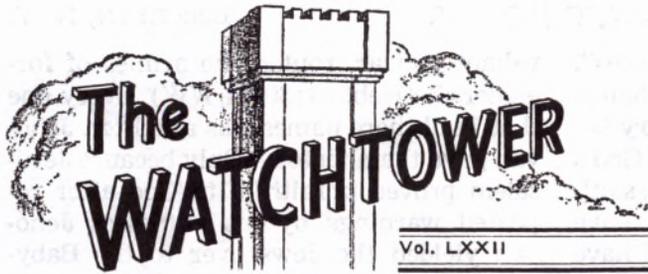
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Norwegian	Chishona	Russian
Danish	Pangasinan	Cinyanja	Siamese
English	Slovenian	Ciwemba	Sikololo
Finnish	Spanish	Greek	Slovak
French	Swedish	Ibo	Twi
German	Tagalog	Kanarese	Ukrainian
Hollandish	Visayan	Malayalam	Yoruba
Hokano	Zulu	Polish	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

February 1, 1951

No. 3

WHY JEHOVAH'S WITNESSES ARE NOT PACIFISTS

"Jehovah is a man of war: Jehovah is his name."—Ex. 15:3, AS; Yg.

“JEHOVAH'S witnesses! Just a bunch of pacifists!” So a great many people will exclaim with scorn. And so they have been led to think by the charges hurled at these by their enemies. But are the witnesses pacifists, seeking refuge under the cover of “conscientious objection” because they are afraid to fight? Let us here honestly search for the right and fair answer to this hot question. What have they to say for themselves?

² At the 1950 international assembly of Jehovah's witnesses in Yankee Stadium, New York city, 10,000 foreign delegates were there from more than sixty other lands. Most of these had been subjected to great religious discrimination, embarrassment, hardship and inconvenience because they were obliged to clear themselves of the false charge of “extreme pacifism”. An indignation meeting was held Friday afternoon, August 4, at the assembly, at which the 70,000 American delegates in the presence of these foreign brothers unanimously passed a “Regret and Protest”, and at the close of the afternoon's session a million copies of this were distributed. This 4-page paper vigorously called attention to the “Discrimination on False Charge of Pacifism” and said: “The smearing of us

as extreme pacifists is without foundation and is a deliberate lie to provoke prejudice against us and this international assembly. They have done as the Scriptures prophesied, ‘framed mischief by law.’—Psalm 94:20. Extreme pacifism is not our preaching. We are not pacifists. . . . To charge that we are extreme pacifists is a lie.”

³ As defined by Webster's *New International Dictionary* (2d edition, unabridged, of 1943) *pacifism* means: “Opposition to war or to the use of military force for any purpose; especially, an attitude of mind opposing all war, emphasizing the defects of military training and cost of war, and advocating settlement of international disputes entirely by arbitration.” Such pacifism not even the Bible itself can be charged with teaching, and neither can Jehovah's witnesses, who stick most scrupulously to the Bible.

⁴ When expressing a judgment upon Jehovah's witnesses people are inclined to think of them as a religious body less than a century old. True, this unique name came into the limelight in 1931, when, by public acclamation, these faithful Christians all over the earth adopted resolutions rejecting the contemptuous names the enemies had tagged onto them and accepting

1. To what question on Jehovah's witnesses do we here search for the answer?
2. What statement did they make on this at Yankee Stadium? Why?

3. How is *pacifism* defined? Can the witnesses be charged with it?
4. How long is their history? Does it show them accusable of pacifism?

the Scriptural name "Jehovah's witnesses". But their history is much longer than a century. Already in the eighth century before Christ the prophecy declared to God's chosen people: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God." (Isa. 43:10-12, AS) In fact, the history of Jehovah's witnesses runs all the way back to Adam's son Abel, whom his brother Cain killed because Abel had received favorable witness from Jehovah God. The apostle Paul, in chapters 11 and 12 of his letter to the Hebrews, shows that fact. In all that history of almost six thousand years the record fails to show Jehovah's witnesses accusable of "opposition to war or to the use of military force for any purpose", which is the definition of pacifism.

⁵ We could go through the list of Jehovah's witnesses from Abraham onward to show they were not pacifists. The apostle Paul tells us about Abraham "returning from the slaughter of the kings" and receiving the blessing of King Melchizedek. (Heb. 7:1-4; Gen. 14:14-21) He tells of Moses who led the Israelites to the borders of the Promised Land. Then he mentions one high light in Joshua's war to purge the Promised Land of the immoral pagan inhabitants, and adds: "And what more shall I say? For the time will fail me if I go on to relate about Gideon, Barak, Samson, Jephthah, David as well as Samuel and the other prophets, who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became

valiant in war, routed the armies of foreigners." (Heb. 11:30-34, NW) Every one that Paul there names was a fighter. Jehovah gave them victory. Only because Jerusalem proved unfaithful to God after repeated warnings by his witnesses Jehovah yielded the Jews over to the Babylonian armies and did not fight for them. He had forewarned them of punishment for disobedience, and so he let that come upon them in vindication of his word. —Deut. 28:36-67.

NEHEMIAH, MORDECAI AND ESTHER FIGHTERS

⁶ Seventy years the Jews or Israelites were exiles in Babylonian provinces. Did they join the armies of Babylon and fight for its world domination? No; although some Jews, like Daniel and his three Hebrew companions, were taken into the governmental service in spite of their conscientious worship of Jehovah God. Government servants of high rank those three Hebrews might be, yet they refused to violate their conscience and bend to Emperor Nebuchadnezzar's decree and commit idolatry, saluting the image of the political state, the golden image which the dictatorial ruler had set up for united worship by all elements of his empire. (Dan. 3:1-30) When Babylon was overthrown, the captive Israelites were not mixed in with Babylon's armies fighting against its overthrow. They knew Jehovah's prophecies had foretold its overthrow, and so why fight against fulfillment of divine prophecy, and for an oppressive world power at that?

⁷ Under the new rule of the victorious Medes and Persians the aged Daniel was taken into the government service of King Darius the Mede. He became the leading president of all the king's satraps. When

5. How does Paul show they were fighters? Who gave them victory?

6. Did the exiled Jews fight in Babylon's armies or not? Why?

7. How did Daniel act toward state interference with God's worship?

the jealous enemies could find no occasion against Daniel except in his faithful obedience to the law of his God Jehovah, then they framed mischief against him by law. Though faced with being thrown into the lions' den, and with his governmental office at stake, Daniel refused to violate his conscience. He did not bow to the imperial law which was against praying to Jehovah and required everybody to look to the political state for everything. Daniel rendered to the emperor only what belonged to him, but to God the worship and obedience that belonged to him. God shut the lions' mouths for him, but those who framed mischief against him by crafty law were themselves thrown to the lions.—Dan. 6:1-28.

⁸ Cyrus the Persian succeeded Darius as ruler. In his first year the captive Jews were let return to the site of Jerusalem and rebuild Jehovah's temple. They did not have to fight for their liberation by force of military arms, but Almighty God restored them for his name's sake and because they repented and devoted themselves to his worship. But even after this restoration to their homeland the Jews did not become pacifists.

⁹ This fact is noteworthy in the case of Nehemiah. He was a Jew in governmental service as cupbearer and close consultant of the Persian king Ahasuerus. He was made governor of the Jewish province in Palestine and was sent to build good walls for the restored city of Jerusalem. The pagan enemies accused Nehemiah of trying to secede from the empire. "And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein." What action did Nehemiah take? He did not leave God out of consideration, because he knew that "except Jehovah keep the city, the watchman

waketh but in vain". (Ps. 127:1, AS) So the record informs us: "But we made our prayer unto our God, and set a watch against them day and night, because of them. . . . And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." From then on the builders carried on construction of the wall armed with spears, shields, bows, coats of mail, and swords girded at their side. The conspiracy was thus foiled. (Neh. 4:8-23, AS) God's cause was involved and the liberty of his people to worship him freely. That was why those Israelites had chosen to fight. It was not for the glory and power of the Persian empire that they fought. They fought for their brothers who belonged to God's organization and who worshiped him.

¹⁰ In other provinces of the Persian empire there was also no pacifism on the part of the Jews. Over sixty years after the restoration of a Jewish remnant to Jerusalem the Jews throughout the empire were accused by a religious enemy in high governmental position. They were different from all other people; besides the law of the empire they had Jehovah's laws governing their worship of God. So the wicked enemy Haman said: "Their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them." And he requested and got a law passed to have them destroyed before ever another passover rolled around.—Esther 3:8-15, AS.

¹¹ Under the counsel of Mordecai the Jew, Queen Esther carried a legal fight to the highest judicial figure of the empire,

8, 9. After restoration from exile in Babylon did the Jews become pacifists? How does Nehemiah throw light on this question?

10, 11. How was this also shown in the case of Mordecai and Esther?

King Ahasuerus himself. At the risk of her own life she pleaded for relief for her people, at the same time exposing the mischievous designs of their religious enemy Haman. This wicked persecutor was hanged on gallows he had built for Mordecai, and Mordecai was advanced to higher office in the Persian government. By authority of the emperor he wrote a law into the government statutes, providing for the Jews on the fixed day of assault by their foes "to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women". Did the Jews pacifistically refuse to act upon this law for their self-defense by force of arms? No! On the 13th and 14th days of their last month Adar, they fought valiantly for the defense of their own lives and those of their brothers. Jehovah God was with them in this and handed them the victory and fulfilled his own prophetic command to have the Amalekites wiped out to a man. The Jews, his witnesses, he used as his executioners.—Esther 8:10 to 9:16; Ex. 17:13-16, AS.

**NO SHIFT TO PACIFISM
AT THE WORLD'S END**

¹² Many of our readers or public officials may ask: If Jehovah's witnesses of today are linked up in one unbroken chain with those witnesses of ancient times with such a history, why is it that they do not carry out this tradition of military combat? Why are they not found in the ranks of the armies of Christendom? Why do they seek exemption from military service? Why do they go so far as even to refuse to enter the Public Service camps maintained for or by pacifists and conscientious objectors, or take any part in the defense

12. Why do witnesses today not keep up this tradition of military combat, since they claim not to be pacifists?

or war effort? Ask Jehovah's witnesses why, and they will tell you it is not because they have turned pacifist. It is because they have conscientious objection to taking part in such war and defense efforts of Christendom and the rest of the world, their objection being based on God's Word, the Bible. But, you ask, how can they be conscientious objectors and not at the same time pacifists? They are not against war between the nations, and they do not interfere with the war efforts of the nations nor with anyone who can conscientiously join in such efforts. They fight only when God commands them to do so, because then it is theocratic warfare.

¹³ Were Jehovah's witnesses today to claim to be pacifists, it would mean for them to denounce all the pre-Christian witnesses of Jehovah who took up arms to uphold Jehovah's universal sovereignty and his theocratic nation of Israel. But this denunciation we cannot make. Jesus Christ never did so, and he is Jehovah's greatest witness, who has earned the title "The faithful and true witness". (Rev. 3:14) Jehovah himself is no pacifist. Neither are his witnesses such, although they are conscientious objectors. Jesus was no pacifist, although there is no record that he ever took up carnal weapons in self-defense. Ah, you say, but did not Jesus make a whip of cords to drive all the commercial venders from the temple at Jerusalem? Yes, but the record does not say he used this whip on the men who were doing the selling but he used it upon their sheep and cattle which they had brought into that sacred place, "making the house of my Father a house of merchandise." —John 2:13-16, NW.

¹⁴ Again you object, Did not Jesus, after

13. If we claimed to be pacifists, what would we consistently have to do toward pre-Christian witnesses? Why can we not do this?

14. When Jesus told his apostles to sell a garment and get a sword, did he mean we should take up the sword? What did his conduct show?

setting up the Memorial with his disciples, tell them before going out to Gethsemane, "Let the one having no sword sell his outer garment and buy one"? And when his disciples said, "Master, look! here are two swords," he said to them, "It is enough." (Luke 22:36-38, NW) Yes; but by this Jesus indicated to them that he was to be seized by an armed band, under circumstances which could provoke armed resistance. The facts that developed showed Jesus did not resort to a sword when his illegal arrest came. Why, then, did he suggest getting a sword and let at least one sword be taken along to Gethsemane? He did it to show that he chose not to resort to armed resistance but would give himself up voluntarily in harmony with his Father's will. Peter tried to put up armed resistance, used the sword and struck off a man's ear. Then Jesus said to Peter: "Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? In that case, how would the Scriptures be fulfilled that it must take place this way?" (Matt. 26:52-54, NW) According to John's account Jesus added: "The cup that the Father has given me, should I not by all means drink it?" (John 18:11, NW) So we see why Jesus acted in a way that to some seems like pacifism. He was, however, not going before his Father's court or before the courts of the land on a charge of armed resistance. He did not expose himself to being killed under armed resistance; he must die willingly, sacrificially, like a lamb led to slaughter.

CONSISTENT WITH PROPHECY
AND THEIR MESSAGE

¹⁵ Jehovah's witnesses copy Jesus and

15. In view of Jesus' prophecy, why could we not be pacifists?

obey his instructions. That is why they have not joined worldly armies and taken part in the war efforts of the nations in any way. This does not mean they are pacifists opposed to war and resisting it and interfering with worldly governments in prosecuting wars of aggression or of defense. They could not be war-resisters, for they submit to the fulfillment of Jesus' words concerning the consummation of this system of things. Asked by his disciples, "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" he told them: "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the accomplished end is not yet. For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress." (Matt. 24:3, 6-8, NW) So how could the Christian witnesses of Jehovah oppose worldly wars or try to prevent them since Jesus prophesied that they were certain to be fought? Jesus did not tell them they would be in the fighting. They would merely hear the wars being fought within their earshot or else hear the reports about the wars fought elsewhere.

¹⁶ Were Jehovah's witnesses today to be pacifists, then, to be consistent, they would have to oppose Jehovah's war against the Devil's entire world at the battle front of Armageddon. They have seen the nations of this world assault God's visible organization of his people, prophetically spoken of as "Jerusalem", during the world war of 1914-1918, as foretold by Zechariah. Now they look for the rest of his prophecy to be carried out shortly, namely: "Then

16-18. (a) If pacifists, what action soon of Jehovah would they have to oppose? (b) What unpacifistic proclamation does he have them make?

shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. . . . Jehovah my God shall come, and all the holy ones with thee. . . . And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one." (Zech. 14:1-3, 5-9, AS) There will be a great slaughter then, foreshadowed by the slaughter of God's united enemies who were marching to the attack on Jerusalem in the days of King Jehoshaphat. Hence he calls the field of slaughter "the valley of Jehoshaphat" and invites all the nations of this world to come down into it. (2 Chron. 20:1-25) He issues the command:

¹⁷ "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people." —Joel 3:9-16, AS.

¹⁸ Jehovah's witnesses of today are the ones commanded to make this proclamation to the nations, and this they are doing. So how could they do this and at the same time be pacifists?

¹⁹ By his acts since A.D. 1914 Jesus Christ could never be accused of being a pacifist. Why not? Because since that date Satan the Devil and his demons have been cast out of heaven and he has come down to our earth with great wrath, knowing that now he has a short time. The unspeakable woes today smiting earth and sea, coupled with all the other fulfillments of prophecy, prove this fact. How was Satan hurled down here? Revelation 12:1-12 answers that after the birth of God's kingdom and the enthronement of his Son Jesus Christ "war broke out in heaven". No pacifist, it was this King Jesus Christ who battled against Satan and his demons and hurled them down to his footstool, the earth. Now the humiliated Satan is using his demons to drive all the nations to Armageddon for the "war of the great day of God the Almighty". (Rev. 16:14-16, NW) But who are Jehovah's "mighty ones" whom Jehovah brings down to the "valley of decision" in order to settle forever the paramount issue of world domination? They are the "Lamb of God" and the angels who fought under him in the "war in heaven" against Satan. On earth this lamblike One looked like a pacifist, but now he is the "Lion of the tribe of Juda". (Rev. 5:5, 6) To this fearless warrior Psalm 110:4-6 (AS) says: "The Lord* at thy right hand will strike through kings in the day of his wrath. He will judge among the nations, he will fill the places with dead bodies; he will strike through the head in many countries." Read the graphic description of this royal warrior of Jehovah God, at Revelation 19:11-16. Let all the militarized nations know that they will all meet lasting defeat in that universal war of Armageddon and the

* One of the 134 places where the Hebrew *sopherim* changed the word *Jehovah*, in the Hebrew text to *Adonai*, meaning "The Lord". See *Cath. Conf. Psalms*.

19. How since 1914 is Jesus proved to be now no pacifist?

armaments race will be at last halted for all time.

²⁰ After Armageddon those who have survived on the winner's side, Jehovah's

20. After what will guaranteed peace come? What will survivors do?

side, will enjoy a perfectly guaranteed peace. Then they will "beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more".—Isa. 2:4.



HAVING a good conscience toward God does not make a person a weakling or a coward. Jehovah's witnesses show courage to follow their conscience in these martial times. It is only due to conscience that they have personally and legally objected before draft boards to participating in the armed conflicts and defense programs of worldly nations. In this course their consciences are not warped, but are instructed in what is right, for they are instructed in the Scriptures, God's Word. With the apostle Paul they say: "I am exercising myself continually to have a consciousness of committing no offense against God and men." (Acts 24:16, NW) So their consciences are clear, no matter how the militaristic minds of this world may criticize them.

² Well, then, if not pacifists, what Scriptural reasons have they given for refusing all part in international war? Repeat—

1. How do we show courage of conscience? Why do we, and like whom?

2. In what sermon do officials claim to believe? What does it contain?

edly President Truman of the United States has said he believes in the "sermon on the mount" and that he wants the world to know that Americans believe in the sermon on the mount. Jehovah's witnesses trust that the American president and

his colleagues mean the entire sermon. Why? Because it includes not only the so-called "Golden Rule" but also Jesus' words: "You heard that it was said, 'Eye for eye and tooth for tooth.' However, I say to you: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him. And if a person wants to go to court with you and get possession of your undergarment, let your outer garment also go to him; and if someone under authority impresses you into service for a mile, go with him two miles. Give to the one asking you, and do not turn away from one that wants to borrow from you without interest. You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain

upon righteous people and unrighteous.”
—Matt. 5:1, 2, 38-45, NW.

³ Was Jesus there teaching pacifism? No; but thus he disclosed that his followers must not be disposed to injure anyone else, even under provocation, where merely personal matters are concerned. They should not resort to the Law of Talion or Retaliation, handed down by Moses, at Exodus 21:23-25 and Leviticus 24:19, 20. But even where eye was to go for eye, tooth for tooth, life for life, this like for like was not to be exacted personally by the one hurt. The balancing of accounts was to be laid before the legal authorities, rather than for the injured one to take the law into his own hands. That was the law given through Moses. But Jesus Christ is the Prophet whom Jehovah promised to raise up greater than Moses, and so Jesus' law is superior and supersedes the Mosaic law. (Deut. 18:15-19; Acts 3:20-23) Hence we must heed what he says in the sermon on the mount if we are faithful as his followers.

⁴ A real keeper of the sermon on the mount will not resist a wicked person, taking advantage of the law of retaliation to give like for like, injury for injury, where it is purely a personal affair and where fulfillment of his commission to serve God is not directly involved. The Lord Jesus was struck on the cheek in the Jewish Supreme Court, but did not turn the other cheek, except in a figurative way. He merely said to the officer that slapped his face: “If I spoke wrongly, bear witness concerning the wrong; but if rightly, why do you hit me?” (John 18:19-23, NW) Later in the same court Paul was struck in the mouth for saying: “I have behaved before God with a perfectly clear conscience down to this day.” For this legal

3. Was Jesus there teaching pacifism? How was the Law of Retaliation which he mentioned to be executed?
4. How did Jesus in court not resist the wicked? How did Paul not?

outrage Paul said to the high priest presiding: “God is going to strike you, you whitewashed wall. Do you at one and the same time sit to judge me in accord with the Law and, transgressing the Law, command me to be struck?” By skillful argument Paul divided the court against itself, so that he was not affected by their judgment but was taken before a Roman court. —Acts 23:1-11, NW.

⁵ So Christians must not take the law into their own hands, to return an injury to others. Rather ignore the personal wrong and show the mental attitude of Christ and go on with his service. Let the wicked abuser remember your self-restraint rather than any hurt he might have gotten from you in return, which hurt would prove you are as violent as he is. If the final judgment of a court of last instance goes unfairly against you and it awards more than the personal effects that the person who has taken you to law wanted, let him have, as it were, your upper garment as well as undergarment. It is a personal case, not forcing you to go contrary to God's law. And so you can show you do not set your affections on perishable material things but have the strength to take personal injuries just as your Leader Jesus did. If some peaceful officer of the government in the discharge of his duties comes upon you and calls on you to render an aid that any other citizen could be called on to render, such as accompanying him as guide for a mile, then be generous. Go with him two miles if it will be to the public's good through his government service. As you accompany him, show him what a witness of Jehovah is in word and practice. Show proper respect for orderly government, even if it is human. Uphold the legal processes of the land and the laws that are not against

5. How, then, do we carry out what was quoted from Jesus' sermon?

righteousness and God's law. By loving acts and by prayer show yourself willing to help even your enemies and persecutors to find the way to salvation. Do not let their unjust acts provoke hatred that seeks only for hurt and destruction to befall your personal enemies.

⁶ Exodus 22:2, 3 has been referred to to show that there may be cases where Jehovah's witnesses may show they are not pacifists by killing. According to the *American Standard Version* these verses read: "If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him." But Moffatt's translation (with which *An American Translation* agrees) reads even more clearly: "If a thief is caught breaking into a house and struck so that he dies, the householder is not guilty; but if it was after dawn, the householder is guilty."

⁷ In the darkness of night the burglar could not be identified if he escaped, and so he might be struck to halt him. If the blow was fatal and the breaker-in died, then the person protecting his property was guiltless. But if he broke in during daylight and was struck a fatal blow, then the striker was guilty of killing the thief. It was daylight and he could identify the thief and report him to the Law and have the Law apprehend him and compel him to make restitution and suffer a fine too. But in killing the thief the protector of property was going too far. Certainly all the property that a daylight thief could break in and steal is not equal to the value of his life. In having reparation made for what he stole the Law could not require the thief's life. "What will a man give in exchange for his soul [or, life]?" (Matt. 16:26, NW, margin) If the daylight thief

got away, or if the invading aggressors got away, and the Law never was able or failed to bring them to justice, then though we have suffered the loss of material goods we have not brought bloodguiltiness upon ourselves. So respect for the Law is good.

⁸ What is said above in reference to turning the other cheek and submitting to public officials in private or personal matters does not mean that Jehovah's witnesses do not defend the Kingdom interests, their preaching, their meetings, their persons, their brothers and sisters and their property against attack. They defend those when they are attacked and are forced to protect such interests, and Scripturally so. They do not arm themselves or carry carnal weapons in anticipation of or in preparation for trouble or to meet threats. They try to ward off blows and attacks in defense only. They do not strike in retaliation. They do not strike in offense, but strike only in defense. They do not use weapons of warfare in defense of themselves or the Kingdom interests. (2 Cor. 10:4) While they do not retreat when attacked in their homes or at their meeting places, they will retreat on public or other property and 'shake the dust off their feet', so 'not giving what is holy to dogs' and 'not throwing their pearls before swine'. (Matt. 10:14; 7:6) So they retreat when they can do so and avoid a fight or trouble. They have a right to appeal and do appeal to officers of the law to come to their help in defense against attack or mob violence.

HOW THOSE UNDER VOWS PAY BACK WHAT IS DUE

⁹ Boards, agencies and officials of the government are told that obedience to instructions in the sermon on the mount does not

8. However, how about their protecting and defending the various Kingdom interests?

9. What legal provisions for deferment do witnesses in America avail themselves of rightly?

6, 7. For what argument has Exodus 22:2, 3 been quoted? How does it apply?

fit in at all with Jehovah's witnesses' rendering everything to Caesar, thus making such ministers of God obliged to render unquestioning obedience to commanders who do not follow the law of God. But the above instructions from the sermon are only *part* of the compelling reason why Jehovah's witnesses raise conscientious objections to subjecting themselves to military service and why they take advantage of the provisions allowing exemptions. In the United States of America the Selective Service Act of 1948, which controls the decisions of draft boards and public officials, provides for the deferment of conscientious objectors and also for the exemption of those under vows to God. Section 6 (j) provides for deferment of "any person" whose "training and belief . . . in a relation to a Supreme Being involving duties superior to those arising from any human relation" prevent such person from turning aside from those SUPERIOR DUTIES which he owes to the Supreme Being.

¹⁰ A person cannot become a Christian witness of Jehovah unless he takes a vow by which he fully devotes himself to God through Jesus Christ and so assumes superior duties. He acknowledges God as the Supreme Being and Fountain of life and the Provider of the way to eternal life. (Ps. 3:8; 36:9) He approaches God through Jesus Christ. He acknowledges Jesus as the Son of God who laid down his human life for him, thus providing a purchase price for him. No political state, no "Caesar" or emperor or dictator, can do these things for the dying sinner. And so he does not attribute his debt of life to any political system, but attributes his life to God and seeks to render it to him through Christ. He acknowledges that these Scriptures apply to him: "Ye are not your own. For ye are bought with a price: therefore

glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men." (1 Cor. 6:19, 20; 7:23) So their lives and their implicit obedience and superior duties they render to God as belonging to him; and they surrender their lives in God's service and not in that of any men.

¹¹ But Jesus told the Jews, who were in a covenant with God and under vow to him: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21) What, then, are we to render to Caesar? Certainly not our lives, for we never did owe these to Caesar and they do not belong to him. Why, what life Caesar himself possesses he owes to God, not to himself as an immortal god. For this reason authentic history shows that Christians of the first century did not expose their lives to the risks of carnal warfare by joining Caesar's imperial armies, but took the penalty that Caesar imposed for their refusing to be inducted into his armies. In this course those early Christians had Jesus as their example, Leader and Instructor. Jesus lived within Caesar's realm, because by military aggressions imperial Rome had conquered Palestine. After laying down the law for his followers, "Pay back . . . Caesar's things to Caesar" (NW), Jesus himself did not enlist in Caesar's armies. He knew that God and Caesar are not friends. That is why Caesar through his governor Pilate put the Son of God to death and thereafter violently persecuted Jesus' followers. Jesus' sermon on the mount says we cannot serve two masters, especially when both masters are foes to each other. Jehovah's witnesses have "taken solemn vows to dedicate their lives to the service of God" and they are con-

10. How are they under a vow? So what obligations must they fulfill?

11. Why according to Matthew 22:21 did Jesus not join Caesar's army? How about where what belongs to God clashes with what Caesar demands?

trolled by a "belief . . . in a relation to a Supreme Being involving duties superior to those arising from any human relation", including any earthly relation to Caesar. So when there arises any conflict between God and Caesar, they yield to these superior duties, just as Peter the apostle said to the Law court: "We must obey God as ruler rather than men. . . . and we are witnesses."—Acts 5:29-32, NW.

¹² Furthermore, when Jesus told his Jewish questioners, "Pay back Caesar's things to Caesar," the matter under discussion was not Caesar's military draft or voluntary enlistment in his army. Hence Jesus' answer did not apply to that. What they asked him was this, "Is it lawful to pay tribute to Caesar or not?" and that was why Jesus asked them to show him a "tribute coin" and they showed him a denarius with Caesar's image and inscription on it. So Jesus declared it was lawful according to God's law through Moses to pay tax to Caesar even though Caesar had extended his empire by force of carnal weapons and had taken away the independence and liberty of Jehovah's chosen people. Even a man who conscientiously objected to serving in Caesar's armies of aggression and of subjugation should pay him taxes as a conqueror. Even if Caesar applied a large part of it to his military program, yet what he did with the money he collected by tax was not the responsibility of the conscientious objector. By Caesar's taking over the control of the country and the running of the government all the subjugated people were receiving some material benefits, and for this they were to pay back to Caesar the tax as due him. Consequently the conscientious objector who is in a covenant with God to be His witness, as the Jews were, is not authorized to engage in any subversiveness or to pro-

mote a pacifism that would lead to civil disobedience *à la* Mahatma Gandhi.

¹³ Because they are wholly dedicated to God by their vows to him through Christ, Jehovah's witnesses are according to God's Word no part of this world which is governed by the political systems. For this important Bible reason they tell officials of the government that they conscientiously object to serving in any military establishment or any civilian arrangement that substitutes for military service. Jesus told Caesar's representative Pilate: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." Then Jesus told Pilate why he had not engaged in any military effort to liberate the Jews from Caesar's domination, saying: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." He came to be Jehovah's witness and to take followers out from this world, and make them Jehovah's witnesses like himself. So he told his apostles: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." And when he prayed to God for them he said: "They are no part of the world just as I am no part of the world." (John 18:36, 37; 15:19; 17:14, 16, NW) Concerning Jehovah's witnesses whom the world hated and mistreated Hebrews 11:38 (NW) says: "The world was not worthy of them." So because they are no part of this world, they are forbidden to meddle and take part in its affairs and controversies. Spiritual Israelites are just as much separated from the nations and their armies as the natural Israelites were.

¹⁴ If their form of worship is to be "clean

12. What was not there under discussion? So how does Matthew 22:21 apply?

13, 14. For what big reason besides Jesus' sermon do they not meddle in the world's controversies? How do they keep their worship clean?

and undefiled from the standpoint of our God and Father", then they must each one endeavor to "keep oneself without spot from the world". (Jas. 1:27, NW) They tell the officials that they are absolutely neutral toward the political disputes and the international controversies and combats of this world. They take no active or violent part for either side, but pay their vows to God and always advocate his kingdom and way of salvation.

¹⁵ Like the priests and Levites of Israel who were specially dedicated to Jehovah's service at his temple, they have no inheritance in this world. So they do not fight for territories; and if they suffer loss of property through persecutions by their home government or through invasion of the land by armed aggressors, they trust in God to provide them with life's necessities. As Paul in prison wrote to his fellow witnesses: "You both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession." (Heb. 10:34, NW) Rather than be killed in the violent endeavor to protect material properties of this world, they preferred to live in a despoiled condition that they might keep on witnessing for God's kingdom and "preach the word" and "be at it urgently in favorable season, in troublesome season". No matter what political or governmental changes may take place over their heads, they in their neutral position are obliged to submit to them and to carry on with God's work the best they can under the altered conditions. They know that God's kingdom, which the sermon on the mount teaches them to pray for and which they preach, will take full charge of all the earth after Armageddon. —2 Tim. 4:2, NW.

15. Why do they not fight for territories or resist political changes?

GOSPEL MINISTERS AND AMBASSADORS EXEMPT

¹⁶ The consecrated priests and Levites were exempted from conscription for military service in Israel. (Num. 1:45-54; 2:32, 33) Since Jehovah's witnesses are consecrated to God as followers of Jesus Christ, they should likewise be exempted from military duties with carnal weapons. God now exempts them, not requiring them to fight as did Joshua, Gideon, Samson, Jephthah, Barak and David of ancient times. Jehovah God has made these Christian witnesses his ministers of the Kingdom gospel. In the United States of America the Selective Service Act of 1948 exempts ordained and regular ministers of the gospel from military obligations. But the officers charged with applying that Act allow the exemption only to those who are full-time ministers, and not to all the rest. But each one of Jehovah's witnesses has as his vocation the ministry and is a minister of the gospel, whether able to render full time or only part time. Not merely the full-time servants among them, but each and every one of Jehovah's witnesses is under a vow of dedication, which involves "duties superior to those arising from any human relation". God's Word therefore appoints each and every one of them a minister of God and preacher of the Kingdom gospel; and officers of the law of the land, while having a legal right to do so, have no Scriptural right to discriminate and limit military exemption only to some, while excluding others. In doing so they must take responsibility before God for 'framing mischief by law'.

¹⁷ Being such ministers and preachers, they have not abandoned their neutrality as conscientious objectors and turned aside to engage in military support of this or

16. From what does God now exempt them? So what should officials do?

17. Why, according to Jesus' prophecy on the consummation of this system of things, may they not abandon their neutrality?

that side of any worldly conflict. Jesus predicted their neutrality and their preaching activities at this militant time. When he prophesied, "Nation will rise against nation and kingdom against kingdom," he did not say his true followers would engage in such armed rising. Instead, he foretold they would be roughly treated and be "hated by all the nations", not just enemy nations, but all. Then giving Jehovah's witnesses a commission for this day as well as foretelling what type of work they would do, he said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) So now each and every witness who is under vow to Jehovah God through Christ must obey that prophetic command and fulfill his commission as an ordained minister of the good news of the Kingdom. There is no exemption to any consecrated minister. Those taking the lead among them must set the example, and the others must imitate them. (1 Pet. 5:1-3) These leading ministers do not engage in carnal warfare, but preach. The rank and file of Jehovah's witnesses, being also ministers of God, copy their faithful example and peacefully preach.

¹⁸ To these Christian witnesses the apostle Paul wrote: "He committed the message of the reconciliation to us. We are therefore ambassadors substituting for Christ, as though God were making *entreaty* through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:19, 20, NW) As "ambassadors substituting for Christ" Jehovah's witnesses have conscientious objection to serving in the military and related establishments of the nations.

18, 19. How as God's ambassadors do they have conscientious objection?

¹⁹ Ambassadors are exempt from military service in the nation to which their government sends them, especially in a hostile nation. Remember, in Bible times ambassadors were sent, not to friendly nations, but to nations at war or threatening war. God's ambassadors substituting for Christ are not sent to friendly nations, but to hostile nations. All nations of this world of Satan are hostile to God. The message given these ambassadors to deliver is, "Become reconciled to God." This shows that the nations are not friendly. How, then, could these ambassadors Scripturally serve in the military forces of such nations or Scripturally consent to do so when required by national law? To desert the ranks of His ministers and thus quit preaching would mean to fight against God, who sent his ambassadors that they might call on the nations to become reconciled to God, not fight him. Jehovah's witnesses are God's ambassadors sent to ALL the nations, with the same message for all. Consequently they have not enlisted in the fighting forces of any of the nations. They maintain strict neutrality toward such nations in their mortal combats. They keep true to the divine government, which sends them as ambassadors, even though this neutrality and this Kingdom-preaching cause them to be "hated by all the nations". They have not fought for the unreconciled systems which God will destroy at Armageddon. Hence their conscientious objection!

²⁰ Concerning these ambassadors the apostle says in this same letter: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty

20. What terms applied to them in their conflict show they are no pacifists?

thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." (2 Cor. 10:3-5, NW) For this spiritual warfare you are ordered: "Take up the complete suit of armor from God"; and such spiritual armor you must take up "that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the [spiritual] governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." Satan the Devil is the "ruler of this world" and the "god of this system of things". (Eph. 6:11-13 and John 12:31 and 2 Cor. 4:4, NW) The very application of such military terms in a spiritual way to God's ambassadors shows they are not pacifists.

²¹ Their warfare is not against blood and flesh. Their real foes cannot be touched by carnal weapons, and hence they take up God's spiritual armor. They turn their fighting qualities and energies into the spiritual warfare in order to liberate people from the bondage of the wicked spirit forces dominating this world. They are in God's spiritual army under Jesus Christ. For them to desert it and join this world in its fights would be disloyalty to God and Christ. It would deserve to be punished with destruction without hope of any life in the righteous new world. They must keep their agreement with God and pay their vow to him, for those who are "false to agreements" are by God's law "deserving of death". (Rom. 1:31, 32, NW) So Jehovah's witnesses keep neutral toward worldly conflicts and obey these strict orders from on high: "As a right kind of soldier of Christ Jesus take your part in suffering evil. No man serving as a soldier

involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." (2 Tim. 2:3, 4, NW) By this neutral stand toward worldly conflicts and by loyal endurance in the spiritual warfare these soldiers enrolled by Christ meet his approval.

AN EARTH-WIDE BROTHERHOOD

²² Since God's ambassadors are sent to all nations with the one message of reconciliation, then all those who become reconciled to him become one earth-wide association of brothers. In just that way Jehovah's witnesses are an international congregation of Christian brothers. God's Word forbids them to split up over selfish interests and start fighting one another; it commands them to keep united and preserve peace among themselves. To emphasize this, the question was asked: "Does Christ exist divided? . . . For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do?" (1 Cor. 1:13; 3:3, NW) On this account they have not abandoned their neutrality toward this world and joined the armies of this divided world under their enemy Satan the Devil. To do so would have meant to become pitted against their spiritual brothers, the children of God, just as in war Protestant becomes pitted against Protestant, Catholic against Catholic, Jew against Jew. This would have resulted in fratricidal warfare for which they would be held strictly accountable by their heavenly Father. Contrary to taking or seeking to take the life of their brothers, the sons of God, they are exhorted to lay down their lives for their brothers, in imitation of Jesus Christ and not of Cain who slaughtered his brother Abel. Hence the apostle John writes:

21. In what warfare and in whose army are they? So why keep neutral?

22, 23. Because of being what kind of association may they not engage in international strife? Under what instructions are they?

²³ "Do not marvel, brothers, that the world hates you. We know we have passed over from death to life, because we love the brothers. He who does not love remains in death. Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him. By this we have come to know love, because that one surrendered his soul [or, life] for us; and we are under obligation to surrender our souls [or, lives] for our brothers."—1 John 3:11-16, NW, margin.

²⁴ The spirit of Jehovah God is upon his witnesses for them to "preach good tidings unto the meek" and to "bind up the brokenhearted", rather than to break hearts by carnal combat. Now when the river of life-saving truth is flowing forth from the throne of God's established kingdom, his witnesses must be like trees whose leaves are "for the healing of the nations" and "for medicine", rather than wounding the nations. (Isa. 61:1; Luke 4:18; Rev. 22:2; Ezek. 47:12) This is the

24. Instead of breaking hearts and wounding, what must they now do?

"surpassing way" of love, the love of God with all that a person has and the love of one's neighbor as oneself.—1 Cor. 12:31-13:7, NW.

²⁵ All the foregoing is only a partial statement of the case of Jehovah's witnesses, which they have made to boards, officials and courts having the responsibility under the law of the land to determine whether they shall be granted the rights given to conscientious objectors and ministers. But enough has been said to prove to such boards and officials and all others that Jehovah's witnesses are consistent in their claim. They are not pacifists, but are ministers and conscientious objectors on Scriptural grounds. In taking this stand the boards have been enabled to see that Jehovah's witnesses stay neutral toward this world and that they remain God's ministers and ordained preachers of the good news of his kingdom under Christ, with Scriptural and conscientious objection to their participation in worldly war in any form.

25. In what respects, then, are Jehovah's witnesses proved consistent?

John the Baptist,

Forerunner of Jesus

THE accurate Foreteller of events, Almighty God, declared over four hundred years before the birth of John the Baptist: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." (Mal. 4:5, AS; Luke 1:17) And before that, more than 700 years prior to John's birth, Jehovah announced that this Elijahlike one would be

as "the voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God". (Isa. 40:3, AS; Matt. 3:3) It was therefore no mere accident, or according to natural processes, that John the Baptist was born some six months prior to Jesus. In fact, John's birth was as miraculous as that of the promised child Isaac, for both his parents, Zechariah and Elizabeth, were past the normal age of producing children.—Luke 1:18.

as "the voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God". (Isa.

Even before his conception John's commission and work and mode of living were ordained and appointed by the angel Gabriel at God's command. He was to do great things in Jehovah's service, he was to attack his work in the spirit and power of Elijah, and he was to turn back disobedient ones from the way of death and prepare them to accept Christ the Messiah. He was to be a Nazarite, wholly devoted to God, and hence was to touch no wine or strong drink. Even his name *John*, meaning "Jah is gracious", was chosen by the Lord. (Luke 1:13-17; Num. 6:2, 3) Like Samuel, from his childhood he was consecrated to the glorious service of the Most High God.—1 Sam. 1:11, 24-28.

Because of such divine appointments, when the child was circumcised on the eighth day, his priestly father under inspiration revealed: "As for you, young child, you will be called a prophet of the Most High, for you will pioneer before Jehovah to make his ways ready, to give knowledge of salvation to his people by forgiveness of their sins, because of the tender compassion of our God." (Luke 1:76-78, NW) This public ministry was to be of great importance; all other things in his life were of little consequence. Hence the Scriptures cover the first thirty years of John's life in a single verse: "And the young child went on growing and getting strong in spirit, and he continued in the deserts until the day of showing himself openly to Israel."—Luke 1:80, NW.

"VOICE" IN WILDERNESS BEGINS TO SOUND

In the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was the governor of Judea and Herod Antipas was ruler over the district of Galilee, John the baptizer turned up in the wilderness with a startling message: "Repent, for the kingdom of the heavens has drawn near." (Luke 3:1, 2; Mark 1:4; Matt. 3:2, NW)

The populace of the whole countryside was awakened and stirred. It was a strange message indeed, but the sincerity, conviction and force with which this preacher John spoke convinced vast multitudes of honest and sincere people that he was a man sent from God, and was moved by God's holy spirit to sound a warning of utmost importance. As a prophet of the Lord he was easily recognized by his dress and devotion.—Matt. 3:4; Mark 1:6.

The fame of this man spread like a prairie fire, until even the priests and Levites journeyed down from the capital at Jerusalem to find out what it was all about. Repent? Why, and of what? Who was this man? they wanted to know. John explained:

"I am not the Christ." "And they asked him: 'What, then? Are you Elijah?' And he said: 'I am not.' 'Are you The Prophet?' And he answered: 'No!' Therefore they said to him: 'Who are you? That we may give an answer to those who sent us. What do you say about yourself?' He said: 'I am a voice of a man crying aloud in the wilderness, 'Make the way of Jehovah straight,' just as Isaiah the prophet said.' Now those sent forth were from the Pharisees. So they questioned him and said to him: 'Why, then, do you baptize if you yourself are not the Christ or Elijah or The Prophet?' "—John 1:20-25, NW.

On this latter matter of repentance and baptism this witness of God in the wilderness said in substance: 'I baptize repentant sinners with water, but after me someone stronger than I is coming who will baptize them with holy spirit and with fire. Why, I am not even fit to stoop down and untie this greater One's sandals! And beware! he carries a threshing instrument in his hand and will separate and gather the wheat for his storehouse, but will burn up and destroy the chaff.'—Matt. 3:11, 12; Mark 1:7, 8; Luke 3:15-17; Acts 1:5; 11:16.

"PEOPLE OF ALL KINDS" WARNED

There were many wheatlike ones that openly confessed their sins of unfaithfulness to the Law covenant, and publicly demonstrated their sincerity by allowing John to baptize them in the Jordan river. (Matt. 3:5, 6) They thus put themselves in the proper condition to receive the Messiah when he did appear. Wanting to learn more of the Lord God's righteous commandments, John gladly instructed them as disciples, teaching them how to properly fast and pray.—Matt. 9:14; Luke 5:33; 3:18; 11:1.

Instead of exalting himself, John constantly called attention to the fact that he was only the one running ahead of Christ, crying out and warning all people of good will in order that they might be prepared to receive and accept the Messiah when he did appear. Concerning this forerunner the apostle John writes: "This man [John] came for the purpose of a witness, in order to bear witness about the light, that people of all kinds might believe through him. He was not that light, but he was meant to bear witness about that light. The true light which gives light to every kind of man was about to come into the world. (John bore witness about him, yes, he actually cried out—this one was the speaker—saying: 'The one coming behind me has advanced in front of me, because he existed before me.')

—John 1:7-9, 15, NW.

In order that "people of all kinds" and "every kind of man" might have an opportunity to accept the benefits of life that are extended through Christ, John "preached publicly to all the people of Israel the baptism of those repenting". (Acts 13:24, NW) Tax collectors he cautioned against resorting to extortion. Soldiers he warned against using violence or plunder. And even when the Pharisees and Sadducees, those pious, hypocritical clergy-

men, came out John spoke to them only in the plainest language, telling them that visible, tangible evidence of repentance was necessary, and not just a reliance on the carnal fact that they were natural descendants of Abraham. "When he caught sight of many of the Pharisees and Sadducees coming to the baptism," the account reads, "he said to them: 'You offspring of vipers, who has shown you how to flee from the coming wrath? So then produce fruit that befits repentance; and do not presume to say to yourselves, "As a father we have Abraham." For I say to you that God is able to raise up children to Abraham from these stones.'"
—Matt. 3:7-9; Luke 3:7-14, NW.

As a class, however, the clergy and principal ones of their flock did not receive and benefit by John's warning. They refused to believe that John's work was God-ordained and they falsely charged him with being demonized. They refused the way of righteousness that leads to life eternal in God's glorious kingdom. On the other hand, the sinful tax collectors and harlots who believed John's testimony repented and were baptized, and in due time accepted Christ and his provision for life.
—Luke 7:31-33; Matt. 21:25-32.

THE KING INTRODUCED BY JOHN

God's faithful witness John had done a marvelous work in the land in the short six months from the spring to the fall of A.D. 29. The work of preparing the nation of Israel for Messiah was about completed. The time was ripe for the King to put in his appearance. But when he did, to the amazement of even John, Jesus came down to those same Jordan waters and asked to be baptized. Not understanding the new meaning water immersion there took on, John protested that he was the one needing to be baptized by Jesus. The Master then explained that water baptism is a

necessity upon Christians too in order to carry out all of God's righteous purposes, so John complied and God's holy spirit of approval descended upon Jesus.—Matt. 3:13-17; Mark 1:9-11.

From now on it was to be John's privilege to introduce his disciples to this Anointed One, and he lost no time in doing it as soon as Jesus' forty-day stay in the wilderness ended. "See, the Lamb of God that takes away the sin of the world!" John called out. "This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me. Even I did not know him, but the reason why I came baptizing in water was that he might be made manifest to Israel."—John 1:29-37, NW.

John's work did not cease immediately with the introduction of Jesus' ministry, but continued along parallel with it for about six months. And while the working of the two side by side in the field caused some misunderstanding among the uninformed, yet there was no disagreement or confusion between John and Jesus. They understood perfectly the work the other was doing. John explained that he was the friend of the bridegroom Christ, and that his joy was to see the bridegroom increase while he and his work decreased.—John 3:22-30.

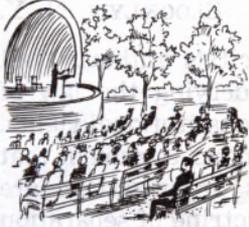
Likewise Jesus identified John as his forerunner pictured by Elijah. "Let him that has ears listen." (Matt. 11:12-15; 17:12, NW) "The Law and the Prophets

were until John. From then on the kingdom of God is being declared as good news, and every kind of person is pressing forward toward it." (Luke 16:16, NW) Hence, after John was cast into the fortress prison at Machærus Jesus expanded the work begun by John, saying: "The appointed time has been fulfilled and the kingdom of God has drawn near. Be repentant and have faith in the good news."—Mark 1:14, 15; Matt. 4:12, NW.

And why was John arrested and imprisoned? Because he boldly declared the truth to all men, the low and the high alike. John did not shirk his responsibility to tell even Herod that he was living in adultery and sin with his brother's wife Herodias in violation of God's law, and John did so that the man might repent, obtain God's mercy, receive Christ the Redeemer and live.

What an example John was of faith and love! Faithfulness to God as his witness. Love to fellow men even at the cost of personal freedom and life. Yes, in the end John lost his life, for after a year's imprisonment he was beheaded through a fiendish scheme inspired by the Devil and engineered by that wicked woman Herodias. But what is all-important is that the forerunner of Christ, Jehovah's faithful witness John, maintained his integrity even unto death, and shortly now will be raised from the dead to enjoy blessed living in God's new world of righteousness.—Matt. 14:3-12; Mark 6:16-19.





LEGALITY OF PARK MEETINGS *Contested*



“**T**O CONDUCT a religious ceremony in the open is in keeping with Christian tradition. The Founder of Christianity and His disciples gave their lessons in the open. It has become traditional with many religious groups to assemble at some public place and conduct divine worship. No one will quarrel with the practice.” So editorialized the Pawtucket *Times* recently of the time-honored and universal practice of preaching publicly in the manner practiced by Christ Jesus. It did not occur to the newsman in Rhode Island, home of Roger Williams and cradle of freedom of worship in America, that anyone would question the right of a preacher to address an assembled audience in a public place.

What some had forgotten about the respected right to hold such meetings was sharply recalled. More than thirty-four years previously the City of Pawtucket had written into its ordinances a provision to ban preaching by Christ Jesus should he come to spread the gospel of the Kingdom as he did in ancient Palestine: “No person shall address any political, or religious meetings in any public park.” When the controversy arose about the validity of the law a candidate for the office of city councilman quickly pointed out, however, that the city administration had allowed the 1950 Easter sunrise service in a local park sponsored by the Salvation Army and six other Pawtucket, Providence and Lincoln churches.

But when Jehovah’s witnesses applied for a permit to hold meetings in the park during the summer of 1950 they were ar-

bitrarily denied permission on authority of the 1916 ordinance. They insisted that they should be permitted to hold such meetings and cited decisions by the Supreme Court of the United States and other courts sustaining such right. Police officers reluctantly consented to the holding of one meeting on August 20 but warned that they would require a permit from the park commissioner for any further meetings. The commissioner again refused a permit.

A second outdoor public meeting was scheduled for August 27 at the same site. When the speaker had addressed his audience for only about one minute he was suddenly surrounded by a raiding party led by the chief inspector, about twenty uniformed police and several detectives in plain clothes. They took two of Jehovah’s witnesses to police headquarters, where, after being questioned for an hour and forty minutes, they were released.

MINISTER ARRESTED, GAMBLERS IGNORED

Again, the next Sunday, September 3, more than five hundred of Jehovah’s witnesses and their guests assembled in the park. The speaker was introduced and proceeded to speak for several minutes on “The Pathway to Peace”. As before, the chief inspector interrupted the discourse, took the minister into custody and drove him to the station, where he was charged with violating the law prohibiting religious meetings in any public park.

Commenting on the arrest of a minister for observing the ancient Christian prac-

tice of preaching to an open-air assembly the same editorial writer felt constrained to express himself upon the state of law enforcement in the city:

"Police insistence that the Witnesses obey the letter of the law, even to the point of arrest, points up a new approach to law enforcement in Pawtucket. There is evidence that the police do not insist upon obedience to all laws. . . . One has but to look around and see men without visible means of support transacting operations which the State Constitution bars.

"One has but to recall the visits of the state police to Pawtucket and the bookie arrests made here to realize that law enforcement was nonexistent.

"Had the useless vice squad, the useless police chief and the useless safety commission been as alert to their duty in the matter of gambling as were the police in the matter of religious assembly in Slater Park the state police would not have had to come to Pawtucket to prove that law enforcement at the local level was a mockery."

Others spoke out in behalf of the position of Jehovah's witnesses. The pastor of Edgewood Congregational Church, Cranston, told his congregation "we must defend the Witnesses today or the Salvation Army will be ruled off the streets and Protestant and Roman Catholic churches closed tomorrow". A citizen of nearby Central Falls felt strongly that the energies of the police department were misplaced, and warned with sarcasm, "Beware, you scoundrels who preach the Word of God."

A NOVEL LEGAL DOCTRINE

Upon the trial the city solicitor accused Jehovah's witnesses of defying the law when they went ahead and held the meeting regardless of how the police felt about the matter. In rebuttal counsel for Jehovah's witnesses demonstrated that they

were not defying the city's authority but that the police were defying the law of the land by violating constitutional rights. The city advanced the novel argument that meetings by religious organizations are forbidden under the doctrine of separation of church and state. Moreover, it was contended, such use constitutes appropriation of public funds for a religious use in violation of the First Amendment.

Then if this be true, answered counsel, was the Supreme Court of the United States unaware of such doctrine when it ruled in behalf of the rights of Jehovah's witnesses in many cases upholding their right to preach on the streets and in the public parks? To forbid religious meetings while allowing all other kinds is discrimination and, besides, the incidental use of public property for preaching, along with other uses, is so slight and inconsequential as not to constitute appropriation of public funds. To so contend would be to stretch and distort the First Amendment out of the meaning given it by its framers and use it as a subtle weapon to abridge freedom.

Additionally, added counsel for Jehovah's witnesses, if the First Amendment can be relied upon to prevent delivery of public talks on the Bible in a public park, then it can also be used to prevent use of streets for public preaching or for use by ministers who visit from door to door, which the Supreme Court of the United States has held protected by the Constitution in many cases. If this insidious doctrine were permitted to control, not only could it be used to stop the public preaching of Jehovah's witnesses and others but, ultimately, it would forbid a preacher to use the streets to travel to his church on Sunday or his congregation from coming over the sidewalks to listen to him on the theory that it constituted use of public funds for a sectarian purpose.

Although the decision was against them in the district court Jehovah's witnesses will appeal the conviction as unconstitutional and contrary to a long line of decisions sustaining the right to hold such

meetings. They will insist on 'defending and legally establishing the good news' and contending for the right to preach the gospel in the manner which Christ Jesus set as their example.



Circuit Assembly Held Despite Legion Antagonism

PREPARING for their circuit assembly (semiannual convention for Bible study and instruction of ministers) Jehovah's witnesses of Oklahoma City and vicinity contracted for use of the facilities of Municipal Auditorium. The written agreement, entered into with the city council, provided for the use of the Hall of Mirrors September 29 and 30 and the main auditorium October 1. A down payment was made with arrangements for the balance to be paid at the conclusion. ¶ On Friday, September 22, while final plans for the meeting were being pushed, the local American Legion Post 35 filed a scandalous resolution with the city officials demanding that the city council illegally break its contract and not permit Jehovah's witnesses to hold their assembly. It was claimed that they insist upon teaching and instilling doctrine "into the minds of the youths of this nation which violates and is in direct contradiction of the constitutional principles and traditions of our government".

¶ Not quick to deprive an unpopular minority of constitutional rights of freedom of assembly, speech and worship, the city officials took the matter under consideration and set it down for hearing at the next council meeting. In the meantime local newspaper reports aroused the interest of the public. Many citizens became concerned over the issue and protested the action of the American Legion.

¶ When the city council was called to order on Tuesday, September 26, upward of 300 legionnaires helped to pack the council room. Represented by two lawyers, they resumed their vituperative denunciation of Jehovah's witnesses, shouting that they do "not honor the flag" and "discourage enlistments in our armed forces" which would hinder the war efforts. Rebutting these and other inflam-

matory assertions, representatives of Jehovah's witnesses showed that their ministers were exempt by law from performance of military service and training the same as clergymen of other organizations, that at no time do they advocate refusal to salute or fight and that they regard it as wrong for them to oppose the efforts of persons who do, but that they must live by God's laws. "If everybody in this country were Jehovah's witnesses there would be no country," it was alleged. "If everybody in the world were Jehovah's witnesses," came the answer, "there would be no war."

¶ Jehovah's witnesses reminded the city council that denial of freedoms to Jehovah's witnesses would jeopardize these rights to all other Americans. Each member of the council was given a copy of the booklet *Defending and Legally Establishing the Good News*. Others manifested like concern for the preservation of the fundamental freedoms. During the discussion a letter from the Oklahoma City Council of Churches was read which stated that, although they did not concur with the beliefs of Jehovah's witnesses, yet they believed constitutional rights should be upheld and the use of the Municipal Auditorium permitted.

¶ At the conclusion of the arguments the acting mayor sought advice as to whether the contract was legally binding, from the city attorney, who assured the council that it was. When the chairman then placed the matter before the council for determination and asked if any of the councilmen desired to break the contract all remained silent. So, commending the city council for refusing to capitulate to pressure to deny constitutionally guaranteed assembly, we give all thanks and praise to Jehovah for the victory.



“**E**XPERIENCE is the best teacher,” declares a popular slogan of the day. Because of their repetition and general acceptance, slogans such as this are often believed without being submitted to any careful scrutiny or examination. Everyone knows that experience is a teacher, and so the majority of persons allow that little but important word *best* to slide through unchallenged. However, it should not be allowed to pass, for it makes the slogan false.

Some have tried to argue for experience as a teacher by quoting Romans 5:3, 4: “We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.” More accurate modern translation removes the word *experience* from this text, rendering it: “Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope.”—NW.

Nor does Hebrews 5:8 establish experience as the best teacher when it says concerning Jesus: “Though he were a Son, yet learned he obedience by the things which he suffered.” Jesus was never disobedient; he did not suffer to learn to change from disobedience to obedience. He started out his ministry in obedience under test, and his devotion to obedience

was only strengthened by subsequent tests of integrity. This undefiled one never stooped to sinning to learn the sinfulness of sin.—Matt. 4:1-11; Heb. 7:26.

Hebrews 2:17, 18 has been quoted to argue that Jesus experienced fleshly weaknesses as a man in order that he might fully understand them and be merciful toward sinful men: “He was obliged to become like his ‘brothers’ in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people. For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test.” (NW) However, the test Jesus was put to was not one concerning fleshly weaknesses due to inherited sin, for he was perfect in the flesh and sinless. His was not a battle against inherited sin within his body. The test he experienced and successfully met was the test of integrity, the trial of enduring in the flesh the assaults against his flesh brought upon him by Satan and his representatives for the purpose of turning him away from God. He appreciates the difficulties of the test, and can aid his followers in their similar trials. The very fact that he succeeded in the flesh is itself an encouraging example that aids his followers to meet the test.

However, it cannot be said that such a test must be experienced to be understood. If so, then Jesus would be wiser in this regard than Jehovah God, for God did not experience it. Yet God understands flesh-and-blood creatures better than they understand themselves: “Like the compassion of a father for his children is the compassion of Yahweh for them who revere him; for he knoweth how we are formed, he is mindful that dust we are.” (Ps.

103:13, 14, Ro) He understood this issue of integrity so well that at the very beginning of it when Satan raised the challenge Jehovah was able to infallibly say that some men would be able to pass the test. Not only Jehovah God, but also Christ understood man's abilities in this regard, for had he not been used to make man from the dust? (Col. 1:16) Had he not observed how Job and others successfully passed the test of integrity? This wise spirit creature did not need to be taught by experience on this matter. But his becoming flesh and enduring the test himself is the foremost example of integrity toward God, and is a model for his followers.

WHERE EXPERIENCE FAILED TO TEACH GOOD

A divine rule is, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12) But Satan had to find this out by experience, seeking to exalt his throne above the stars of God, only to end up in a humiliating fall. (Isa. 14:12-15) Apparently, he learned nothing by experiencing a fall from heaven after 1914, for since then he continues and even steps up his warfare against Jehovah's theocratic organization, to his final doom.—Rev. 12:9, 13, 17; 20:1-3, 10.

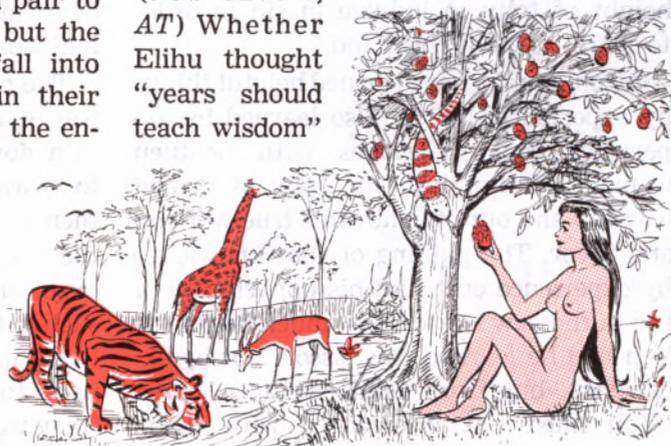
After his initial rebellion, Satan by sly deception induced the first human pair to try to exalt themselves as gods, but the result they experienced was a fall into sin and death, and with them in their plunge into delinquency they took the entire human race. Yet none of the hard experiences they endured as a result of their disobedience, from the time of their ouster from Eden onward, taught them the need to repent and admit their wrong.

In the degradation that followed, human creatures did not

learn of their errors in humility, did not learn from the hard knocks of experience, but took more and more bruising falls in the wake of pride and self-exaltation. To this very twentieth century experiences of their own or of others have failed to teach them to avoid the snare of pride; on the contrary, the heady and high-minded among men increase in these last days. (2 Tim. 3:1, 4) Why, some arrogant few even match Satan's folly by exalting themselves above Jehovah, pretending that they daily order God from his heavenly throne down to earth to be sacrificed by them on a religious altar!

Men of years with all their accumulated experience are not necessarily the ones who are wise. The young and comparatively inexperienced Elihu waited in vain to hear wisdom from Job's three aged "friends", and finally in indignation spoke out bluntly against them: "I am of few days, while you are aged; therefore I feared and was afraid to show you my knowledge. I thought days should speak, and many years should teach wisdom. However, it is a spirit in man, and the breath of the Almighty, that makes them intelligent; it is not the old that are wise, nor the elders who understand justice." (Job 32:6-9,

47) Whether Elihu thought "years should teach wisdom"



because of the experience they made possible, or whether he thought passing years would mean wisdom because they would allow time for much study, is not made clear by the account. What is clear is that Elihu discerned the need more vital than either of these, when he said, "Yet surely there is a spirit in men, and the inspiration of the Almighty giveth them understanding." (*Ro*) He realized that neither experience nor years of study would bring true wisdom, unless accompanied by Jehovah's spirit.

King Solomon was granted wisdom because of a request he made of Jehovah God for "an understanding heart to judge thy people". (1 Ki. 3:9) But Solomon also sought to broaden his wisdom by experience: "Said I to myself, 'Come, try pleasure and enjoy yourself.' But this too was in vain. Mirth is madness, I reflected, and what is the good of pleasure? I searched my mind how to pamper my body with wine (keeping control of myself wisely all the time), how to come by folly, till I could see how best the sons of men might fare under the sun during the few days of their life." (Eccl. 2:1-3, *Mo*) However, it is neither necessary nor wise to seek to experience all things so that you might determine their value. And certainly it is the height of folly to indulge in sin in order to learn about it firsthand.

Solomon may have learned helpful things by experience, but he also learned by experience that marriages with heathen women led him into the folly of demon worship and out of Jehovah's true worship and favor. The gaining of that knowledge by experience cost him his opportunity of life in the new world. How much better for him had he learned this lesson, not by experience, but from God's written Word: "You must not intermarry with them,

neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods, and then the anger of the LORD would blaze against you, and he would quickly destroy you."—Deut. 7:3, 4, *AT*; 1 Ki. 11:1-11.

LEARNING OF "THINGS NOT SEEN AS YET"

To Noah Jehovah God said: "I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." (Gen. 7:4) Noah preached this message, but scoffers jeered at his warning of a global flood. What if someone today would tell you that it was going to rain up? You would think that person unbalanced. We know that it rains down, not up. Well, in Noah's day when he preached that it was going to rain down the people thought him crazy. They were used to moisture coming up from the ground and watering the vegetation, not to rain showering down from the sky. Of that pre-flood earth Genesis 2:5, 6 states: "The LORD God had not caused it to rain upon the earth . . . but there went up a mist from the earth, and watered the whole face of the ground." Nevertheless, in God's due time it did rain down, and that original world was drowned in a watery grave.

The point of instruction in this is: Noah was willing to learn from God that it could rain down, but the scoffers were willing to learn only by experience. The people then were used to water going up from the ground, and because they had never experienced a downpour they concluded such a thing impossible. They conceitedly thought that they knew it all; they would have to be shown to believe differently. They were shown, at the cost of their lives.

In that instance, experience was the worst teacher.

We can learn from that original world's experience with the global flood, for Jesus warned, "Just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37, *NW*) That populace of Noah's time were caught unawares, engrossed in their own selfish pursuits, indifferent or derisive toward a warning of something they thought impossible. Just as Noah was "warned of God of things not seen as yet", so Jehovah's witnesses today discern by Bible study God's warning of a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again". (Heb. 11:7; Matt. 24:21, *NW*; Rev. 16:13-16) That means the tribulation of Armageddon will surpass the Flood in destructiveness, and will be a completely new experience for "this present evil world". (Gal. 1:4) Jehovah will fight Armageddon by miraculous means, as in days of old when he fought for Israel by casting huge chunks of ice on the enemy, when his death angel smote 185,000 in one night, when he caused the Red sea to swallow Egypt's armies. (Josh. 10:11; Isa. 37:36; Ex. 14:27, 28) Armageddon will dwarf such ancient displays of divine wrath.

But when attention is called to the approach and destructiveness of Armageddon, the majority of men scoff and ridicule and say it is impossible, just because they have never seen such miraculous works before. Like the scoffers in Noah's day, these moderns insist upon being taught about Armageddon by experience. However, a minority of persons of good will toward God wisely heed the divine warning concerning Armageddon, just as Noah and his family learned about the flood from God and acted upon His instructions. By choosing Jehovah instead of experience as their Teacher, they will pass the course of in-

struction Armageddon gives as to God's almighty power and supremacy.

Jehovah GOD THE BEST TEACHER

Jehovah God did not gain his limitless wisdom from experience. He knows "the end from the beginning", before any experience could accumulate. (Isa. 46:10) He does not recommend experience as the best teacher for Christians. "They will all be taught by Jehovah." (John 6:45, *NW*; Isa. 54:13) It is not knowledge gained by experience that leads to everlasting life, but "their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ". (John 17:3, *NW*) Nor is experience the need of the inexperienced; rather, inspired proverbs are given "that men may gain wisdom and instruction, may understand words of intelligence; that they may receive instruction in wise conduct, in rectitude, justice, and honesty; that sense may be imparted to the simple, knowledge and discretion to the inexperienced". (Prov. 1:1-4, *AT*) A wise reproof is more instructive than hard experience, and the wise person will learn more by it than a fool will absorb from trying experience: "A reproof entereth more into a wise man than an hundred stripes into a fool." —Prov. 17:10.

Repeatedly Israel ignored divine reproof and foolishly exposed herself to the lashing assaults and oppressions of her enemies, all because she would not submit to teaching from God. "They forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies

round about, so that they could not any longer stand before their enemies. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way."—Judg. 2:12, 14, 18, 19.

Apparently the nation of Israel learned little from these hard experiences, for under both judges and kings she repeatedly committed the same blunders that brought such trying times upon her, and finally her stubborn way led to her overthrow as a typical theocratic nation. (Ezek. 21:24-27) Jehovah God did not bring these difficult experiences upon Israel. Israel brought them upon herself by disobeying God's commands. Jehovah God brought chastening reproof upon Israel to return her to the right way, but because of Israel's folly and stubbornness the good effects of such reproof did not last long. Christians today make mistakes, and thereby bring upon themselves unpleasant experiences, but if they are meek and wise they will profit by loving correction from Jehovah. "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines." "To those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:5, 6, 11, NW) Not difficult experiences we bring upon ourselves, but Jehovah's discipline and correction teach us and train us toward righteousness.

This present world is like Israel of old. The world may boast that experience is

the best teacher, but if that is so then the world is a very dull student. Its inhabitants have not learned to avoid sin by experiencing it for the past thousands of years. Their experience in immorality and blasphemy has only made them more adept at it, more entrenched in the bad habits, till today it reaches the debased state foretold for the last days. Again and again this old world goes through cycle after cycle of bloody war and hateful crime, as her sordid history repeats itself upon each generation; but from all this experience she learns nothing, even this generation fighting two fruitless world wars and now girding herself for a third one. Like a sow returning to her wallow, like a dog going back to its vomit, the world learns nothing from experience, though it says experience is the best teacher. At Armageddon that "best teacher" will be the world's worst experience, her last experience, for then she will graduate from this school of hard knocks a dead thing that will never be resurrected.—2 Pet. 3:7.

However, persons of good will toward God do not believe they need to deliberately experience sin to appreciate morality, or suffer death to learn the value of life, or feel Jehovah's power against them at Armageddon to be convinced that he possesses it. They look to Jehovah God and Christ Jesus as the best Teachers. Under present conditions a man's life is short and his experience meager, whereas Satan has had thousands of years' experience in deceiving and trapping men. We cannot pit our short experience against his, and hope to win. We must combat Satan's long experience by drawing upon Jehovah's limitless wisdom. We need the best of teachers to instruct us in side-stepping Satan's snares. In God and Christ we have such Teachers. In the Bible we have their priceless instruction.—Prov. 2:1-12; 3:13-18.

Convention Results in New York City

EIGHT days, July 30 to August 6, 1950, Jehovah's witnesses from 67 nations gathered in convention at New York's famous Yankee Stadium. Opening day attendance was 79,247. On Sunday, August 6, 123,707 persons overflowed the stadium, adjoining streets and cafeteria tents and the trailer city nearby in New Jersey. Needless to say, a convention of this size would have an impact on any city, even a city as large as New York. The presence of the witnesses by the thousands created a generally favorable impression everywhere and, even though the convention is now history and the large throngs have gone, the city has not forgotten its largest convention.

☞ But there is another side to the convention picture that provides an interesting insight into what is achieved in a more or less incidental way by such a large gathering of Christians. This viewpoint commends the general conduct and deportment of the witnesses, and it gives evidence of the power of the truth when spoken in the homes of people who are disposed toward righteousness.

☞ Circumstances compelled Jehovah's witnesses to secure accommodations in thousands of private homes and apartments, for the hotels were unable to contain all the delegates. In these homes and apartments Jehovah's witnesses conducted themselves well, were friendly with their landlords and landladies, and did not fail to speak about God's Word to those who were their hosts. Many of these kindly people listened with genuine interest to their visitors from Colorado, Texas, Washington, California, England, Gold Coast of Africa, Sweden and other distant points; and some attended the last few days of the convention, being impressed by the orderliness and sincerity of the conventioners.

☞ Following the convention Jehovah's witnesses of New York city were determined to stimulate the interest manifested by such landladies and landlords. The results are most encouraging, as brought to light at the first circuit assembly held in the city (November 10 to 12) since the convention. Already at least 26 landladies and landlords have become Kingdom publishers and are associated with the 26 units in New York. Some of these new publishers were among the 202 persons who symbolized their conse-

cration by water immersion Sunday, November 12. More than 300 landladies and landlords who were host to Jehovah's witnesses now have Bible studies in their homes. More than 1,000 throughout the city are being called on regularly by Jehovah's witnesses, with the prospect of soon having studies in their homes.

☞ One of the outstanding new publishers is a man of Jewish birth, a former ordained holiness preacher. He had witnesses in his home. Now he is so happy in his newly found knowledge of the truth. Another couple who entertained a brother from England are now active publishers and attend meetings at the Bethel Kingdom Hall. Both were immersed at the circuit assembly, and she plans to enter pioneer service as soon as she is eligible. Then there is the young man who, despite opposition from his mother, persisted in studying with a faithful witness who called back. Now the young man is a publisher and his mother is attending the home Bible study. And think of the person who approached one of Jehovah's witnesses on the street and asked if she might help hold the magazines. She certainly could, and now she is a publisher.

☞ Kind consideration, too, bears its fruit. One group of Jehovah's witnesses from a distant point found it necessary to stay in a hotel instead of the private home to which they were assigned. They telephoned their landlady and explained the situation; and every evening thereafter by telephone they gave her a résumé of the day's convention events. This person invited them out to her home; and they, in turn, invited her to the public lecture at the stadium. By the time the Kingdom publisher called at her home after convention she had already placed several books and was talking to her neighbors. She wanted a home Bible study. She has it, and she attended the circuit assembly and related her experience with Jehovah's witnesses even though they never stayed at her home. She now attends meetings at the local Kingdom Hall.

☞ Undoubtedly many more wonderful experiences will be brought to light as Jehovah's witnesses in New York continue to visit the landladies and landlords who had convention delegates as guests in their private homes.

Make Known the Good News

IT IS a proverbial saying among earth's sad and troubled people: "No news is good news." From every side, every quarter, every front, the majority of reports are tragic tales of woe and calamity that bring increased distress and perplexity. The people grope in darkness, their hearts failing them for fear of what they see coming upon the earth. (Luke 21:25, 26) Consequently, most of the news they hear, to borrow a line from Shakespeare, befits the present nighttime—"black, fearful, comfortless and horrible." What, then, could be more important than letting the people hear about the theocratic kingdom that will cure all mankind's ills? Such a divine message is truly heart-cheering, joy-provoking, soul-satisfying to those who drink it in, even though it comes from afar, even from heaven.—Prov. 25:25.

In speaking of the time when this present system of things would reach its consummation, when all nations would be divided against one another, when there would be food shortages and great pangs of distress upon the people, Jesus declared that at such an appropriate and appointed time "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come". (Matt. 24:3-14, NW) The apostle John saw in vision its proclamation: "And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people."—Rev. 14:6, NW.

What a tremendous assignment that is! Globe-encircling! Penetrating all international barriers and iron curtains! Overcoming all language handicaps! Of a truth this colossal job which Jehovah's witness-

es have been given to do is being accomplished only because the Most High has also given them an abundance of his strength and wisdom. Paul the apostle in his day asked the congregation at Ephesus to keep awake and alert and constantly pray in behalf of all the Lord's people, including himself, that he might have the ability and freedom to speak and make known the good news of the Kingdom. (Eph. 6:18-20; Col. 4:2-4) As then, so now, Jehovah hears and answers the prayers of his holy ones.

"The god of this system of things," that is, the Devil, "has blinded the minds of the unbelievers" to the message of good news. (2 Cor. 4:4, NW) It is therefore no surprise that the proclaimers of the good news are bitterly hated and persecuted. Paul described himself as God's "ambassador in chains"; yet he continued to preach. To Timothy he wrote: "Do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." (2 Tim. 1:8, NW) Jehovah's witnesses often collide with the dictators and rulers of this world, for "as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God". As a result, some of them are killed. But no matter, they have Jesus' precious promise: "Whoever loses his soul for the sake of me and the good news will save it."—1 Thess. 2:4; Mark 8:35, NW.

So push on with the work, you faithful witnesses of the Lord! Spread this most excellent news. Let earth's sad and troubled people hear and be comforted. Jehovah's smile of approval and blessing is upon you. "How beautiful are the feet of those who declare good news of good things!"—Rom. 10:15, NW; Isa. 52:7.



● Concerning the eating of animal flesh after Armageddon, would not that be determined by the everlasting covenant Jehovah made with Noah after the Flood, rather than by the edict given to Adam in Eden?—C. N., Texas.

If man does eat flesh after Armageddon, the terms of the Noachian covenant will apply. Its regulations regarding the disposal of the blood of animals killed for food will last as long as the practice of eating such flesh lasts. In considering a related question in this section in its issue of October 15, 1950, *The Watchtower* said concerning animals in the new world: "It appears that men will not kill them for food." The statement is not dogmatic, but goes on to show that it is reasonable to expect Jehovah's original purpose relative to food supply, as given in Eden before man's fall, will be ultimately realized in the new world.—Gen. 1:29, 30, *AT*.

The covenant with Noah allowing animal food merely made provision for extra food, highly concentrated, for deteriorating mankind. This provision also made way for post-Flood sacrifices to be made of which the sacrificers could eat part of the flesh, such as the Passover lamb and other sacrifices in Israel. It also laid the foundation for Jesus to speak about his followers' eating his flesh and drinking his blood, to gain life in themselves. But such provisions were not originally made for the perfect man and woman, and there would appear no absolute need for mankind uplifted to perfection to include animal flesh in his diet. Just how soon after Armageddon any elimination of meat from man's diet might take place we cannot say.

● Why does the *Emphatic Diaglott* Bible version, in its footnote on 1 John 5:7, say that the words "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one" are not found in any Greek manuscript earlier than the fifth century, when the evidence is that these words did not appear in any Greek manuscript earlier than the fifteenth century?—J. L., Scotland.

The *Emphatic Diaglott* footnote on 1 John 5:7 slipped up on its quotation from Newcome's

translation (1808), in which the footnote reads: "This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. . . . It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged."

● In the new legal booklet *Defending and Legally Establishing the Good News* it is stated that there is no Scriptural objection to taking an oath to testify to the truth. What about Jesus' words at Matthew 5:33-37 and the disciple James' words at James 5:12 telling Christians to "swear not at all"?—E. H., England.

The scriptures at Matthew 5:33-37 and James 5:12 do not refer to going under oath in a law court. These admonitions against swearing were against the practice of that time of using an oath on inappropriate occasions to make one's speech emphatic so as to be more believed by the hearer and also to boast of one's own reliability; so they swore by one's beard, or by heaven, or by earth, and other things that really added no strength to what was said or averred.

But faithful servants of God are recorded as swearing on solemn occasions. Abraham lifted up his hand in swearing to a certain course. (Gen. 14:2-24) Did what he said on this occasion beyond yes and no "come of evil"? When the high priest said to Jesus before the Sanhedrin, "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" Jesus responded. (Matt. 26:63, 64, *NW*) Also the apostle Paul does not speak derogatorily of oaths taken on proper occasions, as in court, but says: "For men swear by the one greater, and their oath is the end of every dispute, as it is a legal guarantee to them. In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath, in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us." (Heb. 6:16-18, *NW*) Since God is always true and reliable, why did he act like men in court and give an oath in confirmation of what he had told Abraham? Certainly his oath did not "come of evil".

However, we leave it to each one's conscience as to whether to swear in court or be-

fore a notary or elsewhere or merely to affirm. In the booklet *Defending and Legally Establishing the Good News* we give our position

on the matter, so that any looking to us for advice may know we do not oppose such swearing in court.

to have been forgotten. In the new legal world, Jehovah's Witnesses are maintaining the fact that there is no Scriptural objection to taking an oath to testify to the truth. What about Jesus' words at Matthew 23:33 and the Old Testament words of James 5:12 calling Christians to "swear not at all"? It is pointed out that the scriptures at Matthew 5:33-37 and James 5:12 do not refer to going under oath in a legal court. These scriptures are against swearing, were against the practice of that day of taking an oath on inappropriate occasions to make one's speech emphatic so as to be more believed by the hearer and also to portend one's own reliability, as they were by one's hand or by heaven or by earth and other things that really add no strength to what was said or asserted.

unleavened bread and red wine, to copy our Lord's example. The cordial welcome is here extended to all persons of good will, whether consecrated or not, to attend this significant and blessed event. What are the privileges to be gained by attending? Who participate? Must I? The answers to these questions and others will be satisfactorily answered at these gatherings. All in attendance will gain peace of mind and the unity of Jehovah's people will increase world-wide as they acquire a full understanding and appreciation of this occasion. Last year over a half million persons attended. Why not be one of these this year and accept the invitation that is being extended to many more in *The Watchtower* through the medium of 35 languages? After the Memorial appropriate service announcements for those assembled may be made, a closing song sung, and the meeting dismissed with prayer. A report should be made to the Society of the entire number attending each gathering, and the number of those partaking of the emblems.

MEMORIAL FOR 1951

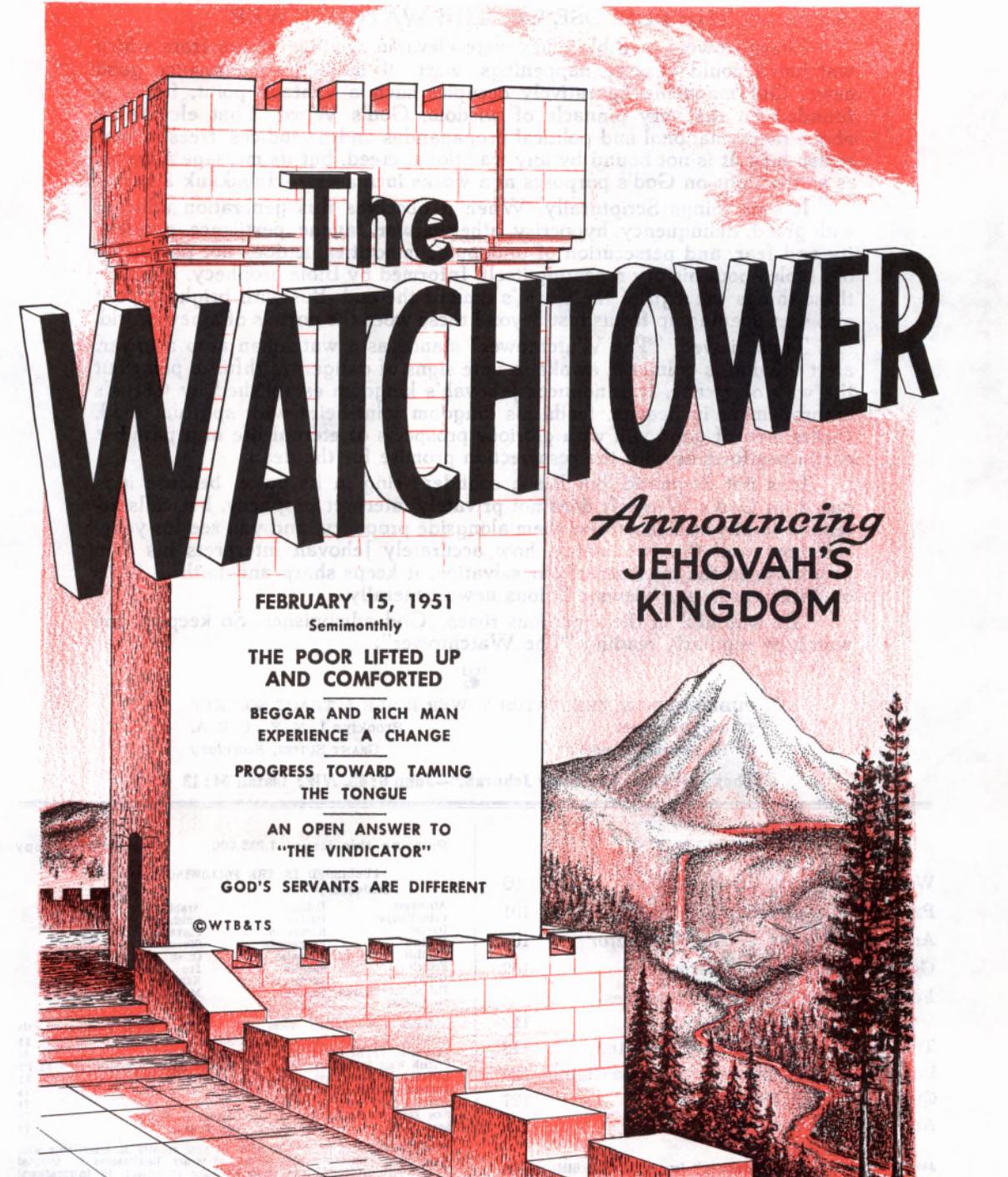
One of the most important days in the calendar year for the people upon whom Jehovah's great name is called is the day when they observe the memorial of the Lord's evening meal. (1 Cor. 11:20-26, NW) And why not? It is a time of joy and rejoicing for this favored and happy people. Nisan 14 is the proper time to observe the Lord's evening meal, and in this year, 1951, it is after sunset (or after 6 p.m.) of Friday, March 23. All companies, units and other groups of consecrated persons and those of good will should assemble. After having a Kingdom song and the opening prayer, some consecrated person, preferably one of Jehovah's anointed ones, should deliver a talk on the Lord's evening meal. The emblems should be

highly concentrated for interesting reading. This provides also many ways for partaking services to be made at which the sacrifices could eat part of the flesh such as the Passover lamb and other sacrifices in Israel. It also laid the foundation for Jesus to speak about his followers eating the flesh and drinking his blood to gain life in themselves. But such provisions were not originally made for the present men and women, and there would appear no reason for such things to be applied to particular individuals unless they first had a full knowledge after Armageddon any elevation of man from man's lowly state. We can see why.

Why does the Bible say that the Jews in Jerusalem on 1 John 5:1 say that the words "For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one, and not three." (1 John 5:7, NW)

"WATCHTOWER" STUDIES

- Week of March 11: Why Jehovah's Witnesses Are Not Pacifists, ¶ 1-20; and Pacifism and Conscientious Objection—Is There a Difference? ¶ 1-5.
- Week of March 18: Pacifism and Conscientious Objection—Is There a Difference? ¶ 6-25.



The WATCHTOWER

FEBRUARY 15, 1951

Semimonthly

THE POOR LIFTED UP
AND COMFORTED

BEGGAR AND RICH MAN
EXPERIENCE A CHANGE

PROGRESS TOWARD TAMING
THE TONGUE

AN OPEN ANSWER TO
"THE VINDICATOR"

GOD'S SERVANTS ARE DIFFERENT

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Announcing
JEHOVAH'S
KINGDOM

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Ilokano
Cebu-Visayan	Italian
Danish	Norwegian
English	Pangasinan
Finnish	Slovenian
French	Spanish
German	Swedish
Hiligaynon-Visayan	Tagalog
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	Kanarese
	Malayalam
	Polish
	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

February 15, 1951

No. 4

WORLD HYPOCRISY, CHRISTIAN ZEAL

DEEP in the hearts of most men lies the disconcerting knowledge that religious Christendom is saturated with hypocrisy. But too seldom does frank analysis penetrate to bring this truth to the surface, too seldom does searching examination bring this fact into such sharp relief as to pierce a calloused conscience.

Have you read enough of the Bible to know about Christ's sermon on the mount? his other teachings? his course of action toward the worldly religious and political leaders? and the simple lives of faith and the courageous deaths of integrity of the apostles and disciples that endeavored to copy Christ as their model? Then you must know that Christ was no militarist, no politician, no orthodox religionist, no financier, nor any red revolutionary seeking to overthrow Caesar's rule. He honored God's Word, championed it, taught it, and died faithful to it. Both he and his followers were in the world, but declared themselves no part of it. They were not hypocrites.

It is the same today. And occasionally religious leaders and others see these facts, and with commendable honesty declare them. Such was the case with Bishop Austin Pardue of the Protestant Episcopal Diocese of Pittsburgh, when he spoke as follows on August 7, 1950:

"We Christians of today are tragically unworthy. But just a word to the self-righteous outsiders who point to our hypocrisy; we can always make room for

more hypocrites and we cordially invite them to come over and join us. Our hypocrisy is not deliberate, but convenient. The vicious malady of our orthodox American denominations comes from the corroding acids of disbelief which have watered down our convictions to the point where much of our religion has become a matter of mere custom and tradition.

"On the one hand, destructive higher criticism of the Bible has become so universal that many of us modern ministers hardly know what we believe. On the other hand, we have become such worshipers of intellectual cults and clichés that we dare not believe any longer in the supernatural powers of prayer and sacrament. Orthodox denominationalism frequently looks with superior scorn upon many of the recent developments of Bible fundamentalist groups which on the whole are growing faster than any other religious organizations in America. The masses of these people are probably like the simple type of people who first followed Jesus, and today are finding hope and terrific conviction among these new offshoots of the Christian faith.

"Only last week Jehovah's witnesses packed the Yankee Stadium with 70,000 people for an all-day revival in the broiling July sun. Too often we look at these evangelistic gatherings and dismiss them with the despised term, 'emotionalism.' We scorn them as though we nice, would-be intellectual middle-class people have grown

too sophisticated to express our feelings. It is impossible to have vital Christianity without some emotional fervor. The day of Pentecost was not a coldly intellectual gathering, but was charged with the fire of the Holy Ghost. It was filled with action, conviction and natural emotional honesty." —*New York Times*, August 7, 1950.

One of the identifying evidences of true Christians is the persecution they undergo because of their zeal in preaching. This fact was noted by the *Alabama Baptist*, September 14, 1950, when it said editorially:

"All over the world we hear of this sect being persecuted. In our own country, in Wyanet, Ill., they recently had one of their meetings broken up by a group who set automobile tires on fire and rolled them through their open air congregation. Jehovah's witnesses sought damage in the courts but the jury failed to render them a favorable verdict. In Kennett, Mo., an attempt to break up one of the Jehovah's witnesses meetings was thwarted by the presence of police and state troopers and national guardsmen. About 150 people were in that crowd. In the Soviet zone of Germany 1,000 Witnesses have been put in jail.

"Though we do not endorse all that these believe, we certainly condemn those who are seeking to interfere with the right of public assembly and free speech. These elements against Jehovah's witnesses will strike just as quickly at Baptists. We look on the actions of people of this kind as being thoroughly un-American and contrary to our belief in freedom of worship. Certainly the only cause for their attack is because these have a zealous belief in their doctrines of the Bible. At least we could say this much for them, that they are the only group in our country who are so zealous in their beliefs and practices that they are resisting unto persecution. We cry shame upon those who are persecuting any Christian group as long as they

are staying within the laws of our land and within their rights under the Constitution."

This editorial accurately stated that the cause of the persecution against Jehovah's witnesses was their preaching of the Bible doctrines, but few persecutors will honestly admit that, but rather clothe their mob action in patriotic garb, saying the Witnesses are seditionists or communists. But on this point note the following from the *Nassau Herald*, October 7, 1950, entitled "Jehovah's Witnesses Seen in New Light":

"Jehovah's witnesses have been getting into the cream of national publicity in the United States of late, particularly during the current week when the CBC, the World Round-up of News and Lowell Thomas have been telling of the activities of the Witnesses in East Germany where the communists have been jailing them and charging them with American espionage, helter-skelter. There is something in this kind of news that does not jibe well with accusations previously hurled at the Witnesses to the effect that they are communists. For if they belong to the communist stripe, then they must be very poor communists —just poor enough to be persecuted and sent to jail by those whom they are said to serve. We would naturally suppose that if Jehovah's witnesses are communists, they would fare better at the hands of the communists, for it is well bandied around the world that even the Devil is willing to reward his faithful followers. It therefore seems that we are now morally obliged to revamp some of our too hastily conceived notions concerning Jehovah's witnesses and communism."

The false charges of sedition and revolutionary teaching were hurled recklessly at Jesus and his early disciples, so it should come as no surprise that the same false charges are aimed at His footstep followers today.—Luke 23:2; Acts 17:5-8; 24:5.

PROGRESS TOWARD TAMING

The Tongue

THE disciple James took to task the human tongue. By striking illustrations he showed how tremendous the job of controlling this little body member. If a man could control the tongue he would be able to bridle the whole body. Bits in the mouths of horses can turn their entire bodies. Small rudders on great ships driven by fierce winds can swing whole ships around. So the tongue is a little member of the body, but it makes great brags. As a mere spark can set a forest aflame, so the little tongue can be a fire to inflame the whole body and defile it. Beasts, birds, serpents, creatures of the sea, all can be tamed by man. "But the tongue, not one of mankind can get it tamed." Why, "if anyone does not stumble in word, this one is a perfect man."



A fountain does not bubble out both the sweet and the bitter. A fig tree does not produce olives. Nor a vine figs. Neither does salt water produce sweet water. And yet the human tongue sends out of the same mouth both blessing and cursing. This should not be. Granted that as long as Christians are in the imperfect flesh the tongue will remain beyond taming to perfection, and admitted that this should stir us to mercy toward repentant offenders, yet it does not argue that wrong speech is to be lightly excused and indulged in loosely. We should be on guard to keep to a minimum the damage done by the unruly injurious tongue that is full of deadly

poison. We should be able to show progress in our endeavors to tame the tongue, to curb its inflaming outbursts. As James declared, "It is not proper, my brothers, for these things to go on occurring this way." —Jas. 3:2-12, NW.

TONGUES WILD FOR GOSSIP

"Whoever observes all the Law but makes a false step in one point, he has become an offender against them all. For he who said, 'You must not commit adultery,' said also, 'You must not murder.' If, now, you do not commit adultery but you do murder, you have become a transgressor of law." (Jas. 2:10, 11, NW) With this rule in mind, now note another point of the Law: "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19:16) For the wise this points up the seriousness of gossip, and forestalls the folly of excusing it as harmless conversation. The Mosaic Law prohibition of talebearing is carried over to Christians not under that law.



"They also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not." (1 Tim. 5:13, NW) The chief concern of Christians should be working their tongues in gospel-preaching, but some gadabouts prefer meddling: "Certain ones are walking disorderly among you, not working at all but meddling with what



does not concern them." (2 Thess. 3:11, *NW*) The end of such course is shameful suffering as a busybody: "Let none of you suffer as a murderer or a thief or an evil-doer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame."—1 Pet. 4:15, 16, *NW*; Prov. 20:3.

A talebearer is not a faithful friend. "A friend loveth at all times, and a brother is born for adversity." (Prov. 17:17) But when a brother needs a friend most, when he is perhaps undergoing adversity due to inborn weaknesses and shortcomings, the faithless talebearer that poses as a friend and brother chooses this trialsome time to bruit abroad the faults and failures of the one being sorely tried. "He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit conceal-eth a matter."—Prov. 11:13, *AS*.

A person may foolishly and thoughtlessly act as a talebearer, but his being thoughtless does not lessen the damage done. Though not deliberately malicious, the gossip may deeply wound with his words, words that are to him as dainty morsels that he cannot resist sharing: "The words of a talebearer are as wounds [dainty morsels, *Da*], and they go down into the innermost parts of the belly." (Prov. 18:8) Not only will the whisperer strain his own relationship with the brother, but he may make it hard for the wronged one to hold his other friends. "A whisperer alienateth his friend." "He that harpeth on a matter separateth chief friends."—Prov. 16:28, *m.*, 17:9, *AS*.

Added to all this, the talebearer is wasting time that should be used for profitable work. If he does not rein in his runaway tongue and curb its wagging it will hasten him on to spiritual poverty: "In all labour there is profit; but the talk of the lips tendeth only to penury."—Prov. 14:23.

Those who revel in rumors that impugn another's conduct or integrity should restrain their excited tongues. Rumors frequently turn out to be lies. According to the slander and libel laws of the land, one who repeats an untrue derogatory statement is as liable for lawsuit as the originator of it. The rumor-spreader may be quoting from the public press, or from a letter, or what he heard firsthand, and he may give his source; but if it is a lie he can be sued and he cannot shift responsibility to his original source. After all, if only the starter of a rumor uttered it, it would die at its birth. It is the widespread publicity given by untheocratic grapevines that does the damage.

The tongue that gossips is often a tongue that lies. As it repeats its tales it exaggerates and twists to make the dainty morsels it peddles more spicy and sensational. The more breath-taking the news can be dished up, the greater its market value in the circle of gossipmongers. It sets to itching other feet that are eager to bear tales that may make mischief. Almost invariably discord is sown, and Jehovah's hatred earned. Seven things listed as hateful to Jehovah are: "Haughty eyes, a lying tongue, hands that shed innocent blood, a mind with crafty plans, feet eager to go mischief-making, a false witness who tells lies, and him who sows discord within his group."—Prov. 6:16-19, *Mo*.

"A mind with crafty plans." Such a mind is frequently behind the tongue that flatters. "A man who flatters his fellow is spreading a net to trip him up." Such double-minded men feel free to flatter with their tongues while working out their hidden purposes: "They talk with flattering lips and double minds. The Eternal [Jehovah] cut off every flattering lip, and tongues that talk so loftily—men who declare, 'We give rein to our tongues; our lips are our own: who calls us to ac-

count?" (Ps. 12:2-4; Prov. 29:5, *Mo*) To throw the unwary off guard, "their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16) Like Paul, true Christians will not stoop to false fronts to gain greedy ends: "At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness!" They know "flattering lips are fatal".—Prov. 26:28, *Mo*; 1 Thess. 2:5, *NW*.

HYPOCRITICAL AND OBSCENE TONGUES

Hypocrisy is a close relative of flattery, and both are fatal to those who persistently practice them. "An hypocrite shall not come before him," meaning Jehovah God. Through hypocrisy he may now enrich himself, but "what is the hope of the hypocrite, though he hath gained, when God taketh away his soul"? (Job 13:16; 27:8) Christ Jesus condemned hypocritical tongues that spoke for effect, when he said to the scribes and Pharisees: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" Taking God's name on the lips is not the requirement, but the doing of his will. Routine Bible reading is not the goal, but observing its precepts in one's conduct. The Pharisees were hypocritical even in their praying, more anxious to be seen of men for effect than they were concerned about being heard by God. (Matt. 6:5; 7:21; 15:7-9; 23:2, 3, *NW*) Such a one could never measure up to loving his neighbor as himself, for "an hypocrite with his mouth destroyeth his neighbour".—Lev. 19:18; Prov. 11:9.

An obscene tongue is akin to a hypocritical tongue, if it claims to be Christian.

Is it not inconsistent to use the tongue to preach the clean and pure gospel of the Kingdom, and then when "off duty" to employ it in cursing and swearing and obscene jokes? The same Bible that commends preaching condemns obscenity: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, . . . for because of the afore-said things the wrath of God is coming upon the sons of disobedience. Therefore do not become partners with them; and quit sharing with them in the unfruitful works which belong to the darkness, but, rather, even be reproving them, for the things that take place in secret by them it is shameful even to relate."—Eph. 5:3-7, 11, 12, *NW*.

This deluded old world may think it necessary to swear and curse to prove manliness, may think filthy stories are required to prove one is no sissy. Actually, worldlings are afraid not to laugh in the wake of dirty jokes whether funny or not; they must guffaw lest they be considered innocent babes that missed the dirty point. But will Christians be pressured into cowardice and stoop to obscene jests for fear they will not be considered "regular fellows" by this wicked world? They are not so silly. They abandoned such things once—why return to the mire and vomit? Paul said: "In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth." There must be some bridling of the tongue, lest one's worship become futile.—Col. 3:5-8; Jas. 1:26; 2 Pet. 2:20-22, *NW*.

The tongue is but a tool of the mind and heart. Jesus said, "Out of the abun-

dance of the heart the mouth speaks." So we must go to the root of the trouble when seeking to tame an unruly tongue. We must work to erase from mind and heart the urges that drive the tongue to make foolish talk. If the mind and heart are filled with what is good, they will not empower the tongue to gossip, lie, flatter, play the hypocrite, and mouth obscenities. The properly filled mind and heart will have no room for such follies.—Matt. 12:34; 15:18, 19, NW.

Not only will the Christian mind shut the mouth against sending out meddling talk, but it will close the ears to incoming gossip, and discourage backbiters by meeting them with a displeased countenance. "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." Or, "The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance." (Prov. 25:23, *m.*; AS) The discerning mind knows that criticizing and gossiping about others is an indirect way of exalting and bragging on self. To run down others brings a false and deceptive sense of superiority. Hence the Christian aids both himself and the tale-bearer by refusing to listen. Without refueling the fire dies out.—Ps. 141:5; Prov. 14:7; 17:4, 20; 20:19; 26:20, 21; 28:23.

Recall Jesus' parable of the sheep and goats. (Matt. 25:31-46) What the goats did to Christ's brothers was counted as done to him. What we do to those brothers is counted as done to Christ. Would you gossip about your Lord? find fault with him? carry tales against him? Would you try to lie about him or to him? flatter him? play the hypocrite toward him? Or would you feel free to approach him with obscene jests? If you would not do these things with him, do not do them with your brothers. Do not commit the goats' error!

So seek to progress toward taming the

tongue by crowding out the evil with the good. "Brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, NW) By studying God's Word make your mind over, that it may make your unruly tongue over: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, NW) By continual study gain more of such knowledge that will clothe you with a personality imaged after Christ: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:9, 10, NW.

Until such changes occur fully through study and the aid of God's spirit and allow for complete taming of the tongue, all of us will have to keep close watch over that little member, each looking to his own, keeping its fires banked and controlled. Keep words few and cool when circumstances are unsettling, as counseled: "Where words abound, sin is not wanting: he who controls his tongue is a wise man. He guards his life who guards his lips: he who talks freely—it is ruin to him! A man of sense is sparing of his words; the prudent will keep cool. He who is careful of his lips and tongue will manage to keep clear of trouble." (Prov. 10:19; 13:3; 17:27; 21:23, *Mo*) Keep the tongue tamed down and bridled when tempers rise, clamping your hand over your mouth if necessary. (Job 40:4; Ps. 39:1; Prov. 30:32) If too weak in yourself to succeed

in yourself, take up the psalmist's prayer: "Set a watch, O LORD, before my mouth; keep the door of my lips."—Ps. 141:3.

Taming the tongue is so vital because "death and life are in the power of the tongue". Misused in inflammatory outbursts and it is full of deadly poison, but "a soothing tongue is a tree of life". (Ps.

34:12-14; Prov. 15:4; 18:21, *AT*) With it one acknowledges God and confesses Christ and "makes public declaration for salvation". So with such glorious service and life prospects in view, let us progress toward taming the tongue as we press on to maturity.—Rom. 10:10; 14:11; Phil. 2:11; Heb. 6:1, *NW*.

An Open Answer to "The Vindicator"

Dec. 26, 1950

The Vindicator,
3111 Grover St.,
Fort Worth 6, Tex.

Attention of E. C. Fuqua, Publisher.

Gentlemen:

Someone was alert enough to send us a copy of the November, 1950, issue of your paper, calling our attention to your editorial on page 8 with the heading "ANOTHER 'NEW BIBLE' COMING UP". As we are the publishers for Jehovah's witnesses against which your editorial has considerable to say we feel called upon to answer and set some things straight in your mind. Not expecting you to publish our answer in your columns, we are turning over a copy for publication in the official magazine of Jehovah's witnesses, *The Watchtower*.

That we may confront you as well as *Watchtower* readers with what you published in derogation of these devoted Christians, we first copy here your initial paragraph:

"Jehovah's Witnesses," 70,000 strong, have just had a convention in New York, making a great noise. Their leader, Nathan H. Knorr, has promised them extremely interesting things for "the near future," among which is the abolition of Hell as set forth in the Scriptures. This will ease many minds—those who had read enough of the New Testament to under-

stand that there is such a place in store for the wicked. Now they may rest in complacency, seeing (?) that such a place, if it ever existed, is to be finally removed.

It was three months from the holding of the international convention of Jehovah's witnesses in Yankee Stadium, New York, July 30 to August 6, to your November issue, and yet with all the time and opportunity you had to inform yourselves from all the publicity and convention releases setting forth the facts, you have the rashness to publish such a paragraph under such a heading. Certainly you destroy all confidence of informed people in the soundness of anything you publish by your statement, "Their leader, Nathan H. Knorr, has promised them extremely interesting things for 'the near future,' among which is the abolition of Hell as set forth in the Scriptures."

First of all, Mr. Knorr is merely president of the Watch Tower Bible & Tract Society. He disclaims being the "leader" of Jehovah's witnesses and points to Jesus Christ as our God-given Leader; and Jehovah's witnesses acknowledge and follow, not Mr. Knorr, but Jesus Christ as Leader. That is why during the Nazi regime in Germany from 1933 to 1945 Jehovah's witnesses in that land refused to *heil Hitler!* as their *Fuehrer* or Leader, and went to

concentration camps and prisons, where 2,000 died cruel deaths, and of the 8,000 that came out alive, 2,000 were invalided for the rest of their lives. Concerning the "abolition of hell as set forth in the Scriptures", Mr. Knorr never promised such a thing. He adheres strictly to what Revelation 20:14 says in the King James Version Bible (which we print and publish): "And death and hell were cast into the lake of fire. This is the second death." It is God by Jesus Christ who long ago promised to cast hell into the lake of fire or "second death" and thereby abolish it.

Consider with us now your 2d paragraph, which reads:

But most significant of the things attempted by the "Witnesses" is their undertaking to make a new Bible. They have announced through Nathan H. Knorr that they are getting out a "new translation" of the Scriptures, seeing the present translations do not suit them. One of the especial things to be set forth in this "new translation," is the "interpretation" of "Hell" from the Greek "Hades." That alone announces the heterodoxy of their coming "translation." Hades never did mean "Hell," but always the place of disembodied human spirits, which for short we call the grave. "Hell" is from "Gehenna," and means the place of eternal punishment after death. To apply that to the grave is to defy inspiration. And no 70,000 fanatics can abolish that place of eternal punishment by the mere desire of their leaders.

This paragraph betrays you to be at least three months behind the times in news, for the "new translation" is not something yet to be gotten out but Mr. Knorr released the *New World Translation of the Christian Greek Scriptures* on Wednesday afternoon, August 2, and described a number of its features. And before the assembly closed on the following Sunday 85,850 copies of this *New World Translation* had been placed with the conventioners, and now our factory has passed printing 250,000 copies of it.

This translation does not give (to quote you) an "interpretation of 'Hell' from the Greek 'Hades' ". Get yourselves a copy and see that it does not translate the Greek word "Hades" at all, but transliterates it bodily into the English text. This is also what the American Standard Version Bible, which we also print and publish, does. You say, "That alone announces the heterodoxy of their coming 'translation'." If so, then you must admit that the *American Standard Version* is also heterodox in its translation. That being the case, why is it that you follow heterodoxy? For your editorial page-heading announces: "All quotations in this paper are from the *American Standard Revised Version*, unless otherwise indicated." Heterodoxically, the *Revised Standard Version* of 1946 reads like the *New World Translation* at Revelation 20:14, where it says: "Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire." Note *Hades* there!

You say "Hades never did mean 'hell' ". Well, we have always taught that Hades never did mean the kind of "hell" that the religious clergy of Christendom teach. But next you say, "'Hell' is from 'Gehenna,' and means the place of eternal punishment after death."

Evidently you do not know what this old English word "Hell" means. The *Encyclopedia Americana* says under "Hell": "Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell."

The *Encyclopædia Britannica* gives us the derivation of the word "Hell", saying: "Old English *hel*, a Teutonic word from a root meaning 'to cover,' compare German *Hoelle*, Dutch *hel*."

Webster's *New International Dictionary*, 2d edition, unabridged, corroborates the

above derivation, saying: "Hell [AS.; akin . . . to Anglo-Saxon *helan* to conceal, Latin *celare*, Greek *kalyptein*, Old Irish *celim* I conceal, Sanskrit *śarman* protection. See HALL; compare CELLAR, CLANDESTINE, COL-OR, CONCEAL, HEL, HELE, HELMET, HULL, OCCULT, SUPERCILIOUS.]"

Now every honest person must admit, in the face of this evidence, that the basic meaning of "hell" is to cover or conceal. That is why this same Webster's dictionary shows that "hell" is used as a verb meaning, oh no, not to torment in fire, but to "cover"; as when the Old English dialect spoke of "helling potatoes", not meaning to roast them in fire, but meaning to put them in the ground as a cellar. Hence "Hell" corresponds with "Hades", for "Hades" means "invisible, obscure, dark".

For this reason it is wrong for men to translate the Greek word *Gehenna* as "Hell" and you are wrong in saying that Hell is from *Gehenna*. All authorities agree that Hell represents a covered or concealed place and hence Hell corresponds with the grave, which is the place where we cover or conceal our dead. On the other hand, *Gehenna* means "valley of Hinnom". And if you know anything about the *Gehenna* which lay outside the western and southern walls of Jerusalem in Jesus' day, you know it was not a concealed or covered place but was a very open, uncovered place, a chasm which Jerusalem used as an open dump. There they cast sometimes the corpses (not living bodies) of criminals to be cremated in the fires mixed with sulphur or to be consumed by the maggots; all this picturing that such criminals were unworthy of a resurrection from the dead.

Hence the *New World Translation* could not render *Gehenna* by the word Hell, a covered place, but transferred *Gehenna* bodily into its English text. The Appendix explains what *Gehenna* was in Jesus' day

and shows it Scripturally symbolizes the "second death". This is an eternal punishment, because it is the death from which there is no resurrection. Surely *Gehenna* cannot be a place for the fiery torment of living human souls eternally, for Jesus said: "If ever your hand makes you stumble, cut it off; it is better for you to enter into life maimed than with two hands to go off into *Gehenna*, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is better for you to enter into life crippled than with two feet to be pitched into *Gehenna*." (Mark 9:43-46, NW) Being pitched into the fiery *Gehenna* is the opposite of 'entering into life'. Now what is the opposite of life? Absence of life, death, is it not? *Gehenna* is not the same as the grave (Hades) from which there is a resurrection. So you are absolutely in error in inferring that the *New World Translation* applies *Gehenna* to the grave, "to defy inspiration."

Here is what you said in your 3d paragraph:

When a teaching becomes so outlandishly anti-God, it needs a "new translation" of the Bible. That is, it needs another "Bible." The one God gave us is not adequate to set forth the new religion.

Which Bible do you mean by your expression "the one God gave us"? Certainly when your paper quotes from the *American Standard Revised Version*, you are not using "the one God gave us". Or are you naïve enough to imagine that God really gave us that Version? The Bible God gave us is the one he inspired and which was written in Hebrew, Aramaic and common Greek, which are today practically dead languages. If to produce a "new translation" in modern speech and according to the latest findings on the Bible means to "make a new Bible", "another 'Bible'," then tell us this: Why is it that the American Committee of Revision, which produced the *American Standard*

Version from which your paper mainly quotes, brought forth in 1946 the *Revised Standard Version* of the New Testament and will shortly bring forth also a revised Old Testament? Will you level against their Committee the charge of 'making a new Bible'? Have they 'become so outlandishly anti-God' as to need a new translation that they might set forth a new religion?

For you to charge modern Bible translation in such a manner means for you to indict also all the English translators from the fourteenth-century translator John Wycliffe down till those today. Yes, you indict all Bible translation from the very beginning, and you set yourself in opposition to Jesus' prophetic command: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14); for this could be accomplished only by translating the Bible which God originally gave us.

After five more paragraphs in which you decry the making of "another Bible" or a "new Bible" you conclude with this paragraph:

The "Jehovah's Witnesses" are a flesh-loving people. The doctrine offers them immunity from suffering in Hell, and that is precious in their eyes. But they do not discern that the offer is made them in terms the exact opposite to the language God employs. God tells them that there is such a place as Hell, and it is not Hades or the grave. Their leaders tell them that such a place does not exist. This is plainly anti-God and brands the "Witnesses" as having "the mark of the beast". God says the wicked "shall go away into eternal punishment" (Matt. 25:46); but the "Witnesses" say there is no such place. But in so saying, they are preparing themselves to go there! What, therefore, do they gain by their opposition to God?

Out of your own mouth you condemn yourself. You say, "the offer is made them in terms the exact opposite to the language God employs." How can this be? The *New World Translation* does not use the Old English word "hell", but uses the

very words God gave us in his original Bible, namely, Hades, Gehenna, and Tartarus (2 Peter 2:4, NW). Certainly this is not making another Bible, a Bible different from the one God gave us, but is using the exact language God employs. You are far-fetched, therefore, in branding this as "plainly anti-God" and as having "the mark of the beast". Jehovah's witnesses are not abolishing Gehenna, but are putting it back into the Scriptures where it belongs. Publicly and privately the witnesses teach that there are such places as Hades, Gehenna and Tartarus, and they show the Scriptural distinction between these three places. The Appendix of the *New World Translation* against which you declaim sets forth that Hades means the common grave of mankind whereas Gehenna is the place of "eternal punishment". For Gehenna symbolizes the destruction with which God Almighty will utterly destroy the wicked and which destruction will last forever, for they will never have a resurrection.

This harmonizes with Jesus' own words: "Rather be in fear of him that can destroy both soul and body in Gehenna." (Matthew 10:28, NW) Our fear of Him moves us to turn from the course of living that leads to Gehenna and it prevents us from fearing men, be they worldly leaders, dictators or mobs who set themselves in opposition to God. Our guiding text from the Scriptures is, "We ought to obey God rather than men."—Acts 5:29.

Jesus warned his opposers with the admonition: "By your words you will be vindicated, and by your words you will be condemned." (Matthew 12:37, NW) By your words against Jehovah's witnesses your paper *The Vindicator* stands, not vindicated, but condemned before God and all men of good will.

Sincerely in the vindication of the truth,
WATCH TOWER BIBLE & TRACT SOCIETY

GOD'S SERVANTS ARE

Different

IT IS no secret. From the dawn of man's history, from the time of Adam's son Abel on down through the ages, those who have worshiped and served the true and living God, whose name alone is Jehovah, have been a separate, unusual and distinctive people, different from all others on the face of the earth. Recorded history proves it. Well-known facts today vouch for it. All informed persons admit it.

The man Abel stands at the head of the long list of God's faithful servants. "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous." (Heb. 11:4, NW) Because he was righteous and pure in his worship Abel was martyred. *Martyr* means "witness", hence Abel was the first of Jehovah's witnesses. Enoch, the father of



Methuselah, was unlike others of his generation and he was not afraid to speak out and bear witness concerning Jehovah's judgments against the ungodly sinners that made up the popular crowd of his day.

—Gen. 5:22-24; Heb. 11:5, 6; Jude 14, 15.

Noah was another individual in that pre-Flood world who was conspicuously different from others in that he "walked with God". He not only had outstanding faith in Jehovah; he also backed up his faith with works. Obediently he worked as commanded on what seemed to the scoff-

ers of his day to be nothing more than a fantastic and freakish undertaking by a crazy man. There he was, up on high ground, miles from the sea, building a colossal boat in which to take refuge from something no one until then had ever seen—rain! As Noah built he also preached repentance, urging his fellow creatures to seek God's

favor while there was yet opportunity. Strange thing, only seven others of that entire multitude believed him! But all the laughter and scorn, reproach and ridicule, and no doubt violent persecution from the tyrants and bullies (Nephilim and mighty men, Gen. 6:4, AS) failed to turn Noah aside from the divinely assigned work. We are very grateful, too, that Noah was different from the foolish, simple-minded and ignorant ones of his time, for had he been like them we would not be here today.—Gen. 6:5-22; Matt. 24:37-39; Heb. 11:7; 2 Pet. 2:5.

Like Abel of old, Jehovah's modern-day witnesses, having similar faith, offer God an acceptable sacrifice, 'the fruit of the lips,' even though they are martyred by those pretending to be their brothers. (Heb. 13:15) Like Enoch, these modern witnesses fearlessly warn this impudent generation of Jehovah's fierce anger against it. Jesus said that conditions today would be exactly as they were in Noah's time, but before the accomplished end of this present evil world a similar message of warning would first be proclaimed in all



the inhabited earth as a testimony and witness. It is therefore not sur-

prising to find that Jehovah's witnesses, like Noah, are hard at work preaching and building even though they are laughed at, ridiculed and viciously persecuted by the high and mighty bully rulers of the earth.—Matt. 24:3, 4, 14, 37-39; 2 Pet. 3:3-13.

DIFFERENT TOO FROM PRESENT WORLD

Like the servants of the Most High God before the Flood so also were those thereafter—men and women altogether different from others in faith and integrity and devotion to righteousness. It must have seemed strange to the community-building Chaldeans that men like Abraham and Lot would abandon the security and prosperity afforded by their city Ur, and would go out into a wild and unknown country in obedience to God's command. (Gen. 12:1-5) But they were "awaiting the city [the theocratic government] having real foundations and the builder and creator of which is God". They saw these precious promises "afar off and hailed them and publicly declared that they were strangers and temporary residents in the land". (Heb. 11:8-14, NW) How different was Lot from the sex-maddened, pleasure-crazed Sodomites! That righteous man "was greatly distressed by the indulgence of the law-defying people in loose conduct".—2 Pet. 2:6-8, NW.

In parallel, Jehovah's servants today always strive to be clean, upright and decent people, and are disgusted with the abominable things they see about them in Christendom. They place their confidence and hope in Jehovah's promised kingdom, for they see that the time when its rule will be extended to the earth is much nearer than it was in Abraham's day. So, instead of going along with this pleasure-mad, sexy old world, supporting its schemes and ideas, and working for and building up its tower of Babel, the confusing Unit-

ed Nations structure, these people of God keep themselves separate from the world as "strangers and pilgrims" living on a temporary basis like the Rechabites. Jondab was one of such. (Heb. 11:13; Jer. 35:5-19) They therefore give this world's politics, commerce and organized religion no support.—Isa. 52:11; 2 Cor. 6:14-18; Jas. 4:4; Rev. 18:2-5.

SERVANTS OPPOSED BY STATE

Jeremiah was ordained as Jehovah's prophet and was sent to deliver an unpopular message to a rebellious people. What was he to do? Refuse to speak because some took offense? Go slow, compromise, or quit and join the rest as a "regular fellow"? To do so would have meant his own destruction together with all the others. Jeremiah was God's faithful servant. He had a vital message of warning from God and whosoever heeded it would escape destruction. It was for the people's own good, and it had to be declared even though kings, princes, priests and people in general objected, and that Jeremiah did.—Jer. 1:4-19, AS.

As a consequence, Jeremiah ran into the worst sort of religious intolerance and bigotry and persecution. The clergy and politicians were stung by God's fiery denunciations and so they roused the rabble into mobs that sought to kill God's prophet. He was arrested and haled into court, falsely accused of being a morale-weaker, against the war effort, a seditionist, and hence worthy of death. However, this prophet of the Lord was no seditionist or anarchist, and so even though cast into prison and thrown into the muck of a dungeon, yet he continued to sound the warning. (Jer. 23:1-40; 25:34-36; 26:1-24; 32:2-6, 26-44; 38:1-6) Again and again, in reading this account one is forcibly impressed with the great similarity between the work done by Jeremiah and the treat-

ment he received and work accomplished by Jehovah's witnesses today under similar conditions.

Further reasons why Jehovah's witnesses keep on warning Christendom, though she refuses to heed, are found in the Lord's commandments to Ezekiel, Jeremiah's contemporary, who witnessed to the captives in Babylon. Ezekiel was up against a hard-headed, stiff-necked, stonyhearted bunch of rebels, but the Lord told him if he did not continue to warn them their blood would be upon him. Ezekiel obeyed. So do Jehovah's witnesses.—Ezek. 2:3-7; 3:4-11, 16-21; 33:1-20.

Then there was the case of Daniel. Because he was honest and loyal to his position of trust as prime minister over the vast Medo-Persian empire, Daniel's enemies sought to do away with him through framing mischief by law. When Daniel continued to worship Jehovah in violation of the wicked law, he was seized and falsely charged with sedition, and was tossed in a den as food for the lions. Happily for him, however, that he did worship the only true and living God, for He only is able to deliver His servants out of a lions' den. (Dan. 6:1-28) On another occasion, when Jehovah's faithful servants Shadrach, Meshach and Abednego refused to bow down in salute to Nebuchadnezzar's gilded image in violation of Jehovah's supreme law, they were pitched into a roaring furnace, only to be delivered alive and unharmed by the Lord's angel. Incidentally, those who tossed God's servants into the fire were themselves consumed. (Dan. 3:1-30) Let the superpatriots today who click their heels together and goose-step around, and who try to force God's faithful servants to participate in their banner-waving idolatry, take warning from this!

This same issue again came up during the reign of Ahasuerus when a wicked man by the name of Haman tried to destroy all

those that served and worshiped Jehovah. However, God turned the tables, and Haman's lifeless body dangled from the 75-foot gallows he had built for God's servant Mordecai.—See the book of Esther.

THE MOST NOBLE EXAMPLE

Christ Jesus, the greatest Teacher and Preacher ever to walk this earth, tossed aside the orthodox methods of the scribes and Pharisees and tramped from house to house, village to village, over and over the territory, proclaiming that Jehovah's kingdom is the world's only hope. He cut across conventional lines and traditional customs, practices, theories and taboos of the times. "Never has another man spoken like this." (John 7:46, NW) An open market place, a mountain side or a seashore was just as suitable for him as the temple, provided there were people there to listen. Sometimes he gave instruction in the Scriptures at mealtime in a private home.

Telling the truth was Jesus' business even though it exposed the lies of tradition. He had no part in politics, for his kingdom is not of this world, yet he paid his taxes and urged others to likewise pay back to Caesar what belonged to the state, not forgetting, of course, to give Jehovah God what rightfully is due Him. And for following such a righteous course Jesus was hounded and persecuted and finally killed on a torture stake to satisfy the lustful passions of the clergy whom he denounced as a pack of hypocrites.—John 18:37; Matt. 17:24-27; 22:15-21; 15:1-9; 23:1-39; John 19:6, 15.

In all of this Christ left a brilliant example for Jehovah's Christian witnesses since then to follow, and praise be to God they have done so! And although persecuted for righteousness' sake they endure all things out of love of God and fellow men.

Federal Court of Appeals Rebukes Unfair Board



On October 18, 1950, the United States Court of Appeals at Cincinnati again reversed the convictions of two ministers of Jehovah's witnesses. Twice convicted, Peter Niznik and Raymond Comodor, part-time missionary evangelists (company publishers) in Pennsylvania, were discharged with the judgments against them reversed. Basis of the reversal was the refusal of their Selective Service board to classify them as ministers of religion. The court held that the action of the board was invalid and void, contrary to the regulations, arbitrary and discriminatory.

¶ Upon the second trial the board members had attempted to justify their refusal to grant exemption from training and service. They testified that they had looked through the files and, after having done so, ruled that these registrants should not be given a minister's classification. They did not dispute or question the overwhelming evidence submitted by the registrants as to their background, training and activity in the ministry. The truthfulness of the statements submitted by them orally and in writing was not questioned. But solely upon the grounds that they were Jehovah's witnesses, had not attended an orthodox religious seminary and had not been "regularly" ordained according to orthodox ceremony and ritual, the board ignored the regulations pertaining to ministerial classification in such cases and denied exemption. In setting aside the convictions the court said:

¶ "Although the members of the draft board performed long, laborious, and patriotic duties, nevertheless, their ruling in this regard, that appellants were not entitled to classification as ministers of religion, was based not upon the evidence or information in appellants' files, or upon a belief in the truthfulness of the statements made by appellants, but upon the fact that they were members of Jehovah's witnesses. The regulation pertaining to ministerial classification in this case was plain.

¶ "(a) In Class IV-D shall be placed any registrant who is a regular or duly ordained minister of religion . . . (b) A regular minister of religion is a man who customarily

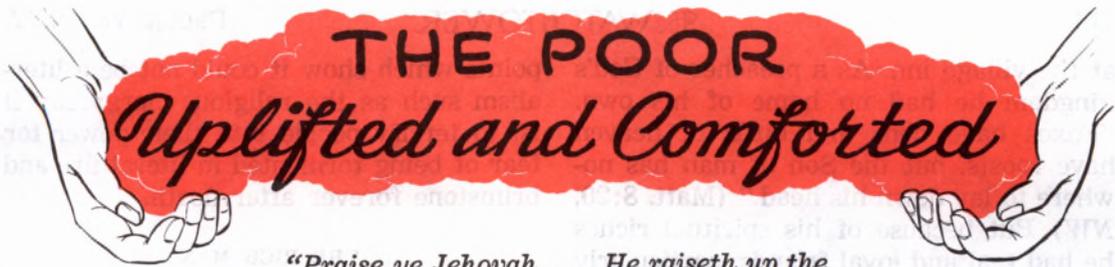
preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister.' Section 622.44 of the Selective Service Regulations.

¶ "Disregard of this provision, and refusal to classify as a minister of religion solely on the ground that appellants were members of a religious sect and that they had not attended a religious seminary and had not been regularly ordained, was arbitrary and contrary to the law and regulations. 'In classifying a registrant there shall be no discrimination for or against him because of his race, creed, or color, or because of his membership or activity in any labor, political, religious, or other organization. Each registrant shall receive equal and fair justice.' Section 623.1(c) of the Selective Service Regulations.

¶ "The classification of the local board, accordingly, was invalid, and its action void. The judgments are, therefore, reversed, the convictions are set aside, and appellants are discharged."

¶ The religious magazine *The Christian Century* recalled the thousands of other cases involving Jehovah's witnesses, which resulted in their being denied classification as ministers and sentenced to long terms in prison. Commending the court for stopping such arbitrary and capricious determinations in these cases, the editors wrote: "This paper has contended since the first of these Witness cases came up, that the designation of ministers is a church and not a state function. We trust Selective Service will accept this ruling by the federal court. The government agency should never have allowed itself to become entangled in an ecclesiastical issue of this sort, and now that the court has opened a way out . . . should hasten to take advantage of the opportunity."

¶ Court and publication agree that whether a person should be recognized as a minister must not be determined according to orthodox standards of the popular religious organizations or prejudice. Both call upon boards to administer fairly the act and regulations.



THE POOR

Uplifted and Comforted

JEHOVAH God is the One to whom all the poor of the earth should look in

this day of world distress. He does not despise their abject condition. His ears are not closed to their sighs and groans, but he takes note of their need and holds forth the true relief to them right now. Abraham Lincoln, a man who rose from poverty to the presidency of the United States of America, once said: "God must love the poor, because he made so many of them." But God is not the one who made man poor and who made the few rich and the many poor. It is not he who has created class distinctions between rich and poor. He has not willed for the many to be poverty-stricken so long that now, finally, the poor in their masses are rising up under communistic leaders to overthrow the rich capitalists and to equalize all people socially and economically under communist dictators. God's adversary, Satan the Devil, is the one who has done this. It is this wicked one who now proposes false political and economic systems of relief for the oppressed masses so as to turn them away from the only effective means of relief, that provided by Jehovah God. The applying of these human emergency measures to improve the conditions of the poor and to help the backward areas of the world will result only in increasing the burdens of the people,

"Praise ye Jehovah. . . . He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes, even with the princes of his people."—Ps. 113:1, 7, 8, AS.

impoverishing them and oppressing them more. But God Almighty has always

come to the rescue of the poor of his people. Now he will completely vindicate their cause and usher them into riches surpassing even those which the first man and woman had at mankind's start in Eden. The means God uses is his kingdom in the hands of his Son Jesus Christ.

² The people's poverty is not only with regard to material riches. It is principally with regard to the spiritual riches. The clergy of the orthodox Christian and Jewish religious systems are now obliged to admit they have left the people in spiritual poverty. They have been partial to the worldly rich and winked at and kept silent at their oppression of the poor, and all the while they have put on an appearance of great righteousness. Spiritual riches, however, would have lightened the lot of the people amid the injustice and hardships of this world. Such riches would have prevented their violent, radical uprising against the constituted world arrangement today. A person does not need selfish material riches in order to be really wealthy, happy and contented.

³ Jesus Christ on earth as a man was among the poorest of the poor measured by earthly goods. He was laid in no fine cradle at birth, but in an animal's manger, because there was no room for visitors

1. To whom must earth's poor now look, and why to him?

2. In what principally have the people been kept poor, and how?

3. Who was poorest, yet happiest on earth, and why?

at the village inn. As a preacher of God's kingdom he had no home of his own. "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matt. 8:20, NW) But because of his spiritual riches he had real and loyal friends, particularly his Father in heaven and the people of good will on earth. He had a joy no creature could remove. He was the happiest person on earth, so that he could well describe true states of happiness in his sermon on the mount, beginning with "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them". (Matt. 5:3, NW) By getting acquainted with him all poor people can now be made spiritually rich and can enjoy hope of early being made possessors of all other riches in the equitable new world under his kingdom.

⁴ Back there Jesus knew that Satan's world was to last without God's interference till the "appointed times of the nations" ended in 1914. So he endeavored to make those people who were conscious of their spiritual need rich spiritually with the message of God's kingdom and with the increasing understanding of His recorded Word. He showed that the time had come for God to turn the tables on those who were rich in worldly goods, political power and religious control and influence, and to lift up those who felt their spiritual need. He illustrated this in a parable which he gave, the parable of the rich man and Lazarus. "Parable," we say, because if we interpreted this description of the affairs of the rich man and Lazarus literally, it would reduce Jesus' interesting word picture to an absurdity. Because of its clear meaning to us now we shall take up a consideration of this comforting parable. As we go along we shall note the

points which show it could not be a literalism such as the religious clergy say it is, to terrify people into their power for fear of being tormented in literal fire and brimstone forever after death.

THE RICH MAN

⁵ When Jesus gave this parable, members of the strict religious sect of the Pharisees were listening, and it was doubtless for a warning to them. "Now the Pharisees, who were money-lovers, were listening to all these things, and they began to sneer at him." So after some fitting remarks Jesus said: "To continue: A certain man was rich, and he used to clothe himself with purple and linen, enjoying himself from day to day with magnificence." (Luke 16:14, 19, NW) "Di'ves" was not his name, but the Latin Vulgate Version of the Bible uses that word respecting him because it is the Latin word meaning "rich man". So the rich man they generally call "Di'ves", and we may do so. But now the question is, Who is this rich man?

⁶ Jesus did not dignify the rich man with a given name, but merely described him in order to describe the class of persons he represents. In keeping with his riches he clothed himself with purple and linen, and daily enjoyed himself with magnificence, including a bountifully spread table. Since Jesus uttered his words directly to the Jews, the rich man pictures first a class among them with privileges and advantages like those described. In the final application of the parable in our own day, he pictures a similar class now, the counterpart of that in Jesus' day. Jesus was talking partly for the benefit of the Pharisees, who were listening in, and they were money-lovers. So the facts and the Scriptures bear out that the rich man

4. What reversal of matters did he show it was time for, and how did he illustrate it?

5, 6. (a) For a warning to whom did Jesus give the parable, and why? (b) Whom does the rich man picture in general?

stands for a class of religious leaders who are rich in spiritual privileges and opportunities and who conduct themselves as the rich man did.

⁷ Clothing is a symbol of position, rank, material means, and identity. Purple was a color of royalty. When the Roman soldiers mocked Jesus' royal claims and lineage, they "arrayed him with a purple outer garment" and said to him: "Good day, you king of the Jews!" (John 19:2-5, NW; Mark 15:16-20) The leaders claimed to be in line for God's kingdom, remembering God's words to them through Moses at Mount Sinai: "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." (Ex. 19:5, 6) Jesus even referred to them as the "children of the kingdom" and disclosed to us who they were, saying: "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in." Because of this course of action Jesus said: "The kingdom of God will be taken from you and be given to a nation producing its fruits"; and the chief priests and the Pharisees took note that he was speaking about them. (Matt. 8:12; 23:13; 21:43, 45, NW) So here already we have the rich man identified as representing the hypocritical Pharisees, scribes, and chief priests, which included the Sadducees; and these constituted the Jewish clergy or religious leaders.

⁸ The rich man clothed himself not alone with purple, but also with linen. This is significant, for in Scripture linen pictures

7. What did the rich man's clothing himself with purple represent?

8. What did clothing himself with linen represent?

righteousness: "the fine linen stands for the righteous acts of the holy ones." (Rev. 19:8, NW) If there was one class on earth that laid claim to righteousness, self-made righteousness, it was these Jewish religionists. Why, when the Pharisees were sneering at Jesus, he said to them just before he told about the rich man and Lazarus: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." (Luke 16:15, NW) Thus he told them they figuratively clothed their exterior with linen. But it was to cover over a disgusting interior. He later pointed this out in these words: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matt. 23:27, 28, NW) For this reason he gave the parable of the Pharisee and the despised tax collector, because the Pharisaical crowd "trusted in themselves that they were righteous and . . . considered the rest as nothing". (Luke 18:9-14, NW) But the tax collector went home really more righteous than the Pharisee.

⁹ Showing off in their fine linen, they paraded their righteousness publicly in order to be visible to men, sounding a trumpet before them when they made their distribution of charity so as to call attention to themselves and win applause. (Matt. 6:1, 2) The apostle Paul was once a zealous member of that strict sect of the Pharisees and considered himself blameless as far as righteousness by means of the Mosaic law is concerned. But he abandoned that false course of self-righteous-

9. Why did their righteousness not have a proper basis?

ness, that he might gain real righteousness: "not my own righteousness which results from law, but that which is through faith in Christ, the righteousness which issues from God on the basis of faith." (Phil. 3:4-6, 9, NW) As a Christian he deplored the course of the Israelites under the leadership of their clergy and said: "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. . . . For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness." (Rom. 9:31, 32; 10:2-4, NW) So the linen with which the "rich man" class clothed themselves was not the kind that God gives through Christ. It was self-righteousness, and Jesus courageously exposed it as such.

PERSONS WITH A PEDIGREE

¹⁰ One thing that strengthened the "rich man" class in their self-assurance and haughtiness was something the parable later shows, namely, that they were the natural descendants of Abraham. To Abraham Jehovah God upon his own oath had given the promise: "By myself have I sworn, saith Jehovah, . . . I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:16-18, AS) Hence they said to Jesus: "We are Abraham's offspring and never have we been slaves to anybody."

10, 11. (a) What descent strengthened their self-assurance? (b) But what did they not appreciate about the uncertainty of their position?

¹¹ Jesus replied: "I know you are Abraham's offspring; but you are seeking to kill me, because my word makes no progress among you." He said that, if they were Abraham's children, then they ought to do the works of Abraham. But even before Jesus, John the Baptist warned them against depending too much upon natural descent from the faithful friend of God. When he caught sight of many of the Pharisees and Sadducees coming to the baptism he said to them: "You offspring of vipers, . . . do not presume to say to yourselves, 'As a father we have Abraham.' For I say to you that God is able to raise up children to Abraham from these stones." (John 8:33, 37, 39 and Matt. 3:7-9, NW) They were of the stock of Abraham naturally, like the natural branches in a cultivated olive tree. But they did not appreciate that they could be broken off from that stock because of not believing in the Son of God, the principal Seed of Abraham, Jesus Christ. Besides that, branches from a wild olive tree could be miraculously grafted into the places vacated by them. Another thing: Abraham had two natural sons, Ishmael and Isaac; and they could be cast away as Ishmael was, leaving Isaac the full heir, because he was miraculously born in fulfillment of God's promise to Abraham.—Rom. 11:1, 17-24; Gal. 4:29, 30.

¹² Being so highly favored naturally because of their descent from the faithful forefathers, Abraham, Isaac, and Jacob, they enjoyed themselves from day to day amid magnificence. The "rich man" class could feast at a sumptuous table, because, Jesus' parable notifies us, they had rich spiritual provisions, "Moses and the Prophets." Moses represented the Law and the first five books of the Bible which he wrote, whereas the Prophets included the

12. Because of what possession could they feast sumptuously?

writings of the early and later prophets; and linked with these were the Psalms or collection of Bible books headed by the Psalms. All together, these comprised the Hebrew Scriptures, and it was from these that Jesus continually quoted to prove he was the Messiah or Christ, the promised Seed of Abraham. "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." He said: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled."—Luke 24:27, 44, NW.

¹³ Consequently, with this God-given treasure the circumcised Israelites had an advantage over all the Gentile nations. Paul asks: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God." (Rom. 3:1, 2, NW) Standing before the Jewish San'he-drin presided over by the high priest, the Christian martyr Stephen said to them: "This is the Moses that . . . came to be among the congregation in the wilderness with the angel that spoke to him on Mount Sinai and with our forefathers, and he received living sacred pronouncements to give you." (Acts 7:37, 38, NW) The apostle Paul spoke of them as "my brothers, my relatives according to the flesh, who, as such, are Israelites, to whom belong the adoption as sons and the glory and the covenants and the giving of the Law and the sacred service and the promises; to whom the forefathers belong and from whom Christ sprang according to the flesh". (Rom. 9:3-5, NW) Jehovah God indeed set an exclusive feast before his chosen people, and hence the psalmist said: "He showeth his word unto Jacob, his statutes and his ordinances unto Is-

rael. He hath not dealt so with any nation; and as for his ordinances, they have not known them. Praise ye Jehovah."—Ps. 147:19, 20, AS.

¹⁴ This privilege of feasting was specially true of the religious leaders in Israel, the "rich man" class back there. They had the "key of knowledge" therefore, and it was their privilege to teach the common people. But though they feasted at the rich man's table, reclining in magnificence and assuming to be Abraham's promised seed, yet they did not recline in the "bosom of Abraham" and obtain his chief favor. Jesus disclosed the reason when he said to his religious opposers: "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52, NW) Certainly the "rich man" represents a selfish lot of religionists both back there and today. Though furnished with such a sumptuous table of spiritual food, they let very little drop from it or be thrown away from it for the poor people to enjoy.

THE POOR BEGGAR LAZARUS

¹⁵ Jesus now shifts our view from inside the rich man's palace to outside his gate, with the words: "But a certain beggar named Lazarus used to be put at his gate, full of ulcers and desiring to be filled with the things dropping from the table of the rich man. Yes, too, the dogs would come and lick his ulcers." (Luke 16:20, 21, NW) The beggar Lazarus had a right to be at the rich man's gate, for God's law specifically taught the well-to-do to be open-handed toward the poor. If the "rich man" class had conducted themselves unselfishly according to God's law, with love for their neighbor as for themselves, there would have been no poor in the land. But now

13. Over whom, then, did they have the advantage? How was this testified to?

14. Who especially in Israel feasted? Were they in Abraham's bosom?

15. Who was laid at the rich man's gate, and why?

that there actually were poor in the land because of the self-seeking world organization, the rich man was under orders by the Law and also under warning by the Prophets to consider the poor and to give some relief to them.—Deut. 15:4, 7, 9, 11; Ps. 41:1, 2.

¹⁶ Just as the selfish rich man represented a class of persons, so the beggar or poor man represented a class back in Jesus' day as well as now. By discerning the class in Jesus' day we can identify the class that is the modern counterpart now. From 1881 till the end of 1939 it was taught that the rich man represented the Jewish nation as a whole and that the beggar pictured the Gentiles or all the nations aside from Israel.* But Jesus gives the beggar the name Lazarus, which was a Jewish name indicating him to be a Jew, not a Gentile. It is a Greek form of the name "Eleazar", which means "God is helper". The facts show that this "beggar" class began with Jews, but it was enlarged to include Gentiles, so that today it is mostly Gentile. Lazarus was of the same Jewish community with the rich man. There was no wall of partition between them because of race or natural extraction. The difference between them was because of the superiority and privileges which the religious clergy had selfishly assumed to themselves.

¹⁷ The beggar Lazarus therefore pictures the poor people, of the Jews then and of Christendom now. The religious clergy and leaders deny them proper spiritual nourishment and privileges and attention, to which they have a right according to God's will and commands. In Jesus' day the "rich man" class included the Phari-

* See "Lazarus Comforted", in *The Watchtower* of Dec. 15, 1939; also "Poor Man Comforted", in the booklet *Refugees*, published in 1940.

16. Does Lazarus name a literal person? What does the name indicate?

17. Whom does Lazarus picture, and why as a beggar?

sees, and these treated the common people with supreme contempt. History tells us they called them *'am ha-arets* or *people of the earth* as being beneath their feet and notice. Worthy of a resurrection to eternal life? Not such people! Men who became disciples of the Jewish rabbis or teachers were thought to be in a much better position for this. When they paid the rabbis well, they bought the favorable opinion of such teachers. How fittingly Luke's account says that the Pharisees were listening in on Jesus' parable and that they were money-lovers and sneered at Jesus of Nazareth, from which obscure town it was thought no good thing could come! They "trusted in themselves that they were righteous and . . . considered the rest as nothing".—John 1:46; Luke 18:9-11, NW.

¹⁸ By such religious leaders, clothed in their linen of self-righteousness, the poor unlearned people were looked down on as spiritually diseased, just like Lazarus covered with ulcers. They viewed the poor just as Job's three self-righteous friends viewed him when the Devil, Satan, had stricken him with boils from head to foot in order to make it appear that God's hand was against Job. Contemptuously the chief priests and Pharisees said concerning the people who believed in Jesus: "This crowd that does not know the law are accursed people."—Job 2:1-13; John 7:49, NW.

¹⁹ So they classed such people as under God's curse and fit to associate intimately only with dogs, which could eat the flesh of animals torn by beasts in the field and to which no holy things were to be cast. Let them prowl around the city like hungry scavenger dogs at nightfall, howling if they find nothing to eat. The uncircumcised Gentiles were classed as dogs, and let these lick the ulcers of the poor and

18, 19. Why was he pictured as full of ulcers, a companion of dogs?

give them some soothing relief. (Ex. 22:31; Matt. 7:6; 15:26, 27; Ps. 59:6, 14, 15; Mark 7:27, 28) Being spiritually neglected by the lofty leaders who held them in disdain, they would naturally become ulcerous and sick spiritually. It was to such neglected and diseased ones that Jesus came to minister God's healing Word. When the Pharisees complained to his disciples, "Why is it that your teacher eats with tax collectors and sinners?" Jesus said: "Persons in health do not need a physician, but the ailing do. Go, then, and learn what this means, 'I want mercy, and not sacrifice.' Accordingly, I came to call, not righteous people, but sinners."—Matt. 9:11-13, NW; Mark 2:16, 17.

²⁰ The beggar Lazarus was put at the rich man's gate, for he wanted to be filled with the things that dropped from the rich man's table. Whatever was thrown away from that sumptuous table would never be missed by the rich man. It could be turned over to the beggar without a fanfare of trumpets to call public notice to his charitableness to the poor. Some of the community put Lazarus at his gate. Like Lazarus, they thought the religious clergy to be the ones from whom alone spiritual nourishment could come from God, and so they directed the Lazarus class of poor unlearned people to look to the religious

leaders and teachers for all spiritual supplies.

²¹ The Lazarus class hunger and thirst for righteousness, conscious of their spiritual need and desiring spiritual food to put them in a healthy state of heart and mind and to strengthen them to serve God aright. They want more than the empty, futile philosophies of men; but this is what the "rich man" class gives them. It gives them the precepts of men and the traditions of religious elders which overstep God's commands and make his Word of no force. Seeking ease for themselves, they bind and put heavy burdens upon the shoulders of mankind. Not wanting themselves to go into the kingdom of heaven through Jesus Christ, they try to prevent the Lazarus class from going in. Consequently only morsels of real spiritual food have they let drop for the health and strength of the Lazarus class. Only a little comfort have these received from God's Word and arrangements, while the self-righteous "rich man" class apply all the main blessings to themselves. (Col. 2:8; Matt. 15:1-9; 23:4, 13, NW) Small wonder that Jesus publicly castigated the religious "rich man" class and called them "hypocrites, fools, blind guides, serpents, offspring of vipers"! How noble that he took up the cause of the poor and uplifted and comforted them!

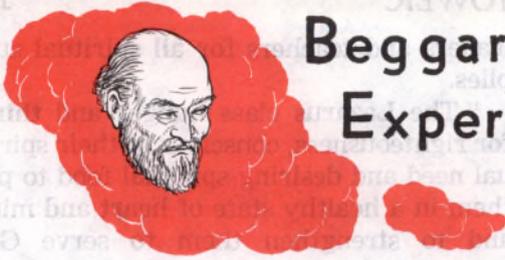
20. Who put the beggar at the rich man's gate, and why there?

21. With what did the Lazarus class want to be fed, but what did they get?



Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin.

For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.—1 Tim. 6:9, 10, NW.



Beggar and Rich Man Experience a Change



IN HIS sermon on the mount Jesus said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those hungering and thirsting for righteousness, since they will be filled." In contrast with these words pronouncing such kind of persons happy he said: "But woe to you rich persons, because you are having your consolation in full. Woe to you who are filled up now, because you will go hungry. Woe, you who are laughing now, because you will mourn and weep." (Matt. 5:3, 6 and Luke 6:24, 25, *NW*) Jesus illustrated these changes for poor and rich in his parable of the beggar Lazarus and the rich man. He pictured the changes as coming by death.

² Jesus said: "Now in course of time the beggar died and he was carried off by the angels to the bosom position of Abraham. Also the rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him." (Luke 16:22, 23, *NW*) The *New World Translation*, in its footnote, says of this "bosom position" that one occupying this position is "as when reclining in front of another on the same couch at a meal". It denotes a position of favor with Abraham. Death ended the beggar condition for Lazarus and put him in a favored place. The question now is, When did he

die, and in what sense? There are facts to give answer.

³ The Lazarus class died when the Kingdom news began to be told to the poor ones whom the religious clergy despised and neglected. They were sinners needing repentance, the harlots, the publicans, the circumcised Samaritans, and finally the uncircumcised Gentiles; and these accepted the news and became followers of the Messiah, Christ the King. This began in the days of John the Baptist, for he came preaching in the wilderness: "Repent, for the kingdom of the heavens has drawn near. I, on the one hand, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose sandals I am not fit to take off. That one will baptize you people with holy spirit and with fire." (Matt. 3:1, 2, 11, *NW*) About six months after John began Jesus was baptized by him and was anointed with God's spirit to be the Christ. After forty days of temptation in the wilderness he came back to John and began gathering his disciples. Particularly after John's arrest in the following year Jesus retired to Galilee and began preaching like him: "Repent, for the kingdom of the heavens has drawn near." En route to Galilee he even preached to the despised Samaritans.—Matt. 4:17, *NW*; John 4:1-42.

⁴ While in the synagogue of his hometown of Nazareth he read to the congregation his preaching commission from the prophet Isaiah: "Jehovah's spirit is upon

1. In his sermon what changes did Jesus indicate for poor and rich?

2. At death what happened to Lazarus and the rich man? What did Lazarus' new position indicate?

3, 4. When and as a result of what did the Lazarus class die?

me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." With that he added: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21, NW) Some time later John the Baptist in prison sent to him for some verification that he was really the One that was to come. Jesus told John's messengers: "Go your way and report to John what you are hearing and seeing: The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them." (Matt. 11:2-5, NW) Ah, yes, the Lazarus class were having the good news preached to them, and that led to their death as a beggar class, spiritually diseased and hungry. No longer were they going to the "rich man's" gate for food, but were flocking to Jesus the Messiah. Those conscious of their spiritual need and hungering and thirsting for what was right were being filled and comforted.

⁵ After John's messengers left Jesus said: "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it. For all, the Prophets and the Law, prophesied until John." (Matt. 11:12, 13, NW) Jesus said something very similar just before he gave his parable of Lazarus and the rich man. After exposing the self-righteousness of the money-loving Pharisees who were listening in, Jesus said: "The Law and the Prophets were until John. From then on the kingdom of God is being declared as good news, and every kind of person is pressing forward toward it."

5. So to what were the Lazarus class now pressing forward? And ahead of whom were they entering in, and why?

(Luke 16:16, NW) Or, to quote Moffatt's translation: "And anyone presses in." Every kind of person, or, anyone? Yes; the lowly Lazarus class, which once begged from the "rich man", was pressing forward toward the kingdom and seizing it. In view of this fact Jesus finally told the chief priests and the religious elders: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. For John came to you in the path of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him." (Matt. 21:23, 31, 32, NW) So the Lazarus class died to those religious leaders and were conducted to the right source for food, comfort and relief.

DEAD TOWARD THE LAW, BUT NOT BURIED

⁶ Now God's kingdom was being preached and anyone or every kind of person was pressing toward it to enter it, especially after the apostle Peter was authorized to use the "keys of the kingdom". Even the Lazarus class was pressing toward it. So it was time for the law of Moses to be fulfilled down to the last particle of a letter. Hence Jesus went on to say: "Indeed, it is easier for heaven and earth to pass away than for one particle of a letter of the Law to go unfulfilled. Everyone [Anyone, *Mo*] that divorces his wife and marries another commits adultery, and he that marries a woman divorced from a husband commits adultery." (Luke 16:17, 18, NW) As a son of a Jewess, Jesus came to be under the law of Moses. But he as a perfect Jew did not come to destroy that Law from God; he came to fulfill it. He had to prove himself to be the Seed of Abraham which was first foretold in

6, 7. So what divine provision was now due to be minutely fulfilled? By whom and how?

Moses' writings. As such Seed he must be sacrificed on God's altar, in the same way that Abraham's beloved son Isaac was offered on the altar at God's command, this resulting in God's oath-bound promise, "In thy seed shall all the nations of the earth be blessed."—Gen. 22:1-18.

⁷ As prescribed in Moses' law, Jesus must fulfill it by being offered up as the real passover lamb, "the Lamb of God that takes away the sin of the world." Yes, he must be offered in sacrifice like those animals slain at Mount Sinai, whose blood Moses as mediator sprinkled on the book of the Law and the people in order to validate the Law covenant between God and Israel. But Jesus' blood validates a new covenant between God and spiritual Israel, by which God really forgives sins beyond remembrance. To fulfill the many prophetic pictures in the Law, Jesus also had to be offered like the bullock and Jehovah's goat on the day of atonement, the blood of which sacrifices was taken by the high priest into the Most Holy and sprinkled before the divine mercy seat. Only Jesus had to rise from the dead and ascend as High Priest into heaven itself and appear in God's most holy presence to offer there the blood or value of his sacrificed human life for believers on earth. By these means his followers on earth could gain true righteousness from God. In fulfilling these and other features of the Mosaic law Jesus fulfilled the purpose of it. So it was taken out of the way and was nailed to the torture stake on which he died.—Ex. 12:1-13; John 1:29; Ex. 24:3-8; Lev. 16:1-19; Heb. 9:11-28; 13:10-13; Rom. 10:4; Col. 2:14.

⁸ Because the Law of Moses was then being fulfilled and removed from his believers, Jesus declared that the divorce provision in the Law whereby a man could have more than one living wife did not ap-

ply after this to his followers. (Deut. 24:1-4) The Law covenant through Moses was passing out and the new covenant through the Greater Mediator, Jesus Christ, was superseding it. Under it if a Christian got a divorce from a marriage mate on any grounds other than sexual unfaithfulness, then if either of these remarried that one would be guilty of adultery. The Christian standard of marriage under the new covenant would be that established by God in the garden of Eden with Adam and Eve. The man had but one living wife given him for the purpose of raising children to fill the earth and subdue it to a paradise state. (Matt. 19:3-9; Gen. 1:28; 2:21-24) God provided no divorce for the perfect pair. Likewise a married Christian must be the mate of only one living partner and should be faithful to that one. This statement of Jesus on the marriage situation must have irritated the Pharisees who followed Talmudic teachings on marriage and who were listening in.

⁹ Showing how the Jewish members of the Lazarus class had died to their former beggarly condition under the Law covenant, the apostle Paul addresses some of them: "Can it be that you do not know, brothers, (for I am speaking to those who know law,) that the Law is master over a man as long as he lives? For instance, a married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband. So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's. So, my brothers, you also were made dead to the Law through the body of the Christ, that you might become another's, the one's who was

8. What did Jesus there say regarding divorce, and why so?

9. How did Paul say the Lazarus class were discharged from the Mosaic law, and for what purpose?

raised up from the dead, that we should bear fruit to God. For when we were in accord with the flesh, the sinful passions that were excited by the Law were at work in our members that we should bring forth fruit to death. But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves in a new sense by the spirit, and not in the old sense by the written code."—Rom. 7:1-6, NW.

¹⁰ Thus the Lazarus class had died to the Mosaic law and was no longer subject to the "rich man" class or dependent upon that Jewish clergy class for anything. They had "died together with Christ toward the elementary things of the world" which the "rich man" class taught. Their life was now "hidden with the Christ in union with God". They no longer begged from the "rich man". No, they followed Jesus' command, "Watch out for the yeast of the Pharisees, which is hypocrisy," and avoided them.—Col. 2:20; 3:3 and Luke 12:1, NW.

¹¹ But did you notice one interesting point? What? That, though Lazarus died, the parable does not say the beggar was buried and put in Hades, as was the case with the rich man. In place of being buried and going to Hades, the beggar was "carried off by the angels to the bosom position of Abraham". Thus the Lazarus class is not pictured as a dead class, "dead in your trespasses and sins," but as very much alive, "alive toward God." (Eph. 2:1; Gal. 2:19, NW) All these features about Jesus' story here prove that it does not tell of a literal Jewish "rich man" and of a literal beggar in Israel named Lazarus. Why should a literal Jew named Lazarus be carried at his death to Abraham's bosom just because he was a beggar covered with

ulcers and licked by dogs? Furthermore, the literal Abraham had been buried eighteen centuries before this and his bosom had moldered in the grave, in the cave of Machpelah, near Hebron. He was not reclining at a feast and able to entertain Lazarus. (Gen. 25:8-10) Abraham's son Isaac was buried with him at his death. (Gen. 35:27-29) Abraham's grandson, sur-named Israel, was also buried with him at death. (Gen. 49:29 to 50:13) When speaking of his death, Jacob said: "I will go down to Sheol [into hell, *Dy*] to my son mourning." (Gen. 37:35; 42:38, AS) Since Jacob was gathered to his people at death and was buried with his fathers, and thus went to Sheol or hell, Abraham must also be in Sheol or hell, that is, in the common grave of mankind, or Hades.

¹² The religious clergy of Christendom teach that Abraham is in the hell taught in their creeds. That hell is in two parts, in the center of the earth: one part is called paradise or limbo, where the souls of those faithful ones went who died before Christ's sacrifice; the other part is called Gehenna, with literal flames of torment, where the rich man is. Hence to be in Abraham's bosom means to be in an underground paradise. If that is true and if that is where a literal beggar named Lazarus went at death, how is it that angels carried him there? Do angels carry dead beggars to the center of the earth to Abraham's bosom? Who, then, carried the rich man to the flames of torment—demons? The Scriptures say Jesus went to hell, but got out again by God's resurrection power. (Ps. 16:10; Acts 2:27, 31, 32) The Revelation or Apocalypse tells us: "And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:14) So Jesus got out of hell in time, so as not to land with it into the

10. So upon whom were the Lazarus class no longer dependent for food? Why?

11. Where does Jesus' story locate Lazarus after death? Why does this prove it a parable?

12. Where do religionists say Abraham then was? What questions does this raise about transportation to hell?

lake of fire. If, now, hell is at the center of the earth, as religionists claim, then what becomes of the earth when hell is cast into the lake of fire?

¹³ Now look here, says someone, paradise or Abraham's bosom has been transferred from hell to heaven since Jesus' death, resurrection and ascension to heaven! But how can that be? On the day of Pentecost, ten days AFTER Jesus' ascension, the inspired apostle Peter said: "David did not ascend to the heavens." So neither did Abraham nor anybody in his bosom. (Acts 2:1, 29, 34, NW) Moreover, Jesus told his parable of the rich man and Lazarus some weeks at least before dying on the torture stake at Calvary. So Jesus had not yet ascended to heaven and paradise could not yet have been transferred from hell to heaven at the time he spoke. And yet Jesus said angels carried the dead Lazarus to Abraham's bosom.

¹⁴ So from all the absurdities into which the religionist falls by arguing that Jesus' story is literal, it is apparent that he spoke a parable. And this will show up more and more as we look at further absurdities and contradictions in a literal interpretation. It follows, therefore, that the Abraham to whose bosom angels carried Lazarus is symbolic, just as Lazarus and the rich man are. This symbolic Abraham is not in hell. Why not? Because Abraham in the parable represents Jehovah God himself. When faithful Abraham, "the friend of God," offered up his only son Isaac on Mount Moriah, he was a prophetic picture of Jehovah God offering up his only-begotten Son Jesus Christ. The apostle Paul wrote his fellow Christians to say: "Those who adhere to faith are the ones who are sons of Abraham. . . . You are all, in fact, sons of God through your

faith in Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." This proves that Abraham pictured Jehovah God, who is the real One in whom all the families of the earth will be blessed. In further proof, the apostle tells the Lazarus class: "Now we, brothers, are children belonging to the promise the same as Isaac was"; and Isaac was the son of Abraham.—Gal. 3:7, 8, 26, 29; 4:28, NW.

IN THE FAVOR OF THE THEOCRACY

¹⁵ To lie in the bosom of someone at a banquet meant to occupy a place of loving favor with that one. For example, concerning Jesus we read: "No man has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him." (John 1:18, NW) The apostle John occupied such a favored place at the last pass-over, for we read: "There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. So the latter leaned back upon the breast of Jesus and said to him: 'Master, who is it?'" (John 13:23, 25, NW) To be carried by angels into Abraham's bosom means, therefore, to be transferred from the despised beggarly condition of Lazarus at the rich man's gate into the loving favor of the Greater Abraham, Jehovah God. It means to be adopted by him as a son of God to be associated with the promised Seed of Abraham, Jesus Christ. It means to have close fellowship with Jehovah and his Son and to feast with them at the "table of Jehovah". As it is written: "This partnership of ours is with the Father and with his Son Jesus Christ. . . . if we are walking in the light as he himself is in the light, we do have partnership with one an-

13. Why does it not do to say Abraham's bosom was transferred from hell to heaven?

14. Why, then, is the Abraham of the parable not in any hell?

15. What, then, does being carried to Abraham's bosom mean? Why was the beggar's name appropriate?

other and the blood of Jesus his Son cleanses us from all sin." (1 Cor. 10:21 and 1 John 1:3, 7, NW) How fitting, then, the beggar's name Lazarus! It means "God is helper".

¹⁶ We see, then, that, to begin with, the beggar Lazarus pictured the remnant of natural Jews who exercised faith in God, accepting the message of his servant John the Baptist and of his Son Jesus Christ. Remember how Jesus said of the despised chief tax collector Zacchaeus after his conversion: "This day salvation has come to this house, because he also is a son of Abraham. For the Son of man came to seek and to save what was lost." (Luke 19:9, 10, NW) John and Jesus were as angels, or messengers, to conduct the Jewish remnant into this position of Abrahamic favor. Mark 1:2 says respecting John: "Here I am, sending forth my messenger [or, angel] before you, to prepare your way." (NW; margin) Jesus confirmed the application of that prophecy to John, at Matthew 11:10, 11. And referring to Jesus Christ himself, the prophecy at Malachi 3:1 said: "And the Lord whom ye seek will suddenly come to his temple, and the Angel of the covenant, whom ye delight in: behold, he cometh, saith Jehovah of hosts."—*Da; Dy*.

¹⁷ But Jesus started off the preaching to the Samaritans, too, and he foretold the extension of the Kingdom gospel to the Samaritans and finally to the Gentiles. (Acts 1:8) So the Lazarus class came to include the believing Samaritans and the believing Gentiles, beginning with the Italian centurion Cornelius. Thus these also were transferred from a poor beggarly state in this world into the bosom of divine favor. So we read: "Now the Scrip-

ture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.' Consequently, those who adhere to faith are being blessed together with faithful Abraham."—Gal. 3:8, 9, NW.

¹⁸ In the second year of Jesus' public ministry a Gentile centurion or army officer, whether Cornelius or not, we do not know, manifested unusual faith in Jesus' healing power. This was a sample of what faith was to be found among the despised Gentile "dogs", as the self-righteous Jews called them; and so Jesus predicted a conducting of these poor, sin-diseased, hungry people of the Gentile nations into the "bosom position of Abraham". In his amazement Jesus said: "I tell you the truth, With no one in Israel have I found so great a faith. But I tell you that many from eastern parts and western will come and recline at the table with Abraham and Isaac and Jacob in the kingdom of the heavens; whereas the sons of the kingdom will be thrown into the darkness outside."—Matt. 8:5-12, NW.

¹⁹ This was not saying that Abraham, Isaac and Jacob of old were then reclining at a table in the kingdom of the heavens; for these three men were not prophets greater than John the Baptist, and Jesus said, "A person that is a lesser one in the kingdom of the heavens is greater than him." (Matt. 11:11, NW) In Jesus' words Abraham represents the Greater One in whom all families of the earth will be blessed, Jehovah God the Great Father. Therefore Isaac, Abraham's only son by his wife Sarah, represents God's only-

18. What did Jesus say after the expression of a centurion's faith?

19-21. (a) Here, whom does Abraham picture, whom Isaac, and whom Jacob, and why? (b) So whom do the three together picture?

16. Whom did the angels that carried him there picture? Why?

17. Whom did the Lazarus class come to include? How?

begotten Son Jesus Christ, whom God anointed to be King of kings.

²⁰ Jacob received life from Abraham through Isaac and so was Abraham's grandson. Likewise, the Christian congregation receives life from God through Jesus Christ. "The Christ also loved the congregation and delivered up himself for it." "The Christ also is head of the congregation, he being a savior of this body." (Eph. 5:23, 25, NW) "That one surrendered his soul for us." (1 John 3:16, NW) At the time when God declares the members of the congregation righteous the perfect human life that Jesus surrendered is counted to them. To that extent Jesus becomes father to them, just as Isaac was father to Jacob, and just as much as Jesus will become the "Everlasting Father" to believing obedient mankind in the new world. (Isa. 9:6) But that human life imputed to his congregation is sacrificed in imitation of Jesus Christ and for the vindication of God's supremacy and name. So Jehovah God the Greater Abraham begets them by his life-giving spirit. They become his spiritual sons, adopted members of the Seed of Abraham, members of Christ's body. Hence in this trio of Abraham, Isaac and Jacob in the kingdom the Christian congregation is well pictured by the last one, Jacob, and it is made up of joint heirs with Jesus Christ in the Kingdom. It has a Jewish remnant or nucleus to begin with and the Gentile believers are added later.

²¹ In that way Abraham, Isaac and Jacob stand for God's kingdom arrangement, The Theocracy.

²² Hence when Jesus marveled at the Gentile centurion's faith and predicted that many people of the non-Jewish nations would come from east and west and recline with Abraham, Isaac and Jacob in the heavenly kingdom, he meant that many Gentiles would exercise faith when the Kingdom gospel was preached to all the nations. By reason of their faith in God's message about his Christ they would be transferred from a pauper condition of alienation from God and spiritual starvation, and would be brought like Lazarus into Abraham's bosom. That is, they would be received into Jehovah God's favor and taken to his heart and adopted as his sons and heirs of the Kingdom with Jesus Christ, the Seed of Abraham. They would come into the favor of The Theocracy where the Jewish remnant was, and would feast at the "table of Jehovah" on spiritual riches of Scriptural truth and sacred service as his witnesses. This has been going on during the past nineteen centuries, and has reached a climax in our day.

²³ But other interesting and important parts of the parable of the rich man and Lazarus remain yet to be discussed to complete our understanding of the matter, especially as it pertains to our own day. For lack of space in this issue, we must leave it for articles in the next succeeding issue of *The Watchtower* to explain to our mutual pleasure and profit.

22. Hence what did Jesus mean by saying many would come from east and west and recline with those three in the Kingdom?

23. What must we leave to our next magazine issue to discuss?



The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn.

—Isa. 61:1, 2, AS.



● What do the words at 1 Timothy 2:15 mean? —“She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”—A. B., Washington.

This text is made more clear by quoting it, along with its setting, from the *New World Translation*: “I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way which befits women professing to reverence God, namely, through good works. Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression. However, she will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind.”—1 Tim. 2:9-15.

Paul is here speaking of literal women in the Christian congregation. He recommends that they dress with modesty and good sense, that they depend on good works for adornment rather than showy and expensive garb. He counsels them to learn in silence, keeping their assigned place in the congregation and not trying to replace the men in positions of authority. Then he cites, as an example to show the wisdom of this arrangement, the case of Adam and Eve. The man came first then, not the woman. Also, the man was not deceived, but the woman was. Back there in Eden she ran ahead of her husband. The results were disastrous to them both. Neither of them will have a resurrection in the new world. Eve's bearing of children will not save her; no more than will childbearing save the wicked women that perished in the Flood or those who will die at Armageddon. After using Adam and Eve as examples to show the wisdom of God's arrangement for man to exercise the authority in the congregation, the apostle continues his discussion concerning the conduct of Christian

women in the congregation: “She will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind.”

Certainly no reasonable person will argue that women are saved merely because they bear children. Her being “saved” by this could not mean saved to life eternal. Recall the woman who had a flow of blood, and who was healed when she touched Jesus. He said to her, “Your faith has saved you.” (Matt. 9:22, NW, margin) He did not mean she was saved to life eternal, but that she had been healed and made safe from further plague by this affliction of hers. So in the case of the women in the Christian congregation, they “will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind”. The woman's place in the marriage arrangement is to bear the children and instruct them in the ways of Jehovah. That, along with her Kingdom service, will keep her busy, without her having to try to help run the theocratic organization. Playing this role of hers, she will be kept safe from idleness or misconduct.

In the fifth chapter of this letter to Timothy Paul discusses some of the pitfalls into which some women fall, and after speaking of some of the younger widows running around unoccupied and gossiping and meddling in other people's affairs, he advises: “I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile.” (Vss. 11-15, NW) That will hold them down, give them something to do. That will be a profitable occupation for them, will keep them safe. If they do their duty as wives and mothers managing a household, and continue their service as Kingdom publishers, they will be safe from the snares that catch idle and untheocratic women.

● What is the understanding today of the command to women not to cut their hair?—F. A., Tennessee.

Respecting the cutting of women's hair, referred to in 1 Corinthians chapter 11, this does not refer to cutting it to shorten it for convenience' sake but still leaving a feminine touch to it, but cutting it short like a man's so as to resemble a man and thereby remove this natural God-given sign of woman's subjection to man and of the church's subjection to Christ her head.

Announcements

consecrated or not, to attend this significant and blessed event. What are the privileges to be gained by attending? Who participate? Must I? The answers to these questions and others will be satisfactorily answered at these gatherings. All in attendance will gain peace of mind and the unity of Jehovah's people will increase world-wide as they acquire a full understanding and appreciation of this occasion. Last year over a half million persons attended. Why not be one of these this year and accept the invitation that is being extended to many more in *The Watchtower* through the medium of 35 languages? After the Memorial appropriate service announcements for those assembled may be made, a closing song sung, and the meeting dismissed with prayer. A report should be made to the Society of the entire number attending each gathering, and the number of those partaking of the emblems.

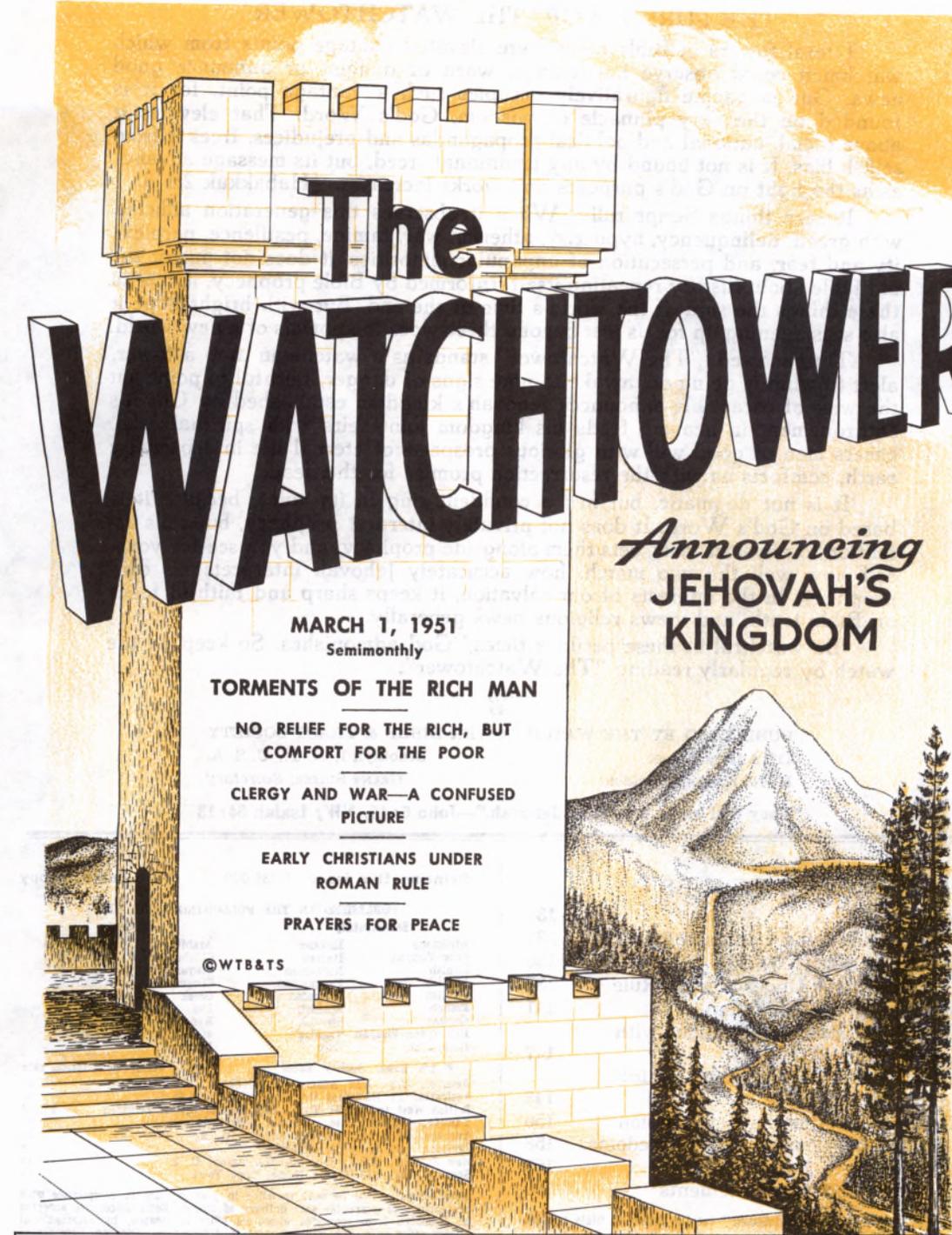
MEMORIAL FOR 1951

One of the most important days in the calendar year for the people upon whom Jehovah's great name is called is the day when they observe the memorial of the Lord's evening meal. (1 Cor. 11:20-26, NW) And why not? It is a time of joy and rejoicing for this favored and happy people. Nisan 14 is the proper time to observe the Lord's evening meal, and in this year, 1951, it is after sunset (or after 6 p.m.) of Friday, March 23. All companies, units and other groups of consecrated persons and those of good will should assemble. After having a Kingdom song and the opening prayer, some consecrated person, preferably one of Jehovah's anointed ones, should deliver a talk on the Lord's evening meal. The emblems should be unleavened bread and red wine, to copy our Lord's example. The cordial welcome is here extended to all persons of good will, whether

Paul is here speaking of literal women in the Christian congregation. He recommends that they dress with modesty and good sense, but they regard on good works for adornment rather than show and expensive garb. He counsels them to learn in silence, keeping their assigned place in the congregation and not trying to usurp the man in positions of authority. Then he cites as an example to show the wisdom of this arrangement, the case of Adam and Eve. The man came first then the woman. Also the man was not deceived, but the woman was taken there in Eden the man's side. The results were that she ate of the forbidden fruit and she and her husband were expelled from the garden. The results were that she and her husband were expelled from the garden. The results were that she and her husband were expelled from the garden.

"WATCHTOWER" STUDIES

- Week of March 25: The Poor Lifted Up and Comforted.
- Week of April 1: Beggar and Rich Man Experience a Change.



The WATCHTOWER

MARCH 1, 1951
Semimonthly

TORMENTS OF THE RICH MAN

NO RELIEF FOR THE RICH, BUT
COMFORT FOR THE POOR

CLERGY AND WAR—A CONFUSED
PICTURE

EARLY CHRISTIANS UNDER
ROMAN RULE

PRAYERS FOR PEACE

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Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p>AS — American Standard Version AT — An American Translation Da — J. N. Darby's version Dy — Catholic Douay version ED — The Emphatic Diaglott Le — Isaac Leeser's version</p>	<p>LXX — The Septuagint Version Mo — James Moffatt's version NW — New World Translation Ro — J. B. Rotherham's version RS — Revised Standard Version Yg — Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

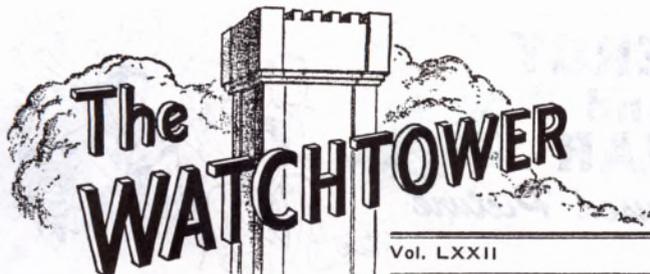
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Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

March 1, 1951

No. 5

PRAYERS FOR PEACE

MANY persons pray to God when in trouble, but forget him when all is well. Others blame him for their woes, but never bless him for their joys. Peace prayers abound when war threatens, but when the scare subsides how concerned about God is Christendom? Few thank him for good as earnestly as they implore him when trouble strikes. Whom do you consider your true friends? Those who come only when they want something? Whom do you feel the urge to help? Those who wish to use you selfishly? or those who at all times love you sincerely? If one who runs with others in good times comes to you only in hard times, are you not inclined to refer him back to his fairweather friends for help?

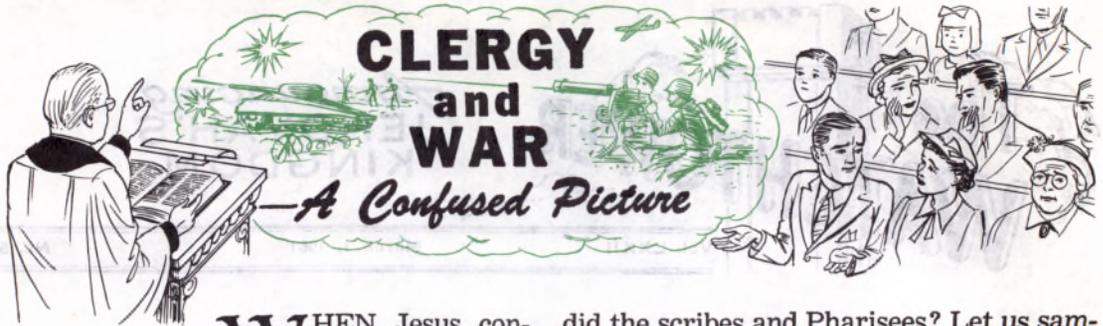
So it is likewise understandable why Jehovah finally said to Israel: "You have forsaken me, and served alien gods. Accordingly, I will not save you any more. Go and cry to the gods whom you have chosen! Let them save you in your time of distress!"—Judg. 10:13, 14, *AT*.

What about nations of Christendom that claim to serve God? Their politics is corrupt, their commerce greedy, their religions hypocritical. Their trust has been placed in international alliances, in mechanized armies, in weapons of destruction. Since in such the nations place hope, to such they should cry for help in trouble. Like the nations, so the people generally

shun anything more than lip service to God and his Word. As foretold, the masses of men are "lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power".—2 Tim. 3:1-5, *NW*.

When such men and nations pray to God for peace, can we expect him to listen? Without forsaking their wrong course, should they expect divine aid? God's Word states: "Jehovah is far from the wicked; but he heareth the prayer of the righteous." "He that turneth away his ear from hearing the law, even his prayer is an abomination." "Jehovah's eyes are upon the righteous and his ears are toward their supplication, but Jehovah's face is against those doing injurious things."—Prov. 15:29; 28:9, *AS*; 1 Pet. 3:12, *NW*.

If prayers are to be heard, the praying one must heed God's Word, show love for God by obeying His commands, and voice petitions in harmony with God's purposes for a peaceful new world. Such prayers for peace will be answered.—Isa. 9:6, 7; Matt. 6:9-13; Jas. 4:3; 1 John 5:3; Rev. 21:1-4.



WHEN Jesus concluded his famous sermon on the mount "the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes". (Matt. 7:28, 29, NW) He drew heavily upon the inspired Hebrew Scriptures to give substance to his sermon, and this gave it a ring of godly authority. Unlike the scribes and Pharisees, he did not depend on the traditions and commandments of men for support. Of Christ it is written, "The sheep follow him, because they know his voice." (John 10:4, NW) His voice echoed the Bible. They heard in his words the righteous principles of the Bible. His speech was plain, his words simple, his meaning clear. No double talk to be variously construed and interpreted, no hair-splitting or ambiguity to smack of a cagey lawyer more than a fearless minister. He did not water down or compromise or abandon his principles in the name of an endless string of "expediencies". With him it was Bible truth regardless of consequences. It was this kind of talk that astounded ears accustomed to the preaching of scribes and Pharisees who feared men, sought to please men, to be admired by men, to be enriched by men. Jesus pleased God, and spoke with the authority of God.

What about those claiming to speak for God today? Do they do so with an authoritative Bible ring of truth and righteousness? Or do they echo human opinion, as

did the scribes and Pharisees? Let us sample some of the views on war, since that is a current theme of their sermons.

On November 29, 1950, the National Council of Churches was officially constituted. It embraces 31,000,000 members of the American Protestant denominations. The council's own claim is that "it lifts up its voice in behalf of the Christian way of life". Because of the war peril a commission had been "asked to seek under God for a Christian word that might guide or strengthen our fellow Christians and our fellowmen in the darkness we face together". The "word" forthcoming was a lengthy report that was very obscure. It condemned pacifism, advocated the United Nations; justified total mobilization, but not total war; declared no methods of fighting clean, but opined some methods dirtier than others. Atom bombs? If used on us first, we could "use them in retaliation with all possible restraint".

What scriptures were offered to give the ring of Bible authority to the report? None. Two members of the commission refused to sign it, one saying that the statement was involved and confused and had the effect of "making Christians do reluctantly what military necessity requires", and the other said the report was a "contradiction of terms" and offered no "distinctive moral guidance from the Christian gospel". Certainly no one could conceive of this mass of confused wordage coming from the mouth of the fearless Nazarene.

OUTSPOKEN FOR WAR

Unmistakable, however, was the position taken by Dr. Billington of the Akron, Ohio, Baptist Temple. He contended that "as a man of God" it looked to him as though "God is not with us", and advised: "Drop the A-bomb and stop it [Korean war]. God gave it to us. Let's use it to protect our Bibles, churches, schools and America's way of life." The Word of God will endure forever, and that without atom bombs. The same can be said concerning the true church. (1 Cor. 15:50-58; 1 Pet. 1:25) If God gave the atom bomb to the United States, did he also give it to the Soviets? Would we expect Christ to speak as did Dr. Billington? Or would he be more likely to cite as a principle, "Those who take up the atom bomb will perish by the atom bomb"?—Matt. 26:52.

Josef Cardinal Frings, archbishop of Cologne, declared on July 23, 1950, that "war is not only the right but even the duty of a nation" and that "unqualified conscientious objection to warfare as propagated by certain quarters does not coincide with Christian principles". (AP dispatch published in Albany, N. Y., *Times-Union*, July 24, 1950) What Christian principles? No scriptures were offered to give this assertion an authoritative ring. Nor were any offered in *Osservatore Romano* when it gave Vatican approval to Truman's decision to build the hydrogen superbomb, because "there is no other way out". (*N. Y. Times*, February 3, 1950) True Christians still rely on God rather than bombs as the way out.

Adding another facet to the clergy position on war, Roman Catholic Edmund A. Walsh, vice-president of Georgetown University, said concerning atom bombs, if the nation felt it were on the verge of being attacked: "Neither reason nor theology, nor morals require men or nations to commit suicide by requiring that we must

await the first blow." He added that American use of the bomb first would place "an appalling responsibility" on the accuracy of its intelligence sources reporting the imminent attack upon the United States. Then he proceeded to shoulder that "appalling responsibility" by saying: "The protestations of peaceful intent spoken by Vishinsky in the United Nations are only the actors' lines of a prepared script designed to distract the audience from an approaching Pearl Harbor."—*N. Y. Times*, December 25, 1950.

Adding a brilliant polish to this facet of striking the first blow of a third world war, the official newspaper of the archdiocese of Boston, *The Pilot*, said on September 1, 1950, that a preventive war against Russia may be necessary. It held that offensive wars are moral under certain conditions, if fought for a "morally certain right", and added: "There is considerable evidence to establish the fact that the Soviet is guilty of real crimes and is contemplating further ones, and we seek merely to defend basic human rights."

A CHASTISEMENT OR BLESSING FROM GOD?

Moving on to get another view of this many-sided picture of the clergy and war, we come face to face with the frequently expressed position that God brings the wars upon us as a chastisement for our sins. An example of this is found in the *New York Times*' report of July 24, 1950: "Our own sins have undoubtedly brought upon us this new chastisement," the conflict in Korea, Auxiliary Bishop Joseph F. Flannelly, administrator of St. Patrick's Cathedral, said yesterday. No scriptures are offered to make this position sound authoritative, whereas logic makes it unreasonable. If the war is a chastisement from God, why rail against the Korean and Chinese communists, and the Soviets that lend their backing? Flannelly's posi-

tion would require us to recognize these communists as instruments in God's hands.

A few weeks later, from this same pulpit, an aboutface is made. No longer is the war lamented as a chastisement from God, but is proclaimed a blessing from him. From the *New York Times*, September 11, 1950, we quote: "Sorrowing parents whose sons have been drafted or recalled for combat duty were told yesterday in St. Patrick's Cathedral that death in battle was part of God's plan for populating 'the kingdom of heaven.' 'It is a thought not always remembered,' he [Msgr. W. T. Green] continued, 'but it is the first responsibility of Christian parents to do what lies in their power to give their children back to God at whatever time, place and circumstances in which he chooses to call them, so that they may become true citizens of the eternal kingdom of heaven.'" If war is a part of God's plan for populating the kingdom of heaven, why should Catholics try to thwart him? Why should they pray for peace? Why not do all in their power to encourage war, that through it their children may gain the Kingdom? Why have peace, and thwart God's plan, and keep heaven unpopulated?

Centuries before Christ Israel was God's holy nation, and was used in wars that were approved by God, and at times he even fought in behalf of his people Israel. Yet even under such favorable circumstances the Israelite soldiers that fell in battle did not go to heaven. (John 3:13) David was a man of war, divinely approved wars, but he did not ascend into heaven. (Acts 2:34) After Christ came, Christians are spoken of as soldiers, but not the usual kind: "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly." (2 Cor. 10:3, 4; Eph. 6:10-17, NW) The Christian

Greek Scriptures disclose God's method of populating the kingdom of heaven, but carnal warfare does not appear as a part thereof. Green's words lack backing.

THE BASEST OF WAR PROFITEERS

Much talk is heard about taking the profit out of war. One of the cruelest forms of war-profiteering is exemplified by a letter written to Catholic parents during World War II. It was from Archbishop Sinnott, of Winnipeg, Canada, and dated March 1, 1944. After the salutation "My dear Catholic Parents", the first lengthy paragraph reads like an extortion note:

"I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: 'What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him.' This has been explained to you over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you were indifferent to the safety of your boy, I would be doing you a grave injustice. *You are not indifferent.* What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. 'Oh', you answer, 'I am trying to have a nest egg for my boy when he returns.' *When he returns.*

Wouldn't it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the 'nest egg' be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity."

MONEY BUYS NO FAVORS FROM GOD

It is difficult to conceive of such heartless nagging for money, under any circumstances. When it is done in God's name, it is the rankest fraud and blasphemy. The humane mind balks at believing God might return safely from war a son with a forty-dollar price tag. Or to take that son to heaven if a forty-dollar ticket is provided. What scripture can possibly be twisted and wrested to even hint at such vicious money lust on God's part? Not one! The falsity of such extortion done in God's name is shown at Micah 3:11 (AT): "Her chiefs pronounce judgment for a bribe, and her priests declare oracles for hire, and her prophets divine for cash. Yet they lean upon the LORD, saying, 'Is not the LORD in the midst of us? No misfortune can befall us.'"

But misfortune can and will befall those who think God's favors can be bought with

money. On one occasion a man offered Peter money for a gift of God. The apostle Peter, very unpopelike, said: "May your silver perish with you." (Acts 8:18-20, NW) It was Peter who said to those in charge of congregations: "Shepherd the flock of God among you, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly." (1 Pet. 5:2, NW) This rules out the dishonest use of nonexistent pagan purgatories or burning hells to extort money from the surviving friends of the deceased. The Bible shows the dead are in the grave, asleep in death, awaiting a resurrection to life on earth. (Eccl. 9:5, 10; John 5:28, 29, NW) No clergyman can interfere with this divine purpose, whether he is given or refused money.

From the foregoing it is clear that the clergy offer no consistent, comforting counsel regarding war, no sure guidance backed by the authority of God's Word, and their leadership in other problems is similarly confused. The majority of those thinking war un-Christian are too weak-kneed to say so in wartime. Others clamor for war to rid them of their enemies, just as the Pharisees forced the Roman military to kill their exposor Jesus. Some support defensive wars, others preventive wars, and still others outright offensive warfare. One says war is a chastisement from God for our sins, another says it is his way of populating heaven. Others hover over their congregations like vultures, opportunists that swoop down in wartime to extort money from grieved parents. War-profiters of the basest sort.

Sincere Christians turn from these confused men, turn to the clear truths and Christian principles of God's Word. There they will find words of authority. There the sheep will hear the voice of the Good Shepherd, and will learn the way to follow, and will find the path to life in a new world.—2 Pet. 3:13; Rev. 21:1-4.

"Be Rich in Right Works"

THERE was once a very foolish man, so the parable goes, who had such great wealth and possessions that he thought of tearing down his storage barns and building bigger ones. Crazy with greed he dreamed of the time when he would selfishly spend his fortune wining and dining to his body's lustful content. But in drawing up his plans little did he figure that he would die that very night, leaving everything behind. No, not with all his glittering riches was he able to add even a single day to his life.—Luke 12:16-21.*

Today multitudes of people are just as foolish as the man in the parable. In fact, the whole world of organized religion, politics and commerce is dominated by this same greedy spirit. Powerful religious sects seek to increase their sphere of influence in politics and commerce. Political parties and systems of government compete with one another for control of earth's surface, its people and its wealth. Cruel and oppressive commerce with its fearful creed of selfish greed hoards up earth's treasures. Thus every part of this present system of things is feverishly stock-piling material riches as security against the ominous future.

How foolish! Oh, how worthless that wealth, influence and power will be when Jehovah God brings his terrible wrath against the Devil's wicked organization at Armageddon! No, it profits people absolutely nothing if they gain the whole world and then forfeit their life. A person's "life does not result from the things he possesses".—Ezek. 7:19; Jas. 5:1-3; Mark 8:36; Luke 12:15, NW.

Now what do you as an individual want? Is it security in this present world that

will soon pass away, or is it life in a righteous new world? All sober persons not intoxicated with the Devil's spirit of greed and selfishness will choose the latter. Consequently, they will follow the commandments concerning the way to life. Working at what is right and righteous is what counts! "Riches profit not in the day of wrath: but righteousness delivereth from death."—Prov. 11:4.

But how can one be rich in right works? Jesus told the rich young man who sought eternal life to dispose of his burdensome wealth and show mercy and loving-kindness to the poor by following Christ's example. That was the best advice, but the saying was too much for the vain and selfish fellow. Like a camel trying to crawl through a needle's eye, he never made it.—Matt. 19:16-24.

On the other hand, the faithful apostles and all true Christians since then have proved it can be done. By right works they have proved their faith. (Jas. 2:17, 18) It is true that the majority of these are "the poor of this world", yet there are a few "who are rich in the present system of things". (Jas. 2:5; 1 Tim. 6:17, NW; 1 Cor. 1:26-29) So it is not the actual value or worth or quantity that one gives in Kingdom service that counts. All that one has is required from poor and rich alike. The poor widow that gave her last two mites, worth about one-fourth of a cent, was fully approved, for actually she "cast in all the living that she had".—Luke 21:1-4; Matt. 13:44-46.

So keep busy and keep spending yourselves in Kingdom work if you would "be rich in right works". Be liberal and ready to share your divine knowledge with the poor, and thus secure for yourselves eternal life.—1 Tim. 6:18, 19, NW.

* A further discussion of the general subject is found in *The Watchtower* of January 1, 1950.

EARLY CHRISTIANS *Under* ROMAN RULE



SATAN is the god and princely ruler of this world and the mass of mankind are in bondage to his oppressive organization. Christ's kingdom, on the other hand, is not of this world. His disciples are no part of it, though

they remain in it as ambassadors of Jehovah's new world. (2 Cor. 4:4; John 15:19; 18:36; Jas. 4:4) As true Christians they have a special calling, are given a divine commission, and have God's activating holy spirit upon them to accomplish a work of making disciples of people of all the nations. (Matt. 28:19, NW) Early Christians were faithful to this commission, though it made them unpopular, objects of hatred, targets of persecution.

There were only 120 in this little band of Christians at first. But in less than two months, at Pentecost, 3,000 more were added. Then the number jumped to 5,000. The work increased, the field of activity expanded to take in more territory, and in spite of violent opposition from the orthodox Jews God's witnesses "went every where preaching the word". (Acts 1:15; 2:41; 4:4; 8:4) The apostles and others traveled from port to port, and overland they used the famous system of Roman military highways.¹ In the principal cities they established congregations, and it was from such centers that the Kingdom message was carried into the rural areas. In addition to what Pliny, Clemens Romanus and Justin Martyr have

written, Origen expressly says "that many [Christians] had made it their business to go through not only their towns, but also the villages and farms".²

At first the early Christians wrote letters; but what letters! "If they could write such letters as these," Dr. Goodspeed remarks, "what kind of sermons do you suppose they preached? No wonder the gospel so quickly permeated the Greek world!"³ The apostles wrote for the common people and hence in the popular *koiné* Greek, not the classical, and their letters were circulated far and wide. (Col. 4:16; 1 Thess. 5:27) Being book-conscious, the early Christians not only collected and published the letters of Paul, Peter, John, James and Jude, but also published the history of the apostles by Luke, and the "Four Gospels" in codex form, a method of bookbinding made popular by Christians. (2 Tim. 4:13) The literary style of the gospel accounts is so high that "no type of religious literature has equalled it in attractiveness and power".³ As time went on that early unincorporated Bible society of Christians became busy translating the Bible into other languages—Syriac, Coptic, Latin, etc.³

IMPACT ON PAGAN WORLD

As young Christianity in its vigor and strength spread over the Roman empire it ran up against many strange religious theories, philosophies and customs. It also collided head-on with the ideologies of

Roman officialdom. To the demon-worshipping pagans who revered a host of different gods it seemed very strange indeed that these people called Christians believed there was only one true and living God whose name alone is Jehovah.⁴ In pagan eyes it seemed odd that these servants of God had no stately temples. "For almost three centuries, we must remember, Christians had no church buildings. They met in such private houses as had rooms large enough to accommodate their meetings."^{3,2}

Moreover, Christians had no famous statues or shrines. "The use of images," Neander affirms, "was originally quite foreign to the Christian worship and Churches, and it remained so during this whole period. The intermixture of art and religion, and the use of images for the latter, appeared to the first Christians a heathenish practice."² Christians had no imposing formalism or paid priesthood.⁵ "In the apostolic church preaching and teaching were not confined to a particular class, but every convert could proclaim the gospel to unbelievers, and every Christian who had the gift could pray and teach and exhort in the congregation."⁶

Christians proclaimed Christ their savior instead of the emperor. Even their Bible teachings regarding such things as marriage, cleanness in all things, honesty and justice, peaceable conduct one toward another, patient endurance of violent persecution, as well as the practice of love, mercy and forgiveness¹—all of these things were viewed by unbelieving pagans as "turning the world upside down".

Tertullian tells how the pagans ate human blood—sometimes to seal a treaty, sometimes as a sign of initiation, sometimes as a cure for epilepsy. But not so Christians! Says Tertullian: "Let your error blush before the Christians, for we do not include even animals' blood in our natural diet. We abstain on that account

from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat. Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware, of course, that among them it is forbidden; but you want to make them transgress."

"The early Christians, who tried to keep themselves from idolatry, were regarded as very antisocial persons. They never appeared at public feasts and entertainments. They would not join in the amusements of the circus or the amphitheater."^{8,9,10} And why not? Cyprian, who lived back there, gives other reasons in addition to the matter of public idolatry: "A combat of gladiators is in preparation, in order to gratify the thirst of cruel eyes with blood. A man is put to death for the pleasure of men, murder becomes a profession, and crime not only practised, but even taught."²

Roman agencies lied against the Christians, to incite both the people and the government against them.² Outbursts of mob violence often occurred and terrible injuries and even death were suffered by faithful Christians.⁸

SERVE GOD OR STATE, WHICH?

It was the same old issue: whom would God's servants worship and obey? One cannot serve two masters, Christ declared. True Christians never compromise on this issue. (Matt. 6:24; Acts 4:19, 20) Even as they refused to "heil Hitler" in modern times, so also nineteen centuries ago they refused to salute, bow down to or burn incense to Caesar's image.⁸ "Rome had become gradually full of people espousing foreign cults, who on demand would swear allegiance to the divine spirit of the emperor. The Christians, however, strong in their faith, would take no such oath of loyalty. And because they did not swear

allegiance to what we would to-day consider as analogous to the FLAG, they were considered politically dangerous."¹¹

Those men of God knew that the "divine right of kings" is only a myth, that the flag or emblem of the state was no symbol of salvation and hence they could not pledge allegiance to it. Nevertheless, they were loyal and obedient to the state in all matters not pertaining to worship.¹² Christ forbade them to be rebellious against the state. "Pay back Caesar's things to Caesar, but God's things to God," he commanded them, and that is what they did. (Mark 12:17, NW) Says Justin Martyr: "Taxes and customs we pay the most scrupulously of all men, to those who are appointed by you, as we were taught by him. (Matt. 22:21) Hence we worship only God alone, while at the same time we serve you willingly in all other respects."² On this same matter Tertullian declared: "The image of Caesar, which is on the coins, is to be given to Caesar, and the image of God which is in man, is to be given to God; therefore, thou must give the money, indeed, to Caesar, but thyself to God; for what will remain to God, if all belongs to Caesar?"²

"The early Christians were ready to die for their faith. They refused to worship the gods of the pagan Romans. Since they believed in peace, they would not serve in Rome's imperial armies."¹³ To the Romans those "who objected to military service seemed useless to the state",⁹ but that did not change God's viewpoint of the matter, and, after all, that is what counted.

Those Christians did not object to or interfere with Caesar's drafting pagans for his army. Indeed, he had a perfect right to do so, for they were part of this old world. But when Caesar asked God's ministers, who were of Jehovah's kingdom and no part of the Devil's world, to fight old world battles, that was an entire-

ly different matter. So the specious argument of those like Celsus (a Latin writer of the second century) is but empty words. "Does not the emperor justly punish you?" asked Celsus, "For if all did as you do, the emperor would be left to himself, no one would defend him, the wildest barbarians would obtain the power over all the world, and there would not remain a single trace of true wisdom, nor even of your religion, among mankind; for fancy not that your Almighty God would come down from heaven to fight for us."^{12,12}

PERSECUTION FOR RIGHTEOUSNESS' SAKE

"If they have persecuted me," warned Jesus, "they will also persecute you . . . all these things will they do unto you for my name's sake." (Matt. 5:10, 11; Luke 21:12; John 15:20, 21) And so it was. "It appears conclusively, both from the letter of Pliny and the rescript of Trajan, that the Christians could be punished for the *nomen* alone, or the mere profession of Christianity, apart from the specification or proof of definite crimes."¹ Everywhere they were spoken against.—Acts 28:22.

Christians in those early days were attacked by literary scholars such as Lucian, Celsus, Porphyrius, Hierocles, and, as already mentioned, they were often mobbed and beaten by the misdirected populace.¹⁴ But in many other instances the ruling elements were responsible. Christian meetings were broken up; their Bibles were burned; their privileges as Roman citizens were taken away; they were thrown into prison; and sometimes they were burned at the stake or stretched on the rack or thrown into an arena to be torn to pieces by wild animals. "Every refinement of torture was practiced. Paganism, fighting for its existence, left no means untried to root out a sect both despised and feared."¹⁸

Some historians¹⁵ have debated over why God's people were singled out and perse-

cuted beyond measure, but when one sees the issue it is quite simple to understand. A letter addressed to Diognetus, who lived in the early part of the second century, says: "The Christians are not separated from other men, either in their earthly abode, nor by language, nor customs; they never inhabit separate towns, they use no peculiar speech, no singular mode of life. —They dwell in the towns of Greeks, or of Barbarians, just as chance has assigned their abode and inasmuch as they follow the customs of the country with regard to raiment, food, and other such matters, they show a temper and conduct which is wonderful and remarkable to all men. They obey the existing laws, nay, they triumph over the laws by their own conduct."²

So the persecution was not because Christians were queer fanatics. They were just common, ordinary people when it came to everyday life. (1 Cor. 1:26-29) But even this fact drew ridicule from Celsus, who "makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel"²

Rome really had no better subjects, for Christians paid more genuine respect to the government and law and order than any others, even though they were classified as undesirable citizens.¹⁶ In proof, Tertullian called in the magistrates to testify that among those daily guilty of murder, seduction, stealing, etc., the criminals were pagans, not Christians. True, the jails were full of Christians, but the only accusation against them was that of being Christians.¹⁷ All the facts proved that Jehovah's faithful servants under the rule of Rome were "a set of men of the most harmless, inoffensive character, who never harboured in their minds a wish or thought inimical to the welfare of the state".¹⁸

Strange, is it not, that such good people

would be hated and persecuted without pity? Here is the reason, Tertullian explains: "They pay no vain, nor false, nor foolish honors to the Emperor" and they refuse to indulge in the wanton festivals of the pagans.⁵ The Romans were tolerant of everyone that would bow down and worship the totalitarian state and its man-made god, the deified emperor.¹⁸ Even the Jews got along fairly well by compromising the issue.¹ "But the conduct of the Christians," Mosheim tells us, "was directly the reverse of this: for, laying aside every sort of fear, they strenuously endeavoured to make the Romans renounce their vain and silly superstitions, and were continually urging the citizens to give up and abolish those sacred rites."¹⁸ "Their gospel was not an esoteric, secret mystery, but something to be proclaimed upon the housetops, and they made it their business to carry into effect the old slogan of the prophets, 'Publish good tidings.'"³

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Torments of the Rich Man

IN OUR previous issue we discussed the parable of Rich Man and Lazarus down to the first part of Luke 16:22. The Scriptural proof was offered to show that the favored rich man and the beggar Lazarus symbolized two classes: the rich man the highly favored religious clergy among God's professed people, and the beggar Lazarus the despised, neglected people who realize their spiritual need and who hunger and thirst after truth and righteousness from God. The parable had its first application to the Jews or Israelites to whom Jesus spoke the parable. Among them the "rich man" class included the chief priests, the scribes, the Pharisees and Sadducees, and other religious leaders, who opposed Jesus and sneered at his teachings. Because Jesus and his disciples preached the good news of the Kingdom to the poor and afflicted ones who listened to him with pleasure, this enriched them with the truth of God and with privileges of serving him aright. It meant death to their beggarly, diseased spiritual condition. It relieved them of dependence on the "rich man" class for what religious instruction they got. It brought them into the favor of Jehovah God, who was represented by Abraham, where they could feast to the full at the spiritual "table of Jehovah". In this way it was that, to quote the parable, "the beggar died and he was carried off by the angels to the bosom position of Abraham."

WHAT now occurs to the "rich man" is the opposite of the favor to the beggar Lazarus. Luke 16:22, 23 tells us: "Also the rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him." (NW) The "rich man's" death did not mean the physical death of any members of that class. It pictured their death to the privileged, advantageous position that they had till now enjoyed and in which they had treated the Lazarus class as despised, diseased beggars. So when and how did the "rich man" class die and get buried?

1. What befell the rich man at death? What did his death picture?



² It was at the same time that the Lazarus class experienced their change of condition for the better. What worked

for the removal of the disadvantageous condition of this poor class worked for the death of the "rich man" class to their special privileges seemingly in God's favor. This occurred when John the Baptist came preaching repentance because God's kingdom was near. He turned the people to Jesus as the "Lamb of God that takes away the sin of the world", the Anointed One, the Christ. John exposed their self-righteousness and called them the "offspring of vipers" and showed them they were in danger of being baptized with fiery destruction in the coming wrath of God on Israel. They needed repentance just as much as the sinful poor people who were condemned by Moses' law. They need not think they were the promised "seed of Abraham" due to their natural descent from that faithful Hebrew.—Matt. 3:7-12, NW.

³ But Jesus himself was still more deadly to the "rich man" class in their linen and purple clothing and at their sumptuous table. Declaring themselves righteous, they once appeared lofty in the eyes of the Lazarus class, but they were actually disgusting in God's sight. Jesus exposed them as such to the Lazarus class. (Luke 16:15, NW) Thus he stripped them of their linen of self-righteousness. He disrobed them of

2, 3. (a) When did the "rich man" class die? (b) How did Jesus strip them of their linen and purple and spoil their table?

their purple claims to royalty in God's kingdom when he declared that the harlots, sinners and tax collectors of the beggar class went into the Kingdom before them. He climaxed this with the awful judgment: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43, NW) He spoiled their religious table for them when he turned from them and committed the Kingdom mysteries and the privilege of Kingdom preaching to the poor of the Lazarus class and said: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes. . . . Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:25-30 and Luke 10:21-24, NW) When the "rich man" class willfully rejected him and procured his death, this sealed their death as spiritually privileged ones. Their religious table became a trap and their feast a deadly snare to them.—Rom. 11:7-9.

⁴ We have already noted that the parable avoids saying that Lazarus was buried and went to hell, Hades or Sheol. But it does say of the rich man that he "died and was buried" and found himself "in Hades". His death was openly certified by that day of Pentecost ten days after Jesus ascended to heaven to appear in God's presence with the value of his human sacrifice. Then the holy spirit was poured out on the first members of the Lazarus class. The spirit was an evidence of their being accepted with God and of having Christ's righteousness imputed to them and of be-

coming heirs of God's kingdom. The spiritual food concerning his kingdom by Christ did not fall on that day of Pentecost from the "rich man's" table for the poor people. No; it came through those disciples who had been taken into the "bosom position of Abraham". There Peter, and not the "rich man" class, began using the "keys of the kingdom of the heavens". About 3,000 Jews turned to the table of the Greater Abraham and were baptized and got the outpoured spirit. Thus the Lazarus class began to be lifted out of deadness in trespasses and sins and to be seated "together in the heavenly places in union with Christ Jesus". (Acts 2:1-42; Matt. 16:19; Eph. 2:1-6, NW) So how could the parable describe Lazarus as in Hades, Sheol, hell, or the common grave of mankind? It could not.

⁵ But as for the "rich man" class: By refusing Jesus and stubbornly holding onto the works of the Law to justify themselves to life they proved themselves cursed by the Law. So they died to the privilege of being associated with Jesus Christ as the promised Seed of Abraham. Till their physical death they lived on in the flesh, just like the gadabout woman of whom the apostle wrote: "The one that goes in for sensual gratification is dead though she is living." (1 Tim. 5:6, NW) The Law to which they held proved to be death to them, condemning them to death as accursed sinners. (Rom. 7:9-11) Living on in the flesh, though they were dead in God's eyes, they could see what happened with the Lazarus class and could be chagrined by it.*

* The Catholic Douay Bible reads: "And the rich man also died: and he was buried in hell." The Latin Vulgate and the Roman Catholic Confraternity translation of 1941 read similarly. The Catholic Version by Monsignor R. A. Knox reads: "The rich man died too, and found his grave in hell." (Luke 16:22) These readings, stating that a man makes his grave in hell, proves what all the rest of the Bible shows, namely, that the Bible

4. Does the parable describe Lazarus as buried at death and gone to hell? Why?

5. In what way was the "rich man" class dead and yet living?

⁶ As far as the Jews are concerned, the "rich man" was buried three and a half years after Pentecost. Why then at the latest? Because then the good news of God's kingdom was preached to the despised uncircumcised Gentiles for the first time, at the home of the Italian centurion Cornelius. The "rich man" class among the Jews were not the ones to do the preaching. No; they were not the ones proving to be a blessing to all the nations of the earth in harmony with Jehovah's promise to Abraham. The one preaching to Cornelius was a member of the despised Lazarus class, the apostle Peter equipped with the "keys of the kingdom". (Acts 10:1 to 11:18) The "rich man" class was without any life-giving message and was inactive in God's service, and hence was as dead and buried.

⁷ But, you ask, how is it that the rich man is pictured as talking in hell if it is just the common grave of mankind? It is because this is a parable. So dying, being buried and being in hell are used in a symbolic way. This fact shows that it is a parable, because if the "rich man" class were actually in the Bible hell, they could not talk or see a thing. "Let the wicked

hell is the common grave of mankind, gravedom, the realm of the dead, not of the living. This is corroborated by Revelation 20:13, 14: "And death and hell gave up their dead that were in them; . . . And hell and death were cast into the pool of fire. This is the second death." (Apoc. 20:13, 14, *Dy*; *AV*) Here the Catholic translation of 1946 by Rev. F. A. Spencer, O.P., reads: "And Death and the Grave gave up the dead who were in them, . . . And Death and the Grave were cast into the Lake of Fire. This is the second death—the Lake of Fire." By this very comparison of Roman Catholic authorities themselves it stands proved that the Bible hell is mankind's common grave, without our making any argument on the subject.

A more extended comparison by any honest courageous person will disclose to him that where the Douay Version reads "hell" in the Hebrew Scriptures, the King James Version reads "grave". The American Standard Version discloses that in all these places the Hebrew original word is "She.ol", whereas the Greek Septuagint Version uses the word "Ha'des". No hell-fire screecher can disprove this. Now you can understand why Amos 9:2 says: "They dig into hell."

6. When was the "rich man" class buried back there?
7. If hell is the grave, how is it they are pictured as talking there?

be put to shame, let them be silent in Sheol" (*AS*)—"be silent in the grave" (*AV*)—"be brought down to hell" (*Dy*). So says Psalm 31:17. (Ps. 30:18, *Dy*) And at Ecclesiastes 9:5, 10 we read: "For the living know that they shall die, but the dead know nothing more, . . . Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell [*(Dy)*—in Sheol (*AS*)—in the grave (*AV*)], whither thou art hastening." If one is in the condition like Sheol, hell, or the grave, he is not active in God's service nor learning any of the truth. There the "rich man" class find themselves and can see the Lazarus class' change of condition and can talk and complain. It is as when the psalmist despondently said concerning himself: "My life draweth nigh unto Sheol. I am reckoned with them that go down into the pit; I am as a man that hath no help, cast off among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand. Thou hast laid me in the lowest pit, in dark places, in the deeps. Thy wrath lieth hard upon me."—Ps. 88:3-7, *AS*.

HOW IN TORMENTS

⁸ But if Hades, Sheol, or hell is the common grave of mankind, where there is no sensation, knowledge or activity, how is it that the parable says of the rich man in Hades, "he existing in torments"? In the next verse he says it is due to a "blazing fire". Does that not show there is fire and torment of conscious human souls in Hades, Sheol, or hell? Not at all. This is a parable, and Sheol or Hades is used to picture the condition of the "rich man" class while still here among us on earth. Hence this class can be pictured as being in Sheol or Hades or hell and at the same time

8. Does not his "existing in torments" there prove there is fire and torment of conscious souls in hell? Why?

existing in torments from a blazing fire. The rich man could not be pictured as in Gehenna, because then he could not be pictured talking, for Gehenna or the "lake of fire that burneth with brimstone" symbolizes "second death", utter destruction from which there is no resurrection.—Rev. 19:20, AS; 20:14. See footnote.*

ABRAHAM SEEN AFAR OFF

⁹ The "rich man" class, although living in their religious realm, were dead to God and were as buried in Hades or hell as far as his active service is concerned. For this reason they could be pictured as dead and buried in Hades or the grave and yet be alive and able to look up and see afar off and also to experience torment. What they saw helped to contribute torment to them: "he saw Abraham afar off and

* No one can cite Psalm 116:3 as a proof that there is torture of souls in Sheol, Hades or hell, even though it reads: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." Here other Bible versions read: "the pains of Sheol" (AS); "the tortures of Sheol" (AT); "the perils of hell" (Dy); and Monsignor Knox's translation reads: "the terrors of the grave." (Ps. 114:3, Knox) The pains, tortures, were not in Sheol or hell itself; but the psalmist was in peril and in terror of going into Sheol, hell or the grave. The psalmist here foreshadowed Jesus Christ in his agony in the garden of Gethsemane on the night he was betrayed. Was Jesus in danger of pains and tortures in hell? No; he was the chief of God's saints or loyal ones, deserving of the loving-kindness of God. (Ps. 16:10; 2 Sam. 22:6) Jesus went to hell, but not into everlasting torment in literal fire and brimstone at the center of the earth. His soul or life was not left in hell, but was resurrected out of hell on the third day after he died.

That explains why the prophetic 116th psalm goes on to say: "Then called I upon the name of Jehovah: O Jehovah, I beseech thee, deliver my soul. Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee. For thou hast delivered my soul from death [not, from eternal torment], mine eyes from tears, and my feet from falling. Precious in the sight of Jehovah is the death of his saints." (Ps. 116:4, 7, 8, 15, AS) As Jonah got out of the "belly of hell", the fish's belly, on the third day, so Jesus got out of the literal Bible hell. Jonah, in the whale's belly, did not picture Jesus in any torment in hell. (Jon. 2:1-3) The "sign of Jonah" which Jesus said would be given to the Israelites, including the "rich man" class, was Jesus' own resurrection from death and hell on the third day.—Matt. 12:38-41; 16:1-4.

The harmonious Bible truth therefore stands uncontradicted, unshaken, that Sheol, Hades, or hell, is the common grave of mankind and there is no fiery torment of human souls in it.

9. What did the rich man see afar off? What did this mean to him?

Lazarus in the bosom position with him." That means the "rich man" class saw they were not getting the blessing as Abraham's natural seed. They saw the Greater Abraham, Jehovah God, far off from them and his favor going to the Jewish remnant and Gentiles who believed on Jesus and followed him. Far from being the promised seed of Abraham for a blessing to all the families and nations of the earth, they were a curse to them. Said Paul: "They are not pleasing God, but are against the interests of all men, as they try to hinder us from speaking to the nations that these might be saved, with the result that they always fill up the measure of their sins." (1 Thess. 2:15, 16, NW) Both Paul and Barnabas said to them: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the most distant part of the earth.'"—Acts 13:46, 47, NW.

¹⁰ So they see the Lazarus class in the bosom position with Abraham, hence at meal or at banquet with Abraham and on the first couch with him, to betoken being in his special love and favor. (John 13:23, 25; Deut. 13:6; 28:54, 56; 2 Sam. 12:3, 8; Mic. 7:5) That means they are in the bosom favor of the Greater Abraham, Jehovah God, and are having fellowship with him. They have been adopted as sons of God to be associated with Jesus Christ, the true Seed of Abraham, and so they are feasting at the "table of Jehovah" on the Kingdom mysteries and truths and on the pure worship and service of God. (1 John 1:3, 7; John 4:34; Jas. 1:27) But the "rich man" class are on the outside of all this

10. What did being in the bosom position mean for the Lazarus class? What did not being there mean for the "rich man" class?

favor, afar off. The Lazarus class are like Isaac, Abraham's son by his beloved wife Sarah, the son who was made Abraham's heir. As God said: "It is in Isaac that your seed shall be called." (Rom. 9:7; Gal. 4:28, NW) But the "rich man" class are like Ishmael, Abraham's son by the slave-girl Hagar. God rejected Ishmael as the seed and he was therefore cast off and sent away so as not to threaten Isaac's life. So, although those in the "rich man" class might be Abraham's natural descendants, they were cast off from God's favor. So they persecute the Lazarus class in envy and revenge, as Ishmael did.—Gal. 4:22-30, NW.

¹¹ No wonder the "rich man" class are in torments. In Jesus' day his message tormented them. After he exposed their religious traditions and precepts as contrary to God's Word and commands, the disciples said: "Do you know that the Pharisees stumbled at hearing what you said?" When he pronounced woes upon them for their religious hypocrisy and self-righteousness, one of them said: "Teacher, in saying these things you also insult us." This did not quiet Jesus, but he went on further to tell them they had taken away the key of knowledge from the people. Tormented at the report that Jesus was teaching in the temple, they dispatched officers to arrest him, but the officers refused to do so and came back with the tormenting confession: "Never has another man spoken like this." When he spoke his parable of the vineyard and they saw that the murderers in it meant them, they tried to seize him in their mental anguish, but did not do so, for they feared the people there.—Matt. 15:12-14; Luke 11:45; John 7:32, 45, 46; Matt. 21:45, 46, NW.

¹² Thinking to reduce their torment, they finally had him killed. But their torments

were only renewed through the Lazarus class from Pentecost onward. For example, the priests, temple captains and Sadducees were annoyed because Peter and John taught the people in the temple about Jesus and his resurrection. But arrests and imprisonment did not intimidate and silence the apostles. They became bolder and the preaching in Jerusalem was intensified, exasperating the religious heads still more. At Stephen's testimony before them they felt cut to the heart. Gnashing their teeth and shrieking they rushed on him en masse, threw him outside the city and stoned him to death. Saul of Tarsus, who witnessed this, pushed a rabid persecution of the Lazarus Christians. Being extremely mad against them, he breathed threats and murder against them. But for him it was like the kicking of an ox against the goads and getting deeply pricked. When Saul changed and became the apostle Paul and he and Barnabas preached to great crowds of people, the religious leaders were filled with jealousy and blasphemously contradicted what these said to the people, and then persecuted them for turning with the message to the non-Jews. Repeated are the reports of their uprisings in rage against Paul and his missionary companions. What a torment they were in! How the heat of the flaming message of denunciation and exposure scorched and sizzled them!*

MODERN COUNTERPART

¹³ The religious officials and leaders of Jewry who made up the "rich man" class of that first century find their modern counterpart in the clergy and religious leaders and supporters of Christendom today. They represent systems that have be-

* Acts 4:1-3; 5:17, 18, 24, 25; 7:54-58; 26:9-14; 13:45, 50; 17:5, 6, 13; 18:12, 13; 21:27-32, 35; 22:22, 23; 1 Thess. 2:15, 16.

11, 12. How were they in torments in Jesus' day? How in apostolic days?

13, 14. Who have acted as the modern counterpart of the rich man?

come entrenched among human society and have great antiquity and age-old traditions. So with their wealth and their influence with the rulers of this world, they have gained for themselves a place of great prominence, respect, influence and control over the people. Outwardly they have appeared very righteous and sacrosanct to men, so that to criticize them seemed sacrilegious, blasphemous and irreligious. They have basked in the favor of the wealthy and the rulers and have wielded mighty political influence. They have appropriated to themselves the Kingdom promises of God's Word and imagined they were first in the favor of God, the Greater Abraham, and that through them God's kingdom was to be established over the earth. They have gone in for educational, social and political advantages and have looked down upon the common people as the laity, unlettered, and utterly dependent upon the betitled, educated clergy and their religious systems for Scripture information.

¹⁴ They have given the people little of God's Word and service and have deceived them with the sectarian traditions and pagan philosophies, leaving them in their spiritual hunger and ulcerous disease. They have taken away the key of knowledge opening the meaning of God's Word. They have turned the people away from God's kingdom as humanity's sole remedy and turned them to the political schemes and policies of worldly rulers and blessed them for engaging in the sanguinary combats of the nations. At this end of the world they have no saving message for the distressed people, but leave them spiritually poor, starving and diseased with only the forlorn hope of a League of Nations or United Nations organization as their best hope for world peace, stability and prosperity.

¹⁵ Now these religionists are in a spiritually dead state like the "rich man" of the parable. Certainly they are not alive to the fact that the "appointed times of the nations" closed in 1914 (A.D.) and that there God's kingdom was put in power over the earth with the promised Seed of Abraham, Christ Jesus, in the throne. They despise the remnant of the Lazarus class, Jehovah's modern witnesses, for preaching such a message. In the face of the sign of the consummation of this system of things and the presence or *parousia* of Jesus Christ in Kingdom power, they should have believed the message, at least by the end of World War I in 1918. Yet they did not come to life and activity and take up that Kingdom message and proclaim it to mankind. The remnant of the Lazarus class did so after they recovered from the oppressions of their foes during that world war. They reorganized in 1919 and became alive and increasingly active in preaching "this good news of the Kingdom" to all nations for a witness before the end of this world arrives at Armageddon. But the religious "rich man" class scorned the prophetic meaning of world events. They turned down the message taken up by modern "Lazarus" and sought refuge in a human substitute for the Kingdom, that futile thing called the League of Nations. So they demonstrated no activity for proclaiming and advancing the Kingdom. They showed they were dead and buried toward God; and his judgment, written aforetime in his Word, pronounces them so.

SEEKING THE THEOCRACY

¹⁶ All through the Christian era the prophecy at Luke 13:27-30 has been working toward its climax now. In that prophecy Jesus told of the time when the door

15. How are they shown to be dead and buried?

16. When does Luke 13:27-30 reach a climax? Who are the ones that come?

would be closed in the face of people once religiously privileged and said: "He will speak and say to you: 'I do not know where you are from. Get away from me, all you workers of unrighteousness!' There is where your weeping and the gnashing of your teeth will be, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside. Furthermore, people will come from eastern parts and western, and from north and south, and will recline at the table in the kingdom of God. And, look! there are those last who will be first, and there are those first who will be last." (NW) After Jerusalem was destroyed by Rome's imperial armies A.D. 70, the coming of those from east, west, north and south was mostly of the non-Jews or Gentiles from all nations reached with the good news.

¹⁷ In our previous *Watchtower* issue we saw how Abraham, whose name means "Father of a multitude", pictured Jehovah God, the Father of the promised Seed of Abraham. Abraham's son Isaac, who was offered in sacrifice, pictured the Son of God, Jesus Christ, who chiefly fulfills the role of the Seed of Abraham for blessing all mankind. Jacob, the son of Isaac and grandson of Abraham, pictured the con-

17. What does seeing Abraham, Isaac, Jacob and all the prophets in God's kingdom mean?

gregation of Christ's followers, for God adopts them as his spiritual sons and makes them part of the promised seed of Abraham. Jacob's name was changed to Israel; and they are spiritual Israelites, "the Israel of God." (Gal. 4:28; 3:26-29; 6:16, NW) The expression "all the prophets" also represents the congregation of spiritual Israel, the members of the "body of Christ". In the prophecies such ancient prophets were used to foreshadow these spirit-begotten Christians and to forecast their role or course of action. So together, Abraham, Isaac, Jacob and all the prophets picture the Theocratic Government. Our seeing them "in the kingdom of God" means seeing with the eye of understanding that Jehovah, Jesus Christ and his congregation of spirit-begotten followers form the kingdom of God and are the ones in that heavenly kingdom.

¹⁸ Hence when people from all directions come and recline at the table in that kingdom, it means that these believers are taken into the class of Kingdom joint heirs and feast on Kingdom truths and privileges at the "table of Jehovah". So there is no need to wait till Abraham, Isaac, Jacob and all the prophets are resurrected from the dead in order for us to see this prophecy fulfilled.

18. Hence what does coming and reclining with them in the Kingdom mean?



Canada's Supreme Court Sides with Jehovah's Witnesses

¶ On December 18, 1950, Canada's Supreme Court reversed itself to rule Jehovah's witnesses not guilty of sedition by distributing the leaflet *Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada*. The case involved Aime Boucher as defendant. Arrested in 1946, his case finally got to the Supreme Court in 1949. The court split, three to two, against the witnesses. Upon application for re-argument by the witnesses, the issue came before the full court of nine justices in 1950, and in December a five-to-four decision legally vindicated Jehovah's witnesses. The case was momentous for Canada, not just because the court reversed itself, but because the historical decision in effect rewrote the concept of sedition previously held in Canadian courts. It brought matters up to date by viewing democratic peoples as the rulers and the officials as servants of the people. The intensely interesting details of this historic case appear in the March 8, 1951, *Awake!*

No Relief for the Rich,

but Comfort for the Poor

THE clergy and religious leaders of Christendom took it for granted that they, just like the “rich man”, were first in line for the Kingdom and sure of it. Now they find themselves, since A.D. 1919, to be last and out of the Kingdom privileges altogether. On the other hand, those whom they despised as the last ones in any chance for God’s kingdom, the remnant of the beggar Lazarus class, these are now first in the enjoyment of Kingdom privileges at the “table of Jehovah” as His witnesses. The facts prove it so. They are the ones to whom the Kingdom interests are now entrusted. They are conscientiously caring for them by obeying Christ’s command to preach this Kingdom gospel to all the inhabited earth for a witness to all the nations.

² They were falsely accused and misrepresented as hypocritical sinners by the religious clergy, just as the bereft, disease-stricken Job was accused by his three self-righteous friends. This remnant of the Lazarus class have now experienced a glorious change of condition, in the same way that Job, nearly dead and seemingly afflicted by God, was healed and given a new lease on life for 140 years, was blessed with twice as much as he had before, was rejoined with his wife and was blessed with seven sons and three lovely daughters the same as before. (Job 42:10-17) Once those of the remnant of the Lazarus class were lying as dead and inactive, like the “two witnesses” of Revelation, chapter 11. Taking advantage of World War I, the

“rich man” class intimidated and maneuvered them into deathlike inactivity toward Jehovah’s witness work and they lay like ‘corpses’ on the broad way of the great city of Christendom, modern Sodom! But in 1919 God’s spirit began restoring them to life in his service to be his witnesses and Kingdom ambassadors. So they came into the favor of the Greater Abraham, Jehovah God, and received his invitation, “Come on up here.” They responded to this invitation to come to life in his exalted service in the interest of the kingdom of heaven. So with regard to this, Revelation 11:12 says: “And they went up into heaven in the cloud, and their enemies beheld them.”—NW.

³ Yes, their enemies, the “rich man” class in Christendom, beheld them enjoying these royal privileges at the “table of Jehovah”, in the bosom position of Abraham, whereas they themselves were cast out and denied these Kingdom opportunities. They have been left to the darkness, gloom and desperation of this world with its selfish alliance of nations for world peace. There they weep and gnash their teeth at this reversal of conditions against them and in favor of Jehovah’s witnesses. They are as dead and buried in Hades (or hell, the grave) as regards God’s approved service, and yet they are in torment because of seeing how the remnant of the Lazarus class have been taken into this service and are being used in it so mightily world-wide. God has withheld his sorely

1. How are the first now last, and the last now first?
2. How did the Lazarus class experience a change like Job’s and that of the “two witnesses” of Revelation 11?

3. So where do the “rich man” class see those “two witnesses” to be and themselves in contrast?

needed message from them and they suffer from a spiritual "famine . . . of hearing the words of Jehovah" among themselves.—Amos 8:11, AS.

⁴ They see themselves far off from the bosom position of the Greater Abraham, Jehovah God. And just as the Jewish clergy and religious leaders were tormented at the message and activities of Jesus and his disciples, so the religious heads and notables of Christendom today are in torment at observing and feeling the activities of Jehovah's witnesses. Hundreds of thousands they behold responding and attaching themselves to the Lazarus class, just as a large family of ten new children were added to Job after his recovery from God's seeming disfavor due to Satan's machinations. Jehovah's message by his witnesses is like a flaming fire against the "rich man" religionists: "Is not my word like fire? saith Jehovah." (Jer. 23:29, AS) To them the activities of the Lazarus class in proclaiming the day of Jehovah's vengeance are like the locust plague foretold at Revelation 9:1-11 and Joel 2:1-11.

⁵ These "locusts" are the army of Jehovah's witnesses, and as to their effect upon Christendom's "rich man" class Revelation 9:5-7, 10, 11 says: "It was granted the locusts, not to kill them, but that these should be tormented five months, and the torment upon them was as torment by a scorpion when it strikes a man. And in those days the men will seek death but will by no means find it, and they will desire to die but death keeps fleeing from them. And the likenesses of the locusts resembled horses prepared for battle, . . . Also they have tails and stings like scor-

pions; and in their tails is their authority to hurt the men five months. They have over them a king, the angel of the abyss. In Hebrew his name is A-bad'don [Destruction], but in Greek he has the name A-pol'lyon [Destroyer]." (NW) Not surprising that the effort is made throughout Christendom to destroy Jehovah's witnesses.

PLEA FOR RELIEF TURNED DOWN

⁶ Mark, now, that what the parable next tells of the rich man in Hades and torment has undergone fulfillment in this consummation of the system of things. "So he called and said: 'Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this blazing fire.'" (Luke 16:24, NW) The Jewish clergy cried out, "Father Abraham!" in a plea for favor as his natural seed. They were his natural descendants and had expected treatment better than this from God because of such natural relationship to that ancient "friend of God". Oh for relief from God on the basis of this relationship! Likewise today Christendom's religionists, the modern counterpart, address the Greater Abraham, God, as "Father" and plead with him for mercy in their tormented condition.

⁷ If Jesus was not telling a parable but the "blazing fire" was literal, then how absurd for the rich man to ask to have Lazarus dip his finger in water to cool

the rich man's tongue! But how could the Lazarus class bring the "rich man" class any relief now? Well, by a drop of the water of truth that would refresh the re-



6. How do they address Abraham, and why?

7. What does their request to have Lazarus sent to cool their tongue mean?

ligious clergy in their spiritual anguish and torment. How could this be accomplished? Only by having the Lazarus class stop preaching the "day of vengeance of our God" and stop exposing hypocritical religion and pronouncing the fiery judgments of Jehovah against Christendom. So they want the Greater Abraham to have the ones in his bosom favor to compromise. Let them not preach the naked truth, but preach nice things for the religious clergy and give them a better appearance in people's eyes. That is, do not do as Jehovah commanded the prophet Jeremiah, who pictured his witnesses today: "Whatsoever I shall command thee thou shalt speak. . . . And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee." The "rich man" class speak thus in a manner like that of the Israelite priest Amaziah to the prophet Amos, but they get an unsatisfying, tormenting answer like that which Amos returned to Amaziah.—Jer. 1:7, 19, AS; Amos 7:10-17.

⁸ What, now, does the Greater Abraham reply? The parable goes on to tell: "But Abraham said: 'Child, remember that you received in full your good things in your lifetime, but Lazarus correspondingly the injurious things. Now, however, he is having comfort here but you are in anguish. And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us.'" (Luke 16:25, 26, NW) Because the Jewish clergy were natural descendants, Abraham could properly address them as "Child!" But this only condemned them, because, though being his natural offspring, they had willfully rejected the divine favor and had come under God's condemnation. So be-

cause of their professions to be God's children the Greater Abraham addresses the complaining "rich man" religionists as "Child!" in the same way that Joshua addressed the troublemaker Achan when on trial for life. (Josh. 7:19) They are in the position of a child that justly needs punishment. Psalm 82:6, 7 says to them: "I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men, and fall like one of the princes." (AS) The "blazing fire" they now experience is just an advance token of the destruction that awaits them. But God defends and delivers the poor and needy, and rids them out of the hand of the wicked.—Ps. 82:1-4.

⁹ "In your lifetime!" Yes, in the rich man's time before divine judgment came, on natural Israel back there and on Christendom down here since God's kingdom was set up and Jesus Christ was made the "chief cornerstone" in that royal structure. Before the "rich man" religionists were exposed as dead and buried toward God they had little concern for the people's real spiritual need. They made a good living from their clerical profession and sought honor and worldly respect and led an easy life. They gave the people very little Bible intelligence and did not go out seeking the lost sheep. They remained silent about their oppressors and oppressions and let them hope for relief and comfort only in heaven. Likewise the "evil slave" class seek only their own heavenly salvation and leave the "other sheep" to shift for themselves until the Millennium. They offer no assistance now to such sheep to escape the world tribulation of Armageddon and to survive into the Millennium. (Matt. 24:48-51) So the "rich man" religionists have taken the good things of this life and have held the good things of the Bible in re-

8. How does Abraham address them in reply, and why?

9. How did they 'in their lifetime' receive the good things?

serve for themselves. But now those days are gone forever, and they are seriously disturbed, disillusioned and in great anguish.

¹⁰ In those days when Christendom's religious set flourished, the Lazarus class received the "injurious things", and that largely at the hands of the "rich man" religionists. People who gave them a bit of soothing relief were looked down on as dogs that came and licked their ulcers. They were made to appear spiritually diseased and outcasts, under God's curse, "as having nothing," like beggars. (2 Cor. 6:8-10, NW) But now since God has reversed matters and showed whom he really favors and has taken to his bosom, they are comforted. Of course, they are still verbally abused and violently persecuted by the "rich man" class; but they are comforted with God's comfort and refreshed and renewed by the good things from his table. They eat, drink, rejoice, sing for joy of heart, and are blessed, whereas the "rich man" religionists hunger, thirst, feel shame, cry and howl sorrowfully, leave their name for a curse, and face destruction. (Isa. 65:13-16) It is as when Job was healed and comforted, and his family, relatives and friends were restored.

¹¹ The remnant of the Lazarus class are spiritual Jews. Upon their "skirt" we now see "ten men . . . out of all languages of the nations" take hold and go up with them as companions to Jehovah's theocratic organization. (Zech. 8:20-23) They are like Job's brothers, sisters and acquaintances who came to comfort him, besides those beautiful children whom he fathered in his old age. (Job 42:11; see also *The New World*, pages 364, 365) They are the "other sheep" whom Jehovah's Right Shepherd, Jesus Christ, brings into unity with the Lazarus remnant, making

them one flock under one Shepherd. In this way, too, these "other sheep" become intimate companions with the remnant and come into the bosom favor of the Greater Abraham, and they share in the present "good things" and comfort of the remnant. (John 10:16) They are the first ones of the earthly class to receive benefits from the Greater Abraham through his Seed, Jesus Christ and his body of joint heirs.

A GREAT CHASM

¹² But that "great chasm"! The rich man had not thought of that when pleading to Abraham for relief. The people where he is cannot cross it and force themselves into Abraham's bosom. Nor can the Lazarus class leave Abraham's bosom and cross over it to the relief of the "rich man" class. The chasm pictures God's judgment, which cannot be reversed and which divides the two classes. It forbids any mercy or relief to Christendom. She is abandoned since making her decision following World War I. She then decided against God's established kingdom and favored the international conspiracy for ruling the earth by human agents in defiance of His rightful sovereignty and in opposition to his King Jesus Christ, whom he put on the throne in 1914 to rule amidst his enemies. To the "rich man" class the King Jesus Christ says: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33, NW) The Kingdom is here to rule in triumph. Now this world, including Christendom and its religious powers, must be abandoned to destruction. Her "rich man" class are like Esau, who sold his birthright for selfishness and moved to Mount Seir. Afterward when he wanted to inherit the blessing he was rejected, for, "although he earnestly

10, 11. (a) How did the Lazarus class receive the "injurious things"? (b) But now how are they comforted, and who also with them?

12. What does the great chasm represent? What relief does it forbid?

sought a change of mind [in Isaac] with tears, he found no place for it."—Heb. 12:16, 17, NW; Deut. 2:1-5; Ezek. 35:1-15.

¹³ The terms for getting adopted as members of Abraham's seed according to God's promise cannot be set aside. The Kingdom class of blessing is now about complete, only a remnant on earth being yet destined for it. The "rich man" has not met those theocratic terms and requirements but has chosen the wisdom of this world. The last ones from his standpoint are now first in their participation in the Kingdom interests, and the reputedly first ones are now last. There can be no fusion of the two classes, no fraternizing! "Come out of her, my people," calls the divine voice from heaven, "touch not the unclean thing." The Lazarus remnant have left the Babylonish world and its religious confusion that they might be clean to bear Jehovah's vessels of worship. God is determined to keep the organization of his people clean now. Only the real thing is kept there; all hypocrites are thrown out. The rich man cannot be brought in contrary to Jehovah's decree. But now in this short period of God's patience before the world destruction at Armageddon the "other sheep" class hear the Right Shepherd's voice sounding the divine call to come out of worldly Babylon. They do so, flee to the upraised Signal of Jehovah's kingdom, and gain entrance to the one flock under his royal Shepherd. These sheep the Shepherd puts to his right and divides them off from the "goats". The great unbridgeable chasm of divine judgment allows for no fellowship between faithful persons and those who unbelievably reject the Kingdom.* "Thy judgments are a great deep."—Ps. 36:6.

* Rev. 18:4; Isa. 52:11, 12; 2 Cor. 6:14-18; Matt. 25:31-46; Isa. 62:10.

13. What dividing work has gone on, which prevents fraternizing?

PLEA FOR THE FIVE BROTHERS

¹⁴ The "rich man" class have their own ideas about the salvation of the people. "Then he said: 'In that event I ask you, father, to send him to the house of my father, for I have five brothers, in order that he may give them a thorough witness, that they also should not get into this place of torment.'" (Luke 16:27, 28, NW) He still calls Abraham "father", but he confesses he has a closer relationship to another father and has five brothers. Who this father is Jesus told this class: "If you are Abraham's children, do the works of Abraham. . . . If God were your Father, you would love me, for from God I came forth and am here. You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." (John 8:39, 42, 44, NW) So the "rich man" class show their real sonship by the resemblance of their works to those of the Devil.

¹⁵ The "rich man" and his five brothers total six. This is a number distinguishing the organization of imperfection and sin, the enemy organization. (1 Sam. 17:4, 7; 2 Sam. 21:20; Rev. 13:18) So they are the visible seed of the great Serpent, as Jesus called them. (Gen. 3:15; Matt. 23:33; 3:7) Back there the five brothers stood for all the Jewish brothers of the "rich man" class, all natural Israelites of a like attitude, spirit and fatherhood. They were the seed of Abraham by natural descent but were not the spiritual sons of the Greater Abraham nor the brothers of Christ. At this end of the world they picture all those professed Christians of Christendom who associate with the religious leaders, follow their guidance and act goatishly toward Christ's remnant of brothers.

14. Who is the father of the "rich man" class? How was this shown?

15. Whom do the rich man's "five brothers" stand for?

Their works betray who is their father.
—2 Tim. 2:25, 26, NW.

¹⁶ The rich man admits that Lazarus is a witness of Jehovah, saying: "That he may give them a thorough witness." Is the rich man here approving of the Lazarus class of Jehovah's witnesses and asking for his five brothers to be helped to become Jehovah's witnesses too? The facts fulfilling the parable do not indicate this. Actually, the rich man wants the Greater Abraham to send Lazarus away from his bosom to preach to his brothers in such a way and with such a message that it will not show them up to be dead toward God. It should not put them in mental torment. On the contrary, it should give them the false assurance that they are still in divine favor, reposing, like Lazarus, in the bosom of the Greater Abraham with all the promised New World blessings in view.

¹⁷ As in apostolic times, the "rich man" class of today want God to make his witnesses change their unorthodox way of preaching and also change their message. Soft-pedal this message of the "day of vengeance of our God" and let up on 'overturning the strongly entrenched things' of error, false religion and worldly friendship. The "rich man" class wants his brothers in his father's organization to be spared the torment he suffers from the proclamation of the pure Word of God, exposing their hypocrisy and worldliness. So their prayer is really to their true father, Satan the Devil, and is that he will prevail upon the Lazarus class to make them a part of *this world*, compromising with the "rich man's" organization. Then they will not torment unfaithful Christians.

¹⁸ "But Abraham said: 'They have Moses and the Prophets; let them listen to these.'"

16, 17. (a) What does the rich man admit regarding Lazarus? (b) What does he in reality want Abraham to do with Lazarus for his brothers?

18. What did Abraham now reply? What did his reply mean?

(Luke 16:29, NW) This shows that, at the time Jesus spoke his parable, only Jewish persons were meant, for then the Gentile nations did not have the Mosaic Law and the Prophets or the other section of the Hebrew Scriptures headed by the Psalms.* Abraham's answer showed he did not agree with the rich man's request concerning Lazarus. Just so, too, the Lazarus class was not to be allowed to take away Moses and the Prophets or to ignore them or to take from them or add to them. The Scriptures which they had already must stand without change or compromise. The "rich man" class and their "five brothers" today have, not only Moses and the Prophets or the Hebrew Scriptures, but also the Greek Scriptures of Christ's disciples. The "rich man" class had not strictly heeded these Scriptures and conformed his life and teaching to them. Hence he suffered. So if the "five brothers" or other members of the religious part of the Devil's organization listen to these Scriptures and regulate their lives by them, only then will they not get into the "rich man's" hopeless, tormented condition.

DEMANDING A SIGN

¹⁹ The rich man thinks he knows better than the Greater Abraham. "Then he said: 'No, indeed, father Abraham, but if some-

* If we did not view Jesus to be telling a parable, but something literal in meaning, what would Abraham's words mean? This: that salvation from Hades and from fiery torments is to be gained by taking just Moses (or the Law) and the Prophets without needing the inspired writings of Jesus' disciples, the New Testament, as many call it. There are many professed Christians that say we do not need the Old Testament or "Moses and the Prophets"; but here Abraham says they need "Moses and the Prophets", without mentioning the so-called "New Testament". Another thing: If the literal Abraham were here meant, dead then over eighteen centuries, how could he be in the grave and know anything about Moses and the Prophets, men who came hundreds of years after his death? (Isa. 38:18; Ps. 6:5) Also, in view of Ecclesiastes 9:5, 10, how could the rich man in Hades, Sheol or hell speak to Abraham? And, in view of Job 14:19-22, how could he see Lazarus' change in condition and coming to divine honor? Only if Jesus spoke a parable could the things he described here be possible.

19. How does the rich man contradict Abraham? What does he really want done?

one from the dead goes to them they will repent.'" (Luke 16:30, NW) So he contradicts God: Moses and the Prophets are not enough. He admits that his brothers need repentance, but he wants their repentance to be worked out, not by heeding the Scriptures Jehovah's witnesses preach, but by a sign. He reveals himself to be like a "wicked and adulterous generation" which "keeps on seeking for a sign". Yes, "the Jews ask for signs and the Greeks look for wisdom." (Matt. 16:1-4; 12:38, 39, NW; Luke 23:8; John 4:48; 1 Cor. 1:22, NW) He wants his brothers' repentance to take place by this sign without the Law of Moses and the Prophets, as if a sign were an indispensable addition to them and they were not sufficient in themselves. Give them an awe-inspiring sign, and do not remove the traditions of the religious elders and the precepts of men which overstep God's commands and make his Word invalid. (Matt. 15:1-9) So this class in Hades insist on their own way of saving mankind, a way that dispenses with being tormented by the Lazarus class.

²⁰ The clerical "rich man" today does not want to part with religious traditions, age-old ceremonies and pagan philosophies, which they have sanctified into their religious systems and teachings. They let the people have the Bible, but they do not recommend to their congregations the pure teaching of Moses and the Prophets and now the rest of the inspired Scriptures written to show the fulfillment of Moses and the Prophets. They do not want Jehovah's witnesses, the Lazarus class, to recommend the Holy Scriptures to the people, exposing the religious traditions, ceremonies and philosophies. No, but let God, the Greater Abraham, give some supernatural sign that will show whether the Lazarus class are true or false and

20. (a) So what does the "rich man" class today want regarding the Lazarus class? (b) What here shows this is a parable?

that will not result in such pain for the rich man's "five brothers". Again we see how Jesus must have been speaking a parable. For if this were all literal, then how could the rich man ask dead Abraham to send back Lazarus from the dead, when Abraham himself is dead and is unable to resurrect even his own self, not to speak of another person? It is "God who makes the dead alive". (Rom. 4:17, NW) But will the Greater Abraham do something miraculous with the Lazarus class of Jehovah's witnesses so as to have them make a forced impression on the rich man's "five brothers"?

²¹ "But he said to him: 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'" (Luke 16:31, NW) So a sign according to their specifications will not be given them, just as Jesus elsewhere told them: "A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah the prophet. For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. . . . look! something more than Jonah is here." (Matt. 12:39-41, NW) He took a correct measurement of their religious attitude when he said: "Unless you people see signs and wonders, you will by no means believe." And he showed he agreed with Abraham's words, when he said: "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me. And yet you do not want to come to me that you may have life. . . . Do not think that I will accuse you to the Father; there is one that accuses you, Moses, in whom you have put your hope. In fact, if

21. What did Abraham reply, and how did Jesus elsewhere speak in agreement with that?

you believed Moses you would believe me, for that one wrote about me. But if you do not believe the writings of that one, how will you believe my sayings?"—John 4:48; 5:39, 40, 45-47, *NW*.

²² All that the Lazarus class could bring them would be Moses and the Prophets and the message of the risen one, Jesus Christ. But no adulterated, compromising message! You cannot really believe the message of the Risen One, and now also the message of his established kingdom, without also believing Moses and the Prophets and the Psalms. For the Christian Greek Scriptures are based on the Hebrew Scriptures. Also the ancient Hebrew Scriptures find their fulfillment in the Christian Scriptures and in the facts of today respecting his kingdom. So if you do not want to believe Moses and the Prophets just for the truth of those Scriptures, then you will not be willing to believe because of a man who has been made alive to God's favor and who reclines in his favor, no longer a spiritual beggar but an active witness of Jehovah. Besides such a spiritual enlivening of the Lazarus class, Jesus Christ actually did rise from the dead and sent his witnesses, first to the Jews and then to the nations. (Acts 10:40-42) Now his followers as witnesses of Jehovah go preaching the risen Christ and his kingdom to the survivors of the "rich man" class, his "five brothers". Yet this makes no difference with them. Why not? Because they do not choose to believe Moses and the Prophets and the rest of the inspired Scriptures. They do not want to exercise faith; they want to see a sign.

²³ Will God change his method for the sake of these willful unbelievers? Never! The yawning chasm of his uncompromis-

ing judgment still remains there between us and them. So apart from our change of condition since 1919, which is like Jonah's coming out of the huge fish's belly to live on earth as Jehovah's witness and preach to the Ninevites, a sufficient sign, the Lazarus class of Jehovah's witnesses need not expect God to work any astounding miracle upon them or with them so as to hasten the repentance of the rich man's brothers' class. We need no support now by a resurrection of faithful witnesses of old. We are not authorized to compromise the divine message for this day of judgment of the nations by holding back from telling all the counsel of God. We are commanded to use Christendom's own possession of the Scriptures, Moses and the Prophets and the inspired testimony about the risen Christ and his kingdom. Thus equipped, we are to preach fearlessly. Recognizing God's favor upon us, we no longer look to the goatish religious leaders and go to them as beggars for spiritual favors. We keep ourselves in the Greater Abraham's bosom of favor and we preach as he commands us.

²⁴ Let the goats stop their ears and persecute us in their religious anguish and torment. We cannot compromise and predict any relief from God for them. But seeing we have been so greatly comforted by the Greater Abraham, Jehovah God, we are obliged to go forth and "comfort all that mourn" with the comfort with which He has comforted us through Christ. (Isa. 61:1, 2; 2 Cor. 1:3, 4) Let those who have ears to listen, listen and be comforted. In that way many more straying sheep will hear the Right Shepherd's voice and turn from their beggarly, sin-diseased, down-trodden condition in this world and come into the favor of the Greater Abraham

22. What only can the Lazarus class bring the "rich man's" five brothers? What is the difficulty with these latter?

23. So may we expect miraculous backing for our work? What, then, are we under orders to do?

24. To whom alone, then, may we bring comfort and relief?

along with the remnant of the Lazarus class. Thus the great crowd will continue increasing, to swell the voice that is heard

saying: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.



Gilead Appreciates the New Version



December 1, 1950

The Watch Tower Bible and Tract Society
124 Columbia Hts.
Brooklyn 2, N. Y.

Dear Brothers:

In our opinion one of the greatest gifts we have received as Christians in these last days has been that of the *New World Translation of the Christian Greek Scriptures*. On behalf of the instructors and the ministerial students here at the Watchtower Bible School of Gilead I wish to convey to you our great appreciation for this scholarly instrument. For this exceedingly "good gift" we render our thanks to the "Father of the celestial lights".—Jas. 1:17, NW.

From the commencement of this school we have been looking for the ideal Bible translation of the Christian Greek Scriptures to be used as our basic textbook. Now beyond expectations we have found that ideal translation. I can assure you that since the release of the *New World Translation* we here at Gilead have been using it night and day in our studies and Bible research work.

As a body of close students of the inspired oracles of God we have ever been eager to grasp the precise sense or meaning of any particular Bible texts we are examining. For the past fifteen terms of

school since 1943 hours upon hours have been spent in consulting scores of Bible versions and technical works in search for the original language meanings of various Bible references. During our present term, the sixteenth, matriculated since the convention at Yankee Stadium, much research time has been eliminated for both the student and the instructor by reason of this new work. In every respect the *New World Translation* meets our dire need for a translation that specializes in rendering as far as modern scholarship permits the exact original sense of the Christian Greek Scriptures in good, modern, understandable English. This new translation is indeed a dream come true for both the faculty and the student body.

In the brief four months just past since the release of this new Bible version, many gemlike discoveries have been made by us as to its eminent merits. From when we first received a copy the restoration of the divine name has been a towering merit. Each time a text is read where the name Jehovah appears one still pauses to reflect on the increased significance conveyed. What helpful proofs are submitted not only in the footnotes but also in the Foreword and the Appendix to substantiate this restoration! The other technical aids, such as the critical apparatus in the footnotes, the cross and chain references in

addition to the wealth of scholarship made available in the Appendix, heighten the value of this work in the eyes of every ministerial servant of God.

Another surpassing merit is that in its faithful renderings of the Greek the new translation consistently distinguishes things that differ. By performing this service *NW* makes an inestimable contribution in enabling one to return to an accurate understanding of early pure Christian doctrine. For example, many translations use the one English word "world" to translate three different Greek words, *aión*, *oikouménē* and *kósmos*. Obviously three so widely differing Greek words could not enjoy a common English word in translation. *NW* uniformly throughout translates these "system of things", "inhabited (habitable) earth" and "world", respectively, we are pleased to note. At once important texts, such as Matthew 24:3, 14 and 21, containing these three different Greek words in close proximity, yield clear meaning, preserving the things that differ.

In other Bible translations we have found that *koimáo* is rendered at times "to sleep" (see Acts 7:60) and other times that same word is translated "be dead" (see 1 Cor. 7:39). Now in most translations the ordinary Greek word *hypnos* is rendered "sleep" (Matt. 1:24; Luke 9:32) and *nekrós* as "dead" (Matt. 8:22), words widely different from *koimáo*. We are happy to see that *NW* uniformly translates *koimáo* as "asleep in death" and *hypnos* merely as "sleep" and *nekrós* as "dead". Surely it is vital to ascertain from the Scriptures whether ordinary "sleep in rest" is being spoken of or "sleep in death", which incidently further disproves the false doctrine of conscious human existence after death.

We have particularly appreciated this further discovery of merit in the fact that *NW* makes a careful study of *pístis*,

"faith," the noun form, and *pisteúo*, the verb form. Most translations render these words interchangeably as "faith" or "belief" and "believe". It is good to see that *NW* always consistently translates *pístis* as "faith" (Rom. 1:5) and the verb *pisteúo* by the verbal phrase as either "puts faith" (Matt. 18:6) or "exercises faith" (John 6:29), and thus retains its root association with the noun. The kindred form *apistia*, which other translators have rendered "unbelief", *NW* meaningfully translates as "lack of faith". (Matt. 13:58; Mark 6:6) Now observe what clearness of thought and vigor of argument is conveyed at the points where two of the above Greek forms appear in the same text, as at Romans 3:3 and 4:5. So there is preserved for us additional meaning by means of contrast which no doubt the original writers had in mind in so expressing themselves in the Greek.

A further merit we have noticed is either *NW*'s selection of choice expressions or its finding the apt English word to consistently convey the Greek sense in a superior way to any other contemporary translations. Following are a few of the host of examples we could cite. The phrase "in union with" instead of "in" at John 17:21; "sacred secrets" instead of "mysteries" at Matthew 13:11; "godly devotion" instead of "godliness" at 1 Timothy 3:16; "on the basis of my name" instead of "in my name" at Matthew 24:5; "undeserved kindness" instead of "grace" at John 1:14; "Chief Agent" instead of "Prince" at Acts 3:15; "declared righteous" instead of "justified" at Romans 2:13; "disown" instead of "deny" at Matthew 10:33; "examined" instead of "discerned" at 1 Corinthians 2:14-16; and "first recognition" instead of "foreknow" at Romans 8:29.

So you see we keenly appreciate the wise selection the translators have made in their English equivalents for the Greek

vocabulary used by the apostolic writers. All this has added colorful vividness to the Biblical narratives, and clear-cut understanding of the sayings of Jesus and the arguments employed by the apostles.

This letter expressing our great delight in using the *New World Translation* would be incomplete without referring to the superb translation of the first chapter of the gospel of John. Not only because it rightly conforms to the Greek in maintaining the difference between the God Jehovah and the Word, Christ Jesus, who "was a god", but, by properly using the English word "came into existence" in verse 3 to translate fittingly *egéneto*, the whole account of the prehuman biography of Jesus discloses new vistas of thought. It emphasizes the great universal fact that life comes through Jesus Christ. *NW's* rendering reads glowingly, "What has come into existence by means of him was life, and the life was the light of men." (1:3,4) Each time one rereads *NW's* translation of John 1:1-18 new delights of

spiritual understanding are in store for him.

To us it seems the spiritual gems we are constantly discovering in this new translation are innumerable and unending. Daily as we use this translation we thank Jehovah God our loving Provider for having given us this timely instrument with which we may constantly peer into "the depth of God's riches and wisdom and knowledge". (Rom. 11:33) We are grateful that the Watch Tower Society has come into possession of this faithful and illuminating translation. May the Lord Jehovah grant the *New World Translation* a wide and phenomenal distribution, that large numbers of men of good will toward God may come to a fuller understanding of the inspired Christian Greek Scriptures.

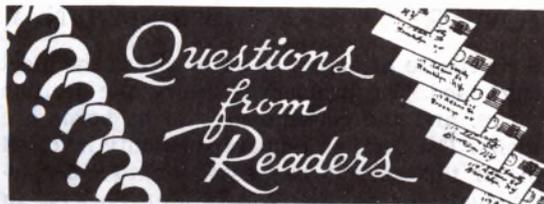
For the many happy residents here at the Watchtower Bible School of Gilead I send you our warm love and greetings.

Your fellow servant,

A. D. SCHROEDER, Registrar
Watchtower Bible School of Gilead

U.S. Supreme Court Upholds Freedoms

☞ In Havre de Grace, Maryland, Jehovah's witnesses applied for a permit to hold a religious meeting in a park. The city council refused the permit, the meeting was held anyway, two speakers, Daniel Niemotko and Neil Kelley, were arrested, tried on disorderly conduct charges, convicted, and fined \$25 and costs. Appeals eventually brought the case to the United States Supreme Court. On January 15 this court, in a unanimous decision written by Chief Justice Vinson, reversed the lower courts and censured the city officials. Chief Justice Vinson pointed out that the high court had previously condemned statutes and ordinances requiring permits from local officials on the ground that "a license requirement constituted a prior restraint on freedom of speech, press and religion, and, in the absence of narrowly drawn, reasonable and definite standards for the officials to follow, must be invalid". It was pointed out that Havre de Grace had no law regulating or prohibiting use of the park, but left all authority in the hands of the park commissioner and city council. On this the chief justice said: "No standards appear anywhere; no narrowly drawn limitations; no circumscribing of this absolute power; no substantial interest of the community to be served." On this same day the court struck down a New York city ordinance that required police permits for preachers to conduct religious services in the streets. The court is to be commended for these decisions, which are victories for basic freedoms. A detailed account of the witnesses' case will appear in the March 22 *Awake!*



Questions from Readers

● In view of the perilous last days in which we live, would it be proper for married couples to use contraceptives? Also, if conception occurs, would abortion be permissible?—Based on similar questions that have come to us from different readers.

We are not authorized either by the law of the land or by God's Word to advise on contraceptives. The responsibility for their use must rest with those who decide that they can conscientiously use them, and their just judgment must rest with the God whom they serve, and not with us. Whether married couples in the truth want to have children or not is for them to decide, not us. Each couple must consider its own circumstances and its own purposes in view, and decide the matter and adopt a course and then take the responsibility before God for such course and its consequences. But we do unequivocally maintain that the purpose of marriage before God is the production of children, and hence if any married couples want children now, before Armageddon, that is perfectly proper and no one should criticize them for so doing, thereby meddling in their business. Neither should any be criticized for not having children, nor should we meddle in as to their reason why not. Private marital affairs are not the business of outsiders.

Children are not to be viewed as a hindrance to serving God and hence to be unwanted. Otherwise Paul would not have written, "She will be kept safe through childbearing." Nor would he have advised women under certain circumstances "to bear children". (1 Tim. 2:15; 5:14, NW) Under similar conditions his counsel applies today. If children come in the natural way according to which God instituted human marriage, then they are to be welcomed, even now, before the divine mandate is reissued to Armageddon survivors. You are grateful for having been brought into life, even within this present evil world, and so your children can be grateful for the same reason.

For us to advise abortions would be a violation of the law of the land. Moreover, we take the position that abortions themselves are con-

trary to the Word of God. Individuals must shoulder the full weight of responsibility for such a course. We are obliged to say that according to God's covenant with the Israelites the fruitfulness of the womb was a mark of his blessing, whereas unfruitfulness was a curse. (Lev. 26:9; Deut. 28:4, 11, 18, 63; Ps. 127:3-5) And we must note that God has great regard for the life of the unborn child and of the expectant mother. The heavy responsibility upon those endangering even accidentally the life of the unborn child or the life of the pregnant woman is shown in the Mosaic Law, at Exodus 21:22-25 (AS): "If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

The husband and prospective father was chiefly affected, and so the woman's husband required a fine for temporary hurt; but where the child's life or the woman's life was lost, then the one responsible must pay with his life. Now if such accidental interference with the natural course of events with regard to a pregnant woman was a matter of such serious consequence, would you not view deliberate interference worthy of even greater condemnation? And while we are not under the Mosaic Law now, there is no reason to think that God's mind has changed relative to the sanctity of the lives involved in such cases. In such matters Christian principles usually demand more rather than less.—Matt. 5:38-42.

So the Watchtower Society cannot involve itself by giving advice where harm or loss of life is concerned, either to the unborn child or to the prospective mother. Abortions are accompanied by danger from hemorrhages and infection and can lead to the permanent injury or the death of the woman. It cuts short the growth of an embryo that would otherwise grow till normal birth as a human baby, according to God's creative arrangement of things. We view as of no force and immaterial the arguments that the age of the embryo or fetus is a factor determining the rightness or wrongness of abortion, since God did not set any such qualifications or limitations upon his law expressed at Exodus 21:22-25. While under ancient law of man the offense of abortion was

committed in the event there was a quickening in the mother's womb, the modern law by statute is closer to the Scriptural rule. It "is usually made a felony whether committed before or after quickening".—*Summary of American Law*, Clark, page 122.

All of this is something very serious for each married couple to think over, and then order

their course of action so as to please the Most High God. The problem is theirs, the decision theirs, and the consequences to be borne are theirs. The decision and responsibility involved in all this cannot be passed on to other individuals, or to the Watchtower Society. In these matters "each one will bear his own load of responsibility".—Gal. 6:5, NW.

Circuit Assembly in Nigeria

Great rejoicing came from the fact that six persons, as a result of the assembly, shook off the shackles of religion and came into the Lord's organization. During Saturday's service the witnesses called upon certain juju worshippers. These people soon saw the folly of their religious practices and were convinced by the simple Bible truths. Sunday morning the witnesses called back on these people. "What shall we do with our jujus [fetishes]?" they asked. "Destroy them!" came the reply. "Will you assist?" "Gladly!" In true Gideon fashion a group of witnesses began removing

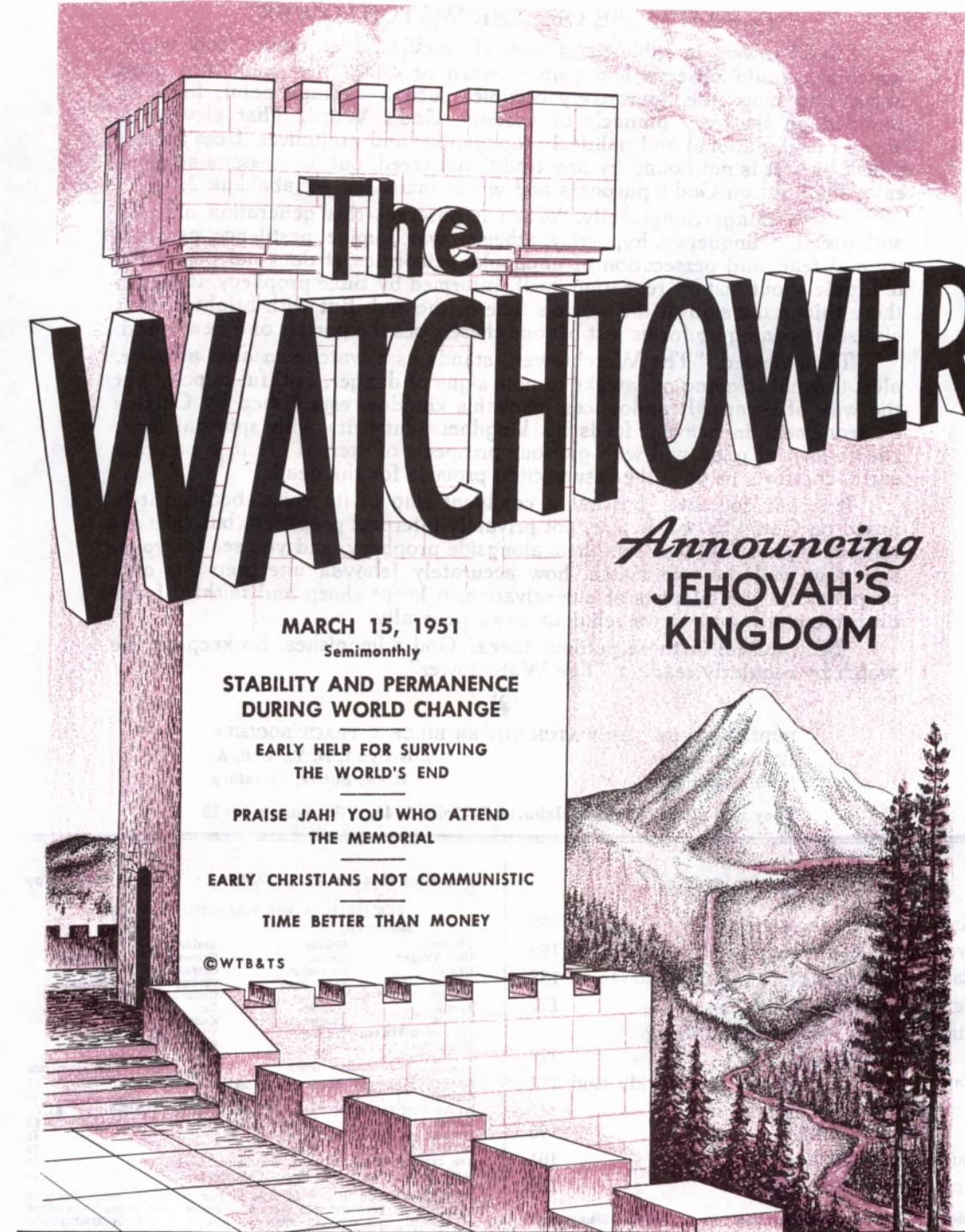
the jujus out of their places. There was great commotion. Neighbors quickly gathered. Some protested, others selfishly wanted to salvage the trinkets from these fetish objects. But the witnesses were determined to do a thorough job. One witness answered the religious neighbors in the words of Gideon's father, "If the jujus are gods, let them now fight and save themselves." How helpless they were! The witnesses dumped all the trash into a canoe, rowed out to the center of the river and junked the jujus into a watery grave. Gone and perished forever! But the people of good will who once served them rejoice in the hope of living forever.—Nigeria branch office.

So the Watchtower Society cannot involve itself by giving advice where harm or loss of life is concerned, either to the woman still or to the prospective mother. Abortions are accompanied by danger from hemorrhage and infection and can lead to the permanent injury or the death of the woman. It cuts short the growth of an embryo that would otherwise carry the normal birth as a human baby, according to God's creative arrangement of things. We view as of no force and unavailing the arguments that the age of the embryo or fetus is a factor determining the rights or wrongs of abortion, since God did not set any such qualifications or limitations upon his ancient law of man the offense of abortion was

Children are not to be viewed as a hindrance to serving God and hence to be unwanted. Overseas Paul would not have written, "So will we begot into the world through childbirth." Nor would he have advised women under certain circumstances to bear children. (1 Tim. 2:15; 2:14, NW) Under similar conditions the counsel applied today if children come in the natural way according to which God intended human marriage, that they are to be welcomed, even now, before the divine marriage is resumed to a new union. You are entitled for having been brought into the world with this present evil world, and so your children can be granted for the same reason.

"WATCHTOWER" STUDIES

Week of April 8: Torments of the Rich Man.
Week of April 15: No Relief for the Rich, but Comfort for the Poor.



The WATCHTOWER

MARCH 15, 1951

Semimonthly

STABILITY AND PERMANENCE
DURING WORLD CHANGE

EARLY HELP FOR SURVIVING
THE WORLD'S END

PRAISE JAH! YOU WHO ATTEND
THE MEMORIAL

EARLY CHRISTIANS NOT COMMUNISTIC

TIME BETTER THAN MONEY

© WTB&TS

Announcing
JEHOVAH'S
KINGDOM

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Chinyanja
English	Chiwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hillgaynon-Visayan	Kashmiri
Hollandish	Malayalam
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Norwegian	Portuguese
Pangasinan	Russian
Slovenian	Siamese
Spanish	Sikololo
Swedish	Slovak
Tagalog	Twi
Zulu	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N. Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

March 15, 1951

No. 6

TIME BETTER THAN MONEY

“**T**IME is money,” says the popular slogan. But time is better than money. When it is traded for wisdom rather than wages its value becomes priceless. “Choose instruction rather than silver, and knowledge rather than rare gold; for wisdom is better than rubies, no treasure is equal to her.” Time spent in study to gain such wisdom is better than time used to make money, for while wealth may offer limited security now, the right knowledge can safeguard one’s very life at Armageddon: “Wisdom like wealth is a defence, but knowledge does more good than money, it safeguards a man’s life.”—Prov. 8:10, 11; Eccl. 7:12, *Mo.*

A lifetime spent accumulating wealth is a lifetime wasted. Money hoarded up, unused for good works, is a witness against its greedy possessor: “Come, now, you rich men, weep, howling over your calamities which are coming upon you. Your riches have rotted, and your outer garments have become moth-eaten. Your gold and silver are corroded, and their rust will be as a witness against you and will eat your fleshy parts. Something like fire is what you have stored up in the last days. Look! the wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls . . . have entered into the ears of Jehovah of hosts.”—Jas. 5:1-4, *NW.*

Will their money defend them from divine wrath at Armageddon? Never, for “neither their silver nor their gold will be

able to rescue them. On the day of the wrath of the LORD, and in the fire of his zeal, all the earth shall be consumed; for a complete destruction, indeed a frightful one, will he make of all the inhabitants of the earth”. Just before the destruction that was typical of Armageddon came upon Jerusalem Jehovah’s prophet said: “Their silver shall they fling into the streets, and their gold shall become to them as an unclean thing; for their silver and their gold shall not be able to save them on the day of the LORD’S wrath.” (Zeph. 1:18; Ezek. 7:19, *AT*) For Christians it is true, “The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.”—1 Tim. 6:10, *NW.*

How different the results when time is used to gain wisdom instead of money! Concerning the worth of wisdom it is written: “How happy is the man who finds wisdom, the man who gains understanding! For her income is better than income of silver, and her revenue than gold. She is more precious than corals, and none of your heart’s desires can compare with her. Long life is in her right hand, in her left are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who grasp her, and happy is every one who holds her fast.” (Prov. 3:13-18, *AT*) When we take in knowledge of God and Christ and give it out by preaching to others, it

means everlasting life in Jehovah's new world.—John 17:3; Rom. 10:10, NW.

Time is especially precious now. Not because the laborer's time draws higher wages than heretofore, but because time to take in knowledge of Jehovah and Christ is running out. When Christ was enthroned, in 1914, great tribulation was started against Satan and his wicked world organization. If it had then proceeded to completion, no flesh would have been saved. But for the sake of human flesh that tribulation was shortened or cut short, to allow a period of time for men to take in and give out knowledge of the established heavenly kingdom, before that tribulation enters its climax of Armageddon. (Matt. 24:21, 22) This time period, known as the last days of Satan's delinquent old world, will not stretch beyond this present generation. The precious time grows short.

Jehovah provides this period of time for man's good, for man to study His Word, for man to see the foretold visible sign of Christ's second presence and conform himself to the requirements of the Kingdom. But Satan opposes this wise use of time. He floods in woes to divert human efforts, and drives frustrated masses into various ways of escape from reality. Because of the mounting failures in world economics and politics, disheartened persons drown their worries in easy delinquencies or an endless run of entertainments.

To illustrate, consider television. It is a marvel of human ingenuity in putting to work invisible forces of the universe, and if used to best advantage could be a real boon to mankind. But many low-quality programs and much immoderate use combine to undermine its value. Nevertheless, even now its moderate use in viewing the better programs may offer a measure of relaxing diversion. Used with wise limitation, it can provide relaxation for Christians right in their homes, without their

having to seek diversion in worldly audiences that may in these tense times rise up against the Christians in their midst that maintain integrity.

But instead of a moderate use of television by people generally, what do we frequently find? The evening meal over, the family rush for their seats before the television screen, there to sit for hours, till bedtime. No time for family conversation. No time for study. No time to serve God. Only time for television. Just time to sit before the screen and soak up propaganda and entertainment. So absorbed are they that they may refuse to leave their seats before the television for an hour a week, to share in a home Bible study.

But will television deliver them at Armageddon? Will their little god of the living room shelter them from Jehovah's wrath? Time consumed on it might have been used to study, to transform their mind, to make it over, to gain godly wisdom, which is not to be compared to rubies, silver, gold, money or television; but instead they will be "destroyed for lack of knowledge". (Hos. 4:6) The marvelous invention has been misused by them till it has become a satanic snare to capture their mind, to keep their eye glued to a television screen, not allowing them time to see the sign of the second presence of Christ or to mentally discern the import of such sign and learn what they should do to successfully meet the crisis.

Certainly the time of this special period allowed by Jehovah in these last days is better than money, and to waste this time is worse than wasting money. It is wasting the opportunity for endless life in a new world wherein men will "long enjoy the work of their hands". And surely in that new world blessed by Jehovah the work of men's hands that will be long enjoyed will far surpass the present inventions of this dying old world under Satan.



DARKNESS now covers the nations, and thick darkness the people. A time of woeful trouble it is. An age of overwhelming distress. A period of confusion and perplexity. Even the so-called wise and enlightened leaders, the "bright lights" of this world, seem to be in a fog. Their luminosity is no greater than fireflies in a forest. Have you ever tried following fireflies in a pitch-black night when lost? Not the least bit of help. So it is now: those following the blind, groping leaders fumble, stumble and fall. The situation has grown desperate. Fear has seized hold of the mighty men, and the whole benighted world is near nervous prostration.

But do you know this condition was long ago predicted? And do you know it was also foretold that a light-beam of hope would penetrate this darkness? Listen, Jehovah God speaks: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee."—Isa. 60:1, 2, AS.

To whom do you think Jehovah is here speaking? Why, to his name-people, of course; to those whom he has called "out of darkness into his wonderful light", concerning whom he says: "You are the light of the world." (1 Pet. 2:9; Matt. 5:14-16, NW) Beginning with 1914 and World War I this darkness upon the nations began closing in and each year since then it has grown thicker and thicker. But to those devoted to the Lord upon his coming to the temple in 1918, the command went forth to arise and shine, for Jehovah's glorious light was about to rise upon them. There were in 1918, according to our records, some 3,868 praisers of Jehovah ready to reflect the temple flashes of light by publishing and making known to others that the Gentile times had ended and God's kingdom was at hand.

That small remnant of light bearers were due for an increase in numbers, as stated in the prophecy. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." Spiritual sons and daughters of Zion, the prophecy declared, would come from far and would unite in reflecting this light; but that was not all. Even "the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee". (Isa. 60:4, 5) Exactly as foretold, the seas of people alienated from God and supporting the Devil's organization yielded up great crowds of good-will persons out of every nation, tribe, people and tongue, who in turn became excellent reflectors of Jehovah's brightness and glory. (Rev. 7:9, 10, NW) From 1918 to 1941 the number of Jehovah's witnesses reporting jumped from 3,868 to 90,759!

No question about it, the prophecy of Isaiah, chapter 60, was in the course of fulfillment. But it is significant to note that *The Watchtower*, in its issue of October 1, 1942, pointed out that there was every

reason to look for an even greater expansion. On pages 297, 298 of that issue we read: "There may, however, be still larger results to the fulfillment of the prophecy, and well may we so expect. By God's grace the work is not yet finished and his witnesses refuse to quit as long as the Lord provides work, blessed work. This is suggested in the prophet's next exclamation: 'Who are these that fly as a cloud, and as the doves to their windows?' . . . This is a cloud of witnesses, witnessing to the power and glory and presence of the Lord as a literal cloud in the sky does. . . . In the land of the prophet Isaiah the doves fly in such thick flocks that they are like a cloud that fairly darkens the earth beneath. This figure, therefore, denotes yet a great ingathering of active witnesses for the Kingdom, who shall in the short time remaining before Armageddon fly with the speed of doves to the entrance that Jehovah has provided to the refuge of safety."

SPECTACULAR EXPANSION AND PROSPERITY

Now, nine years later, look! The 1951 *Yearbook of Jehovah's Witnesses* shows that the cloud of active light-reflectors has increased from an average of 90,759 to 328,572. More than 260 per cent expansion, with a peak of 373,430 on the wing at one time! What a tremendous ingathering of these birds of peace! For the last three years the increase has been 49,000 each year! They consecrated their very lives, their time and energy, their mental and physical powers—these they devoted to Jehovah's service and the praise of his name and the enrichment and prosperity of the theocratic organization, Zion.—Isa. 60:6-9.

And now, in this second half of the twentieth century, what are we to expect? Is the full number now obtained that will come out of mental darkness, forsake the

old world, and take their stand on Jehovah's side? No, not at all! Hundreds of thousands, perhaps millions, will yet come, as foretold: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (Isa. 60:11) Day and night the ingathering continues without letup. And let all the world take note of this fact: every man-made organization that will not turn to serving Jehovah and submit to his reigning king Christ Jesus will shortly be destroyed at Armageddon. Let the master builders of the United Nations, that polyglot tower of confusion, also take note of this warning from Jehovah in the next verse: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. 60:12.

Many other prophecies likewise tell of this expansion of Jehovah's praise at this end of the world. For example, in chapter 54 of Isaiah it says that God's maternal organization, "our mother," would be expanded with the influx of so many children that the figurative tent cords would have to be stretched out to the very limits. Down through the years the Watch Tower Society has spread out until today its sixty-three branch offices have "tent stakes" located in 115 countries, islands, provinces and different territorial divisions of the nations. So this is another reason why Jehovah's witnesses are singing as commanded.—Isa. 54:1-5; Gal. 4:26, NW.

Just lift up your eyes and look, Zechariah says, for the expansion is like a magnificent city, without walls or limitations, reaching out on every side to take in new fields with their flocks of beasts and crowds of peace-loving people. (Zech. 2:1-5) Jesus too tells of the expansion that takes place when the "little flock" destined to reign with him in the heavens has been complet-

ed and only a remnant of such remain on earth at this end of the world. "I have other sheep, which are not of this fold," Jesus says, "those also I must bring, and they will listen to my voice, and they will become one flock."—John 10:16, *NW*.

The apostle John had a revelation of this happy time when Jehovah's praises would be sung by the voices of this good-will throng. "And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory.'" (Rev. 19:6, 7, *NW*) The hearing of this anthem has far-reaching consequences.

THUNDEROUS PRAISE AT MEMORIAL SEASON

Jehovah now rules as king! The great crowd supporting his reign is rapidly growing greater. Hence the shout of praise already sounding in thunderous volume is constantly increasing as we draw nearer the battle of Armageddon. In fact, *The Watchtower*, January 1, 1951, has suggested striving for a 34 per cent increase in the number joining together in the chorus during the 1951 Memorial season. That would mean over 500,000 witnesses shouting forth the fact that Jehovah "has begun to rule as king"! This is not at all impossible, for last year 511,203 persons assembled together to celebrate the Lord's evening meal.

Let everyone, therefore, who attends the Memorial this year on March 23 make sure that it is not just an annual observance, a religious tradition, or a conscience-soothing formality with him. Let everyone in attendance—the old and the young, the healthy and the infirm, the spiritually mature and the newly interested—make sure they each have a personal share in

the organized field service, echoing Jehovah's heart-cheering praises for both friends and strangers to hear.

Yes, the world crisis is much greater than a year ago. The darkness has thickened; the anxieties, perils and woes on the world are more desperate. But these are only reasons why the torchlight for Jehovah's righteous rule now borne by His faithful witnesses burns more brightly. It is not an exaggeration to say that these witnesses are the only people in this sad and frightened world that are really joyful of heart, for they are the only ones that see and follow the divine beam of light leading toward God's new world of righteousness. Amid a people bound hand and foot in the shackles of ignorance, Jehovah's witnesses are the only ones enjoying the precious freedom obtained by a knowledge of the truth. (John 8:32) But they are not selfish in this. They wish all men would accept the truth, break their shackles, come out of darkness and follow the healing rays of light that come from the life-giving Jehovah. (1 Tim. 2:3, 4, *NW*) This is the enlightening message they bear, and what a privilege and joy it is to do so!

How many more will come out and join in this song of praise to Jehovah before Armageddon we do not know—hundreds of thousands, perhaps millions. We do know that the prophecy says that "ten men, from nations of every language", will grab hold of Jehovah's anointed witnesses because they have heard that God is with them. (Zech. 8:23, *AT*) But for these good-will persons to hear it means that every one of Jehovah's witnesses must now speak out, publish and proclaim the message far and wide. So shout, you Memorial-attenders, all of you in your hundreds of thousands! If you do, we will unquestionably far surpass the 500,000 mark.

Early Christians Not Communistic

We need to have the setting in mind. It is late spring of A.D. 33. That agonizing Pass-over day on which Christ Jesus had been impaled on the torture stake was now seven weeks past. In those weeks he had been

THE cold war of words is a heated battle for your mind. Its invasion forces converge upon the target from all possible directions. "Voices" of nations penetrate foreign lands, only to be jammed and countered by retaliatory blasts. By sustained round-the-clock bombing with words the propagandists seek to subjugate the public mind, to mold public opinion to fit their selfish interests. Accusations and denials, hot charges and hotter countercharges, smears and slurs, personal digs and name-calling, telling of half-truths and suppressing of whole truths—all such tactics are marshaled to assail your mind and take it by storm.

The political force that now crusades so zealously for the mind of the masses is communism. This wily user of propaganda knows all the tricks, including the ruse of selling an idea on merits other than its own by having testimonials for it from highly respected sources. When trying to make political converts of persons in Christendom who supposedly respect the Bible some communists frequently quote the Bible. They argue that the early Christians were communists, and quote Acts 2:44, 45 as proof: "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Like so many politicians who quote the Bible for selfish purposes, these communists have no understanding of the scriptures they repeat.

raised from the dead, seen by hundreds of his disciples, and ascended into heaven an incorruptible spirit creature, leaving behind the promise that he would soon pour out upon his followers the holy spirit. Now, fifty-one days after Pass-over, Jerusalem was crowded by multitudes of Jews. They had come from near and far, to celebrate the feast of weeks, the day of Pentecost. It was one of the three feasts of the year that all Jewish males were to observe in Jerusalem.—Deut. 16:1-16.

Jesus' followers were there also, about one hundred and twenty in number. On this day of Pentecost A.D. 33 they were assembled together. Suddenly a noise like that of a rushing wind filled the meeting place, tongues as if of fire became visible over them, the holy spirit filled them, and they started speaking in different tongues! The commotion attracted the religious Jews from many nations, Jews who were present in Jerusalem at this time of Pentecost. These Jews who spoke many different languages were "bewildered, because each one heard them speaking in his own language". In answer to their astonished questionings the apostle Peter explained that it all came about in fulfillment of Joel's prophecy concerning the outpouring of holy spirit, and he preached so convincingly to them that "those who embraced his word heartily were baptized, and on that day about three thousand souls were added".—Acts 2:1-41, NW.

During the days that followed "all those who became believers were together in having all things in common, and they went to selling their possessions and properties and to distributing the proceeds to all just as anyone would have the need. And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of nourishment with great rejoicing and sincerity of heart, praising God and finding acceptance with all the people. At the same time Jehovah continued to join to them daily those being saved".—Acts 2:44-47, NW.

At the public religious feasts in Jerusalem there had always been a sort of community of goods. Houses or beds were loaned freely by their owners. Other necessary things were willingly shared during the limited period of the feast, especially with visitors from distant places. However, in the case of these Christians this generosity went much farther, even to the selling of possessions to provide funds to care for the poor and needy. The situation was unusual. Many among the three thousand souls added on the day of Pentecost were from distant parts. They had come to Jerusalem for the feast of weeks, but because of the miraculous things that had occurred they remained in Jerusalem much longer than they had anticipated. They had made no provisions for this unexpected, extended stay. Yet they stayed, for now their chief concern was to gain further understanding concerning this new faith that they had embraced, to be edified, to fellowship with other Christians, to preach to others, to assist in building up and organizing the

early church. Additionally, other converts were poor, and needed brotherly help.

The Christians who were better off in material goods desired to share with their less fortunate brothers, especially in view of the unusual circumstances. That none might suffer want, goods were sold to supply the needs. If Christian brothers would not come to the assistance of the poor ones, who would? The orthodox Jews looked down on the Christians and rather than help them conspired to persecute them. Under religious pressure the Romans had killed their Leader; they hated His followers. So logically it was the materially blessed Christians that gave willingly to aid their poorer brothers. They properly showed indifference to worldly goods, not placing trust in them, but sharing them out of affection and Christian love. They knew Jerusalem would eventually fall, and its coming desolation and Judea's ruin made them realize the futility of material wealth as a deliverer. Moreover, they wished to honor the Lord with their substance, make friends by wise use of the mammon of unrighteousness. So it was for all these reasons, and not because of any requirement or commandment or doctrinal precept, that these early Christians set up a relief arrangement among themselves, and were thereby enabled to continue for a time in a sort of extended convention. It was for getting the early church off to a good start. It was only a temporary arrangement to meet the unusual circumstances of those days; but even it was in no sense of the word a complete pooling of all the possessions of all the Christians.



Concerning this same general period of time it states, at Acts 4:32, 34, 35; 5:1-4, NW: "Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own, but they had all things in common. In fact, there was not one in need among them; for all those who were possessors of fields or houses would sell them and bring the values of the things sold and they would deposit them at the feet of the apostles. In turn, distribution would be made to each one just as he would have the need. However, a certain man, Ananias by name, together with Sapphira his wife, sold a possession and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. But Peter said: 'Ananias, to what end has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God.' "

Those who did sell their possessions and give the proceeds to the apostles for distribution would certainly gain some notice and recognition because of this act of Christian love, as is evidenced by the special mention of the Levite Joseph Barnabas, at Acts 4:36, 37. This very recognition of them as exemplary contributors indicates that their giving was wholly voluntary, and not the result of any seizure of property in accord with some inflexible, communistic edict. Further showing the completely voluntary nature of the giving is the case of Ananias and Sapphira. Unlike the other contributors, the motive of these two was impure. Apparently they coveted the reputation of giving all, but

were too selfish to earn it. So they conspired together, sold a possession, and while pretending to give all deposited only a part of the price of the field at the feet of the apostles. Through a special gift of knowledge by the spirit, Peter discerned their duplicity and exposed them, and Jehovah executed them for their hypocritical, showy, false front.

But the point here to notice is Peter's words to Ananias: "As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control?" The property was theirs. They did not have to sell it. And if they wanted to sell it and keep the price for themselves, they were free to do so. They were under no compulsion in the matter. This action of the early Christians in selling their goods and giving the entire proceeds into a common fund for relief work was entirely voluntary. It was Ananias and Sapphira's false pose of giving all to gain a reputation for generosity that brought down upon them Jehovah's wrath.—Acts 5:4-10.

The 'having of things in common', as spoken of at Acts chapters 2 and 4, was confined to Jerusalem. There is no indication that it was practiced by Christian groups beyond the Jerusalem vicinity. Jerusalem was where mutual assistance was so urgent, for there was the stronghold of the scribes and Pharisees and temple priests, there was the hard core of opposition. The amazing increases of the Jerusalem Christians following Pentecost so roused clerical ire that a violent campaign of persecution was touched off, spearheaded by the stoning of Stephen. It was "on that day great persecution arose against the congregation which was in Jerusalem; all except the apostles were scattered throughout the regions of Judea and Samaria". It was well that prior to this the Christians had sold possessions to

aid one another; it kept their goods from falling as loot to the persecutors that scattered them.—Acts 8:1, NW.

When this particular burst of persecution spent itself and the Christian congregation openly functioned again in Jerusalem, there is no record that any 'holding of things in common' was resumed. The early church had weathered a rough storm, and was stronger for it. The need for such emergency measures seemed past. In fact, just before the satanic wave of persecution broke over them, it seems that these more drastic relief measures were tapering off and giving way to the principles more generally set forth in the Scriptures, such as relief for the bereaved or fatherless and widows. This is indicated at Acts 6:1-4. Since this text also is sometimes construed as supporting communism, we quote it for analysis:

"Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution. So the twelve called the multitude of the disciples to them and said: 'It is not pleasing for us to abandon the word of God to distribute food to tables. So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business; but we shall devote ourselves to prayer and to the ministry of the word.'" (NW) The suggested course was followed and the matter promptly cared for.

This cannot be construed to mean that the early Christians set up community eating centers or operated "soup kitchens" where all assembled to take their meals. Acts 2:46 plainly states that "they took their meals in private homes". (NW) Please note, also, that their homes were private, and not viewed as the property

of the entire congregation. The daily distribution referred to in Acts 6:1-4 was a relief work whereby the tables of the poor were properly and impartially supplied. The text deals specifically with widows, who would likely be persons without other means of support. It was to such destitute ones that foodstuffs were distributed, and not a case of the entire body of Christians pooling everything and then all drawing on this common store of goods for their daily needs.

RELIEF WORK A REQUIREMENT

Jehovah's Word expresses concern for widows, and decrees retribution upon any who oppress them. (Ex. 22:22-24; Deut. 14:28, 29; 26:12; Ps. 68:5; 146:9; Zech. 7:9, 10; Mal. 3:1-5) He commands that they be honored, which would include their support if necessary. Jesus showed that this included support when he clashed with the scribes and Pharisees over their traditions. He pointed out that God's Word commanded honor for one's father and mother, but that their tradition allowed them to slide out from under the responsibility of giving their parents material support. In this way he linked honor with material support, and that to fail to support parents who needed it was the same as failing to obey the command to honor them. (Matt. 15:1-6, NW) Paul showed this same understanding of the expression "honor" when some thirty years later he wrote to Timothy on how to deal with those in the congregation who were actually widows, that is, those without means of support. He said:

"Honor widows that are actually widows. Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. Let a widow be put on the list who has become not less than sixty years old, a wife of one hus-

band, having a witness borne to her for right works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work." (1 Tim. 5:3, 5, 9, 10, NW) This indicates that those widows too old to earn their own living and without relatives to support them, yet who were worthy, theocratic women, should be on the list for congregational relief work.

In no sense was this communism. If widows could be privately cared for, they were not to be put on the list for congregational support. Each household was responsible to provide for its own. Godly devotion would require children to honor their parents by material support, duly compensating their parents, who had reared them and provided for them while they were growing to maturity, until they were no longer helpless, until they were able to support themselves. Hence Paul wrote: "But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith. If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows." (1 Tim. 5:4, 8, 16, NW) Nor were young widows to burden the congregation with their needs. They could either work, or, better yet, remarry.—1 Tim. 5:11-15.

The early Christians did not try to erase the political evils or social inequalities of their time, not by communistic teaching nor by religious precept. If the permanent

Christian rule had been for all things to be held in common, there would have been no rich or poor. There would have been no need to take contributions from those with money to aid others who were poor and needy, as Paul did. (Acts 24:17; Rom. 15:26; 1 Cor. 16:1-4; 2 Cor. 8:1-15; 9:1-15) More than twenty-five years after Pentecost no form of communism had equalized Christians in a material sense, for the disciple James cautioned against class distinctions between rich and poor, and warned those intent on heaping up material wealth, as did Paul also. (1 Tim. 6:7-10; Jas. 1:27; 2:1-9; 5:1-6) The rich were alerted to the deceitfulness of riches, and were to lovingly share with needy brothers, not under compulsion or with grumbling, but cheerfully, as evidence of their faith, viewing such giving as more of a blessing than receiving.—Acts 20:35; Rom. 12:13; 2 Cor. 9:7; Jas. 2:14-20; 1 Pet. 4:9.

As for Paul personally, he gave himself over to the service of the Christian congregations, yet he never sought support for himself from any communal fund. (Acts 18:1-4; 20:33-35; 2 Cor. 11:9; 1 Thess. 2:9; 2 Thess. 3:7-9) Nor did Paul show communistic tendencies by trying to upset the existing social order of slavery, but recommended that Christian slaves be obedient to their masters in a fleshly sense, and even more so when the masters were themselves Christian brothers.—Eph. 6:5; Col. 3:22; 1 Tim. 6:1, 2; Titus 2:9, 10.

All the foregoing makes it clear that early Christians were championing neither communism nor capitalism. They were theocratic, for God rule, for preaching the gospel above all else. Social and political evils they left for correction by Jehovah God, in his way, in his time, through his kingdom. Hence any communist who loads his propaganda gun with scriptures is loading it with blanks.

Peter

Apostle with the Keys

WHAT changes occurred! From unknown fisherman to prominent apostle of Jesus Christ! From fisher of fish to fisher of men! What a transformation in the life of this man Simon whose surname was even changed to Peter! His whole career, including his desires, motives, ambitions and outlook on life, was radically altered. Unspeakable blessings, favors and privileges came his way. The unlettered and ordinary man became a confounder of this world's wise men and the possessor of miraculous powers of life and death. In addition, he was entrusted with special keys of knowledge to unlock sacred secrets of God. So study the life, personality, disposition and propensities of this man Peter and it will aid you in transforming your own self from this old world of sin and death to the new world of righteousness and life.

Hidden as it is in the shadows of obscurity, little is known of Simon's early life. Some think he was between 30 and 40 years old when he became a disciple of Christ. His father's name was Jonah. Simon Bar-Jonah's home town was Bethsaida, on the northern shore of Galilee. There he engaged in the fishing business with his brother Andrew and the two sons of Zebedee, James and John. Simon was a married man and in nearby Capernaum his mother-in-law lived in a rather large home.—Matt. 8:14; 16:17, NW; John 1:44.

The occupation of fishing, though perhaps a humble one, was by no means servile, nor was it incompatible with a mind of high intellect and culture. Education

was compulsory for all Jewish lads, so while Simon did not attend special rabbinical schools to obtain letters or degrees in theology, yet he had a good knowledge of the all-important things in life, namely, the holy scriptures that set forth Jehovah's

dealings with his chosen people, and especially His precious promises concerning the coming Messiah.

We are therefore not surprised when first introduced to Simon to find him one of John the Baptist's disciples prepared to receive Christ. In the fall of A.D. 29 when John cried out, "See, the Lamb of God!" Peter was among the first to accept him, and it was then that Christ first told Simon: "'You will be called Cephas' (which is translated Peter)." (John 1:35-44, NW) Six months later Christ extended to him and his companions the invitation: "Come after me, and I will make you fishers of men," and immediately Peter abandoned everything and took up the ministry. (Matt. 4:18-20; Mark 1:16-18; Luke 5:1-11, NW) Accepting that call to full-time service marked the beginning of an entirely new and most joyful and blessed period in Peter's life.—Matt. 19:27-29.

DISCIPLE EXTRAORDINARY

Just consider a few of Peter's wonderful privileges. As one of the twelve apostles he was given authority "over unclean spirits" to cure "every kind of disease", and was sent forth to teach and preach in the name of Christ. (Matt. 10:1-11:1; Mark 3:16; Luke 6:13, 14, NW) So, many times he was the first to speak in the name of the



others; as, for example, "Jesus said to the twelve: 'You do not want to go also, do you?' Simon Peter answered him: 'Master, Whom shall we go away to? You have sayings of everlasting life.'" (Matt. 15:15; 18:21; Mark 11:21; Luke 8:45; 12:41; John 6:67, 68, NW) Peter was one of the three apostles who witnessed the raising of Jairus' daughter, who observed the transfiguration scene in the mountain, who was taken aside to witness Jesus' agony in Gethsemane. (Matt. 17:1-6; 26:36-45; Mark 5:35-37) Peter and John were the ones dispatched to prepare for the last passover. (Luke 22:7-13) It was Peter that was sent to catch the fish having the 68-cent silver coin for the temple tax.—Matt. 17:24-27, NW.

It was also Peter's happy privilege, by divine revelation, to identify Jesus as "the Christ, the Son of the living God". He was then given two symbolic "keys" which he used later on to unlock knowledge for both Jews and Gentiles concerning the heavenly kingdom, and his use of these keys was confirmed beforehand in heaven.—Matt. 16:13-20, NW.

And so for three years Christ taught and trained Peter in the way that leads to life, even disciplining and rebuking him when he erred. When walking upon the water, Peter began to sink and Jesus reproved him, saying: "You with little faith, why did you give way to doubt?" (Matt. 14:28-31, NW) Again, when Jesus told how he must suffer and die, Peter protested: "Be kind to yourself, Master; you will not have this destiny at all." It was therefore necessary that he be rebuked for his old-world thinking: "Get behind me, Satan! You are a stumblingblock to me," Jesus told him, "because you think, not God's thoughts, but those of men."—Matt. 16:21-23; Mark 8:31-33, NW.

Jesus' ministry had about ended. It was the last night. Only a few hours remained.

So, the passover finished, Jesus proceeded to wash the apostles' feet, notwithstanding Peter's objection at first. (John 13:3-11) The account then reads: "Jesus said to them: 'All of you will be stumbled in connection with me on this night.'" But Peter protested that even if all the others stumbled, yet he would never fall. He was pretty sure of himself. Nevertheless, Jesus replied: "On this night, before a cock crows, you will disown me three times."—Matt. 26:31-35, NW.

Not long thereafter when the mobsters came to seize Christ, Peter whipped out his sword and slashed off one of their ears. Peter thought he was out to prove he was willing to die for his Master, but instead he was out of order. (John 18:10, 11, NW) If Peter wanted to prove his integrity he would have a threefold opportunity shortly, down in the courtyard of the high priest. Three times, and most vehemently, Peter there denied he ever knew Christ; but the crowing of the cock brought him to his senses, and he went out and wept in bitter repentance.—Matt. 26:69-75.

Shortly after Christ's resurrection Peter visited the empty tomb, puzzled and bewildered, for he did not understand what had occurred. (Luke 24:1-12; John 20:1-10; 1 Cor. 15:3-8) Not until Jesus materialized and explained matters to the disciples did they fully appreciate the resurrection of Christ. On one such occasion Jesus asked Peter whether he loved Him. "Yes, Master, you know I have affection for you," answered Peter. Three times Jesus asked the question, and each time when Peter assured the Lord that he truly loved him, Jesus commanded that he prove it by feeding the Lord's "young lambs" and "little sheep".—John 21:1-17, NW.

APOSTOLIC CAREER FULL OF ACTIVITY

All of this training and disciplining was not given to Peter for no purpose. He had

much work ahead of him. He was one of those who had been told by Christ, "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8, NW) The extra responsibility of apostleship also rested upon the husky shoulders of this "fisher of men", and in this capacity Peter arranged that another should be chosen to take the place of wicked Judas.—Acts 1:15-26.

And then there were those keys of knowledge entrusted to Peter. The first was used at Pentecost. A great noise like the rushing of the wind, tongues of fire upon the heads of those assembled, then a startled and bewildered multitude of many nationalities gathering to hear the gospel in their own languages—what was the meaning of all this? Peter stood up and with the first "key" skillfully unlocked their understanding, calling out: "Repent, and let each one of you be baptized," and "Get saved from this crooked generation". The door of opportunity thus opened, about 3,000 Jews entered and were baptized.—Acts 2:1-41, NW.

Fired with holy spirit Peter used his miraculous gifts of healing and powers of perception to convince others that Jehovah is God and his Chief Agent and Dispenser of life is the resurrected Christ. Boldly he preached and worked wonders in the public places, curing every kind of disease, the lame too, and even raising the dead. (Acts 3:1-16; 5:12-16; 9:32-42) Threats, arrests, floggings and persecution by the envious and wicked clergy class did not stop him. When commanded not to preach, Peter told the religious court: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." "We must obey God as ruler rather than men." (Acts 4:19;

5:29, NW) Among the congregation, too, Peter was no less zealous in discharging his responsibilities, as, for instance, in the case of Ananias and Sapphira. (Acts 5:1-11) Again, when Peter and John were sent as servants to the brothers in Samaria that they might receive holy spirit, and a misguided Simon tried to obtain the apostolic powers with bribery, Peter declared: "May your silver perish with you."—Acts 8:14-20, NW.

It was now high time for Gentile nations to learn of Jehovah's way of salvation; so the apostle entrusted with the "keys" was called upon to use the second one and open the way. He did so, and Cornelius, the Roman soldier, and his household were the first non-Jews to enter the high calling to the heavenly kingdom. (Acts 10:1-11:18) Shortly thereafter Peter was imprisoned by Herod, and he would have been put to death had not Jehovah's angel miraculously set him free. (Acts 12:1-17) Peter's work was not yet finished.

Except when called in off the road due to a question concerning circumcision of non-Jews, it seems Peter spent most of the remainder of his life among Jewish communities outside Jerusalem. (Acts 15:1-21; Gal. 2:7-9) There is not a particle of evidence, however, that he ever reached Rome, but we do know that in Babylon he wrote two letters shortly before he died. (1 Pet. 5:13) In them he makes it plain that Christ, not Peter, is the "foundation cornerstone" of the church. (1 Pet. 2:4-6) Nowhere does he claim primacy or infallibility, nor does he speak of a successor to whom he gave his "keys". Contrariwise, Peter was theocratic, and a good example for all Christians in meekness, humility and repentance, and in zeal and devotion to the interests of the new world.

STABILITY AND PERMANENCE

During World Change

"Seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Hebrews 12:28, NW.

“**G**OD is our refuge and strength, a very present help in trouble.” At a time of great crisis in the typical kingdom of God the Hebrew poet gave vent to these inspiring words of Psalm 46:1, and they were written and preserved for just such a crisis as exists today in the lives of those who watch, pray and hope for the real kingdom of God. If you are one of such persons, then you must take these words to heart and must live by them, firmly convinced that God is your refuge and strength.

² You cannot afford to proceed according to the nations of this world. Remember that Satan the Devil is the “god of this system of things”; that “all the gods of the peoples are idols”, and that “the things which the nations sacrifice they sacrifice to demons, and not to God”. The inspired Scriptures so inform us. (2 Cor. 4:4, NW; Ps. 96:5, AS; 1 Cor. 10:20, NW) The demons and the “ruler of the demons”, Satan the Devil, are the invisible tormentors, oppressors and troublemakers for the people. They scheme to drive the people away from God and into destruction at his hands. To rid the holy realms of heaven of their harmful influence war in heaven was necessary after God’s kingdom by Christ was set up there in 1914. The demons and their

ruler have been hurled down to the earth, and what this was foretold to mean for earthlings has come true: “Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time.” (Rev. 12:1-12, NW) The Devil and his demons are responsible for the woe and turmoil on land and sea. There is no protection, stability and permanence under the demons, not even for their friends, servants and worshipers. They are malicious, fiendish and unloving, and they cannot protect their worshipers and devotees from God’s righteous wrath. They could not do so at the time he loosed the global deluge against the world of violence in Noah’s day. They will not be able to offer protection to the nations, or even escape execution themselves, at the “war of the great day of God the Almighty”, at Armageddon, where their world ends.

³ Unwittingly it is the schemes of these demonic gods of the nations that the rulers and their peoples are carrying out. If you make the living and true God your refuge, you cannot have any part with the demons, the false gods. You must serve the purpose of the true God and you must tell others what his purpose is. In this time of world opposition to him you must prove God is your refuge and strength by

1. For what time was Psalm 46:1 written? Who must conform to it?

2. Can we afford to proceed according to worldly nations? Because of what unseen factors?

3. In order to prove what can we not have any part with the false gods of the nations?

believing and acting in harmony with his testimony: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God. Yea, since the day was I am he; and there is none that can deliver out of my hand: I will work, and who can hinder it?"—Isa. 43:10-13, AS.

⁴ Again and again Jehovah has proved himself a secure refuge for his witnesses on earth. His all-seeing eyes range through the whole earth to locate those who are devoted to him that he might show his strength in their behalf. (2 Chron. 16:9) What a God he is! Before him all the false gods must shortly bow in defeat at Armageddon. "For Jehovah is a great God, and a great King above all gods." He is to be feared, rather than the totalitarian aggressors bent on world conquest for enthroning their political gods and form of religion everywhere. "For great is Jehovah, and greatly to be praised: he is to be feared above all gods." Those who make him their refuge and who trust in his strength credit him with godship and say: "For thou, Jehovah, art most high above all the earth: thou art exalted far above all gods." (Pss. 95:3; 96:4; 97:9, AS) Because he supplies secret strength to his witnesses, they have been able to endure the most determined and fiendish persecution from human agents of the false gods. Greedy dictators craving world empire have punished those who would not join in idolizing them. But when these dictators

went down, Jehovah's witnesses have lived on and have found fresh strength to renew their witnessing to the "God of gods". Today they gratefully exclaim: "Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever. Oh give thanks unto the God of gods; for his lovingkindness endureth for ever."—Ps. 136:1, 2, AS.

"A VERY PRESENT HELP"

⁵ It appears to be human nature for people, when helpless in trouble, to appeal to their gods for aid and deliverance. For instance, in spite of the 1950 Holy Year, the world's difficulties worsened to an alarming degree. So the pope of Vatican City in his encyclical of December 6 called on the Catholic world to engage in a novena of prayer for peace. Addressing the college of cardinals five days later, the pope called for a "general accord of intentions of all human hearts which, with the aid of God, may cause all the dangers which are threatening peace to disappear throughout the world". (N. Y. *Times*, Dec. 12, 1950) But prayers to God are vain the intentions of which are contrary to his will. As James 4:2, 3 (*Dy*) says: "You contend and war, and you have not, because you ask not. You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences." It is not God's will at this time to establish world peace in order for the nations to return to normal. If he restored peace, the nations would only consume its benefits upon their concupiscences and selfish desires, showing they are "lovers of pleasures more than lovers of God".

⁶ The timetables of God's Word set this period down as a time marked for international troubles, when there would be "on the earth anguish of nations, not know-

4. What kind of God has Jehovah proved himself to be toward us?

5, 6. Because of the worsening trouble, in what prayers do the Catholic Hierarchy indulge? Why will God not answer such prayers?

ing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth". For Christendom it was to be a time when "we looked for peace, but no good came; and for a time of health [by means of holy years, etc.], and behold trouble!" (Luke 21:25, 26, NW; Jer. 8:15) This is not the time for God to make peace for the nations of this world. So the efforts of the pope and his hierarchy to try their hand and pose as a mediator between the communist bloc and the democratic bloc will prove unavailing. Neither Catholics nor Protestants need expect help from God through them.

⁷ Making God our refuge and relying on his strength means for us to accept the trouble his Word has forewarned us of and, while this trouble rages about us and against us, to look to him to be our "very present help". That expression in the original Hebrew Bible is such that translators differ in the way they render it: "A well-proved help in trouble." (AT) "We shall find him very near." (Mo) "A help in distresses, soon found." (Ro) "A help in distresses most willingly found."—Ro. Pss.

⁸ Ah yes, to God's true people he has let himself be found exceedingly a help in trouble. Once, in the days of King Jehoshaphat, the combined forces of the nations of Moab, Ammon and Mount Seir marched to the assault upon Jerusalem. God's trusting people called upon him at his temple in that city. Then, for his own name's sake, he showed himself most willing to be found their helper. Before ever the overwhelming enemy forces reached the holy city Jehovah God worked their destruction. It was not necessary for his people to fight in that battle. They merely

sang his praises and looked on and saw the "salvation of Jehovah with you". So great was the self-slaughter of the wicked aggressors that the Israelites were three days in collecting the spoil from their carcasses.—2 Chron. 20:1-30, AS.

⁹ King Asa, too, found Jehovah God a ready help in trouble when his forces faced an Ethiopian army, one million men strong with three hundred chariots, under Zera their commander. King Asa cried out: "Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee." God answered this proper prayer with the needed help, and the outnumbered Israelites were enabled to rout the foe, not one of whom was let remain alive. The secret of this deliverance was laid bare by the prophet Azariah: "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you." (2 Chron. 14:9 to 15:2, AS) Then, in the days of King Hezekiah, the forces of the Assyrian empire builder, King Sennacherib, threatened Jerusalem, railed at its God Jehovah, and demanded an unconditional surrender. From the midst of Jerusalem the prophet Isaiah hurled back an uncompromising message and King Hezekiah and all the city took refuge under Jehovah's invisible protection and strength. That very night the boastful Assyrian's army was knocked out of combat strength as Jehovah's angel with one blow felled 185,000 warriors. Next morning King Sennacherib got on his way back to Assyria and to eventual assassination. At the worst of the situation how soon and how willingly Jehovah God let himself be found and proved himself to be a help in trouble!—Isa. 37:14-38.

7. What, then, does making God our refuge and strength in trouble mean?

8, 9. How did God prove himself to Israel a "very present help"?

REASON FOR FEARLESSNESS

¹⁰ The instruction these examples of divine help contain should not now be lost upon us. They were recorded for the benefit of God's people now "upon whom the accomplished ends of the systems of things have arrived". (1 Cor. 10:11, NW) Counting from the end of the "appointed times of the nations" in 1914, we are 37 years into the "time of the end" of this world. (Luke 21:24, NW; Dan. 12:4) During these crucial years Jehovah's witnesses have sought shelter and strength in him, and they can confess for themselves that he is a "well-proved help in trouble". If it were not for this, they would not be here today nor increasing in numbers. But we are entering the most serious and troublesome years of this "time of the end". The final conflict of Armageddon draws near. So let us not forget that Jehovah God does not change any more than his Word changes. (Mal. 3:6, AS) His strength is displayed amid our weakness. No trouble can grow so severe in the future that he cannot help us through it, if we abide trustfully in him as our refuge and do not look to this world for help by a compromise with the world which is God's enemy. Why should Jehovah's witnesses care if the whole world is against them, disbelieves their testimony, hates and persecutes them? The whole world was also against Noah and the seven who entered the ark with him and made Jehovah their refuge and strength. Yet when God let loose the elemental forces of nature, that world of the ungodly went under into destruction, but Noah and his ark companions survived the Flood.

¹¹ We are strengthened by our own recent experiences as well as by the record of God's Word. So now we should have

10. Hence, facing now most troublesome years, what must we not forget?

11. In what should we now have faith, to make Psalm 46:2, 3 our own?

such faith in our divine refuge as to take into our own mouths what the psalmist next says and really mean it: "Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof. Selah."—Ps. 46:2, 3, AS.

¹² Here the psalmist is not necessarily using figurative speech and speaking of the symbolic earth, mountains, seas and waters. Of course, the symbolic earth today is changing as from a political earthquake, and the land is roaring with the terrifying sounds of one earthquake shock after another accompanied by blood-curdling howling of the people and dogs. Political governments which seemed like ancient mountains dominating and stabilizing the earth have been shaken to their roots and have toppled into the midst of the seas of peoples now in revolt against long-accepted political, commercial and religious systems and ideologies. The so-called "colored races" of the world have roused themselves and become agitated by winds of revolutionary doctrine and by earthquakes on the ocean floor. Fear of the "yellow peril", which was already expressed in the last century, is now being revived. Especially so in the light of the tactics the yellow races are following in the Korean theater of war. Resorting to what they call *jen hai* or the "human sea", they let loose tides of humans from their reservoir of hundreds of millions of people. By sheer force of numbers and brute strength they sweep along and overwhelm all military obstructions and barriers, regardless of the cheap human lives sacrificed. "Ah," says God's prophet, "the uproar of many peoples, that roar like the roaring of the seas; and the rushing of

12, 13. What could the psalmist, if using figurative speech, be here understood to mean?

nations, that rush like the rushing of mighty waters! The nations shall rush like the rushing of many waters."—Isa. 17:12, 13, *AS.*

¹³ As these human seas, lashed by fears, resentment and ancient grievances, roar and as the waters foam and bring up mire and filth, those political mountains that still remain are trembling and taking measures to guarantee their stability and permanence. Why, even the Vatican City, which claims to be founded on Peter as its rock, does not feel stable any more nor assured of its permanence. It contemplates flight, not to Jehovah God as a refuge and shelter, but to the shores of governments with the strongest arm of flesh and armed to the teeth. To worldly minds the swelling of the indignant, passion-driven waters of humanity is terrifying to observe. Seeing nothing permanent and stable any longer in human society, many are hopelessly resigning themselves to be engulfed in the rising tide.

¹⁴ Amidst all this world upheaval and change, those who have taken refuge in Jehovah God need not fear and be unsettled. We know all this was foretold in his prophecy. It is the sign of the consummation of this system of things, yes, the sign of the unseen presence of his Son Jesus Christ in Kingdom power and authority. We know that his theocratic government is now set up in the heavens and is the only stable government in the universe and the only permanent one. Its power and influence are now exercised toward this earth, and this is what is making the "god of this world", Satan the Devil, and his demons stir up earthly society and drive all mankind in a mad course opposed to God's rightful rule of the earth and leading to destruction at his hand. But there are those of us who

hope to share with Jesus Christ in that government of the new world with its new earth and heavens. These remember how Jehovah shook the literal earth at Mount Sinai and they now say confidently: "At that time his voice shook the earth, but now he has promised, saying: 'Yet once more I will set not only the earth but also the heaven in commotion.' Now the expression 'Yet once more' signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain. Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Heb. 12:26-28, *NW.*

¹⁵ Be the above as it may, Psalm 46 seems to refer to a real earthly cataclysm. To make his point strong, the psalmist says that, even if such a literal cataclysm should take place on earth and the face of the globe should change amid the frightful commotion, yet he would not fear. Nor would he need to fear, for he is safely sheltered and is upheld by a strength that is not his own human strength but is from Almighty God. As the cataclysm of nature roared and raged at the end of the antediluvian world, how free from fear Noah and his family must have felt! Not just because they were sheltered in the ark they had built, but because they were trusting in the great God Jehovah for true shelter. He would not harm them with the deluge with which he destroyed the ungodly, scoffing world. As it was in Noah's day, so it will be in these days of the invisible presence of the Son of man in Kingdom power.

¹⁶ As we get closer to the battle of Armageddon, "the war of the great day of

14. Amid the world change, why should the heirs of the Kingdom not fear or be unsettled?

15. But to what does Psalm 46:2, 3 really refer to show the degree of fearlessness of the psalmist?

16. Why need we not fear at such a future cataclysm?

God the Almighty," we do not know what cataclysmic forces will be operated by Jehovah God to overwhelm this world and blot it out. The political, military, commercial and religious elements of this world are certain to quake with fear at the sights and sounds and to grow frantic at the sure prospect of destruction for themselves. We under God's kingdom shelter need not fear. We may naturally be frightened, as Moses was at Mount Sinai, but we shall not share the world's fear. (Heb. 12:21) We know God is controlling the forces of destruction and we know at whom he is directing them, not at us but at his enemies, our enemies. We have made him our refuge and shelter, and he will safely shield us, passing us over just as his destroying angel passed over all the homes in Egypt marked with the blood of the passover lamb.

¹⁷ His act of destroying the old world is the "strange act", the act of God, for which we have been looking, yes, praying. Our hope and trust are not misplaced in any things created by man's ingenuity, because we know they are doomed and will pass away with this old world. We have long witnessed and suffered amid this old world and now it will pass away from us because we are not of it. But we ourselves shall not pass away with it, for we are of the new world of righteousness. We belong to God's theocratic organization under his kingdom. His visible organization will not pass away, but is as stable and permanent as his kingdom. Therefore, come what remarkable, violent changes may in the earth's physical appearance at the end of Satan's world, we will not fear.

17. Why shall we not pass away with this world then?

EARLY HELP for Surviving the World's End

THE world capitals are all full of tension in the world's crisis. They are the scenes of conferences of frightened statesmen, motivated to action by the extreme urgency of the threatening situation. Alarm fills the capitals and they are moved to assume greater powers over the lives and destinies of the people. Uneasiness pervades them all. They have nothing substantial to assure them of good in the immediate future. In none of them is there any real, deep-down gladness, not even in the capital of the United Nations, nor in the religio-political capital, Vatican City.

² One city, though, is enjoying a refresh-

ment and a gladness that the world does not know and cannot understand. It is the new world city toward which the true Christians have been traveling for the past nineteen centuries, God's capital of the universe. Now it has established its power over our earth. This is the city which the apostle means when he writes: "But you have approached a mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and



1. What is the state of world capitals, and why?
2. What city, though, is enjoying refreshment and gladness, and how was it foreshadowed?

God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling which speaks in a better way than Abel's blood." (Heb. 12:22-24, *NW*) Jerusalem on earth was once the symbol of the heavenly Jerusalem, in the days when faithful kings of the lineage of David sat on the "throne of Jehovah" on one of its mountains called "Mount Zion". By establishing his temple there God placed his name Jehovah at that city, and so the city foreshadowed God's capital organization of the universe. Christ Jesus and his faithful congregation of joint heirs glorified make up that capital organization.

³ In 1914 Christ Jesus, the Chief Son in God's organization, was enthroned and thus brought forth to active Kingdom authority. He reigns at his heavenly Father's right hand, and the ancient prophecy addressed to him now applies: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110:1, 2, *AS*) So now there is unusual gladness in the heavenly Zion. It is no wonder, then, that Jehovah's witnesses on earth who represent his kingdom are also glad. They may be spread all over the earth for the purpose of giving a pre-Armageddon witness before the world ends, but they are bound together in unbreakable unity by a theocratic organization under the King Christ Jesus. It matters not that they are in the midst of their enemies. They know their King is now ruling in the midst of these enemies and will shortly dash them to pieces like striking a potter's vessels with an iron rod. They do not mourn over the end of this world which the handwriting on the wall announces to the nations. They rejoice with the holy hosts of heaven over the

bringing of God's kingdom to birth to rule the righteous new world. So the source of their joy and gladness is a secret to this world, and it makes all the nations marvel that no world woe dries it up.

⁴ The psalmist discloses the source of the irrepressible gladness of Jehovah's witnesses: "There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High." (Ps. 46:4, *AS*) This river is vital to the life of the visible organization of God's people, for it means life-giving refreshment to them. It is a river of divine blessings to them, a river of truths about his kingdom long ago promised and now set up. Along with this river goes the joyful privilege of spreading its Kingdom truths to all who seek good government, security and lasting peace. Today the American nation is facing a serious shortage in its water resources. The latest Water Resources Report reveals there are serious wastes in the nation's precious water supply. In the face of increasing water needs it constitutes a national peril. However, Jehovah's witnesses are not wasting the precious waters of Kingdom truth and are not wasting the precious opportunities of reviving the spiritually parched people of good will. Forth from the throne of God and of his reigning King at his right hand the life-giving river of truth flows, in fulfillment of the vision given to the apostle John, who described it in these words: "And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb down the middle of its broad way. And on this side of the river and on that side there were trees of life producing twelve crops of fruits, yielding their fruits each month. And the leaves of the trees were for the curing of the nations."—Rev. 22:1, 2, *NW*.

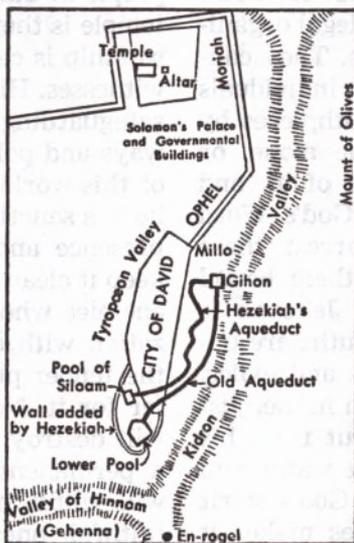
3. Why, then, is there unity among the widespread witnesses of Jehovah, and also unusual gladness?

4. What does Psalm 46:4 disclose to be the source of their irrepressible gladness?

⁵ We have no fear of a shortage of this life-giving water of Kingdom truth, for it flows from an inexhaustible source through Jehovah's theocratic organization. Our enemies, among whom we find ourselves, would like to cut off this water supply from us, but we keep in mind that Jehovah's King now rules in the midst of such enemies. The King of the "city of God", Jesus Christ, was prefigured by King Hezekiah who once throned on Mount Zion at Jerusalem. Sennacherib, the emperor of Assyria, flooding the land with his hordes of aggression, threatened to besiege the city of God and starve it out until Jehovah's people in it were obliged to "eat their own excrement and to drink their own urine". (Isa. 36:12, AT) But there was a perennial well outside of Jerusalem's eastern wall, the well of Gihon. Long before Hezekiah's time an aqueduct had conducted its waters through a tunnel in the rock into the midst of the city. But King Hezekiah saw the peril to the water supply of the city of God. He was not going to let the aggressive Assyrian imperialists seize the vital water source and cut it off from the city. So he bored a more westerly water-tunnel through the rock and covered over the well of Gihon beyond enemy detection.

⁶ Concerning this, 2 Chronicles 32:30 reports: "This same Hezekiah also stopped [concealed] the upper spring of the waters of Gihon, and brought them straight down [by a tunnel] on the west side of the city of David." (AS) Even the apocryphal book of Ecclesiasticus makes men-

tion of this: "Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water." (Ecclus. 48:19, Dy) Thus the life-sustaining waters were conducted to the upper pool or Pool of Shiloah (Siloam) and were made secure against the enemy seizure.* These are doubtless the "waters of Shiloah" which Isaiah's prophecy (8:6, 7) sets in contrast with the "waters of the river, strong and many, even the king of Assyria, and all his glory". Though the waters of that great Assyrian river of imperial expansion flooded the land of King Hezekiah to the neck, they did not succeed in cutting off the waters of Shiloah from Jerusalem. These softly flowing waters continued to gladden the besieged city.



GLADDENED, BUT NOT MOVED

⁷ Christ Jesus proves he is ruling in the midst of his enemies by safeguarding the river of Bible truths at its source in heaven. His ruling power keeps it continually flowing to his faithful sheep on earth in the theocratic organization. You do not see the present-day Jewish-Arab city of Jerusalem made glad by these waters of this divine

river, nor Vatican City nor any other of the world capitals. These refuse such waters but rejoice in conspiracies and alliances for digging wells to receive and retain the waters of human philosophy, social ideologies and religious traditions. The witnesses of Jehovah are the ones

* See the colored map of Jerusalem opposite page 97 in the book "Equipped for Every Good Work", published by the Watch Tower Society.

5, 6. (a) Why do we have no fear of a shortage of this water? (b) How was the safeguarding of this water foreshadowed in Hezekiah's day?

7. Who refuse such water? What do they try to do to it, and how?

made glad by the river of truth. They constitute the visible organization that now increases its gladness by drinking from the never-failing streams of this river of truth from God's Word. Vatican City and other totalitarian world capitals would like to cut off these waters and create a water famine among them and force them to forsake the theocratic organization. They attempt to do this by putting Jehovah's witnesses under ban and by dissolving branches of the Watch Tower Bible & Tract Society with which they co-operate and then forbidding the Watch Tower publications to be imported, exported and circulated.

⁸ Let such totalitarian foes of God's kingdom ban and dissolve the legal organization and seize its properties. They cannot stop consecrated Christian individuals from acting as Jehovah's mouthpieces by preaching with just the Bible alone, or even without it if deprived of it and limited to the knowledge of God's Word in their hearts. Let them arrest these faithful Christians and hold them bound in prison. The Word of God Jehovah is not bound as long as their mouths are unsealed among fellow prisoners and exiles. Jesus said: "He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" (John 7: 38, 39, NW) God's spirit upon his consecrated witnesses makes it that way. And let the enemies know too that there are underground rivers and that the course of the waters of Shiloah was covered over and flowed underground and via tunnel into the midst of the city of God. Just so, if need be, the river of Kingdom truth can flow by underground movement. Unnoticed by the King's enemies, it reaches those who are thirsting for the refreshing waters from the Bible. Hence it

8. Why cannot such measures really stop the water's flow?

is that the "river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb", continues on its irresistible course and the prophecy is fulfilled: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17, NW.

⁹ The city of God, gladdened by the streams of his Kingdom river, is declared to be "the holy place of the tabernacles of the Most High". That means that the Supreme One of the universe dwells there and has sanctified the place with his holy presence. He has put his name upon the people in that theocratic organization. His temple is there, which means that his pure worship is carried on there by his devoted witnesses. His worship is a safety to them, safeguarding them against all the false ways and policies into which the religions of this world are leading the people. Since he has sanctified the organization with his presence and name, he is determined to keep it clean and pure. No wonder that the enemies who touch his theocratic organization with evil intent are as if touching the tender pupil of his eye. They will suffer for it. No creature, demon or human, will destroy His clean organization. It is a permanent thing. The Most High God will fulfill his promise to preserve the faithful ones within it. Therefore the psalmist rightly says: "God is in the midst of her; she shall not be moved: God will help her, and that right early."—Ps. 46:5, AS.

¹⁰ The divine presence in the midst of the organization produces a sense of security among those in it. They know it is the right organization to stay united with, for

9. What does calling the city of God "the holy place of the tabernacles of the Most High" mean for it?

10. What does the divine presence produce in those in the organization? So in what structure is their trust?

it will never be moved and made to totter, stagger and fall to ruin. This does not mean that material buildings occupied and used by members of the organization may not be seized, invaded, expropriated and destroyed by the foe. Remember that "the Most High does not dwell in houses made with hands; just as the prophet says: 'The heaven is my throne, and the earth is my footstool. What kind of house will you build for me? Jehovah says.'" (Acts 7:48, 49, NW) But the Most High does dwell in his theocratic organization, whether its members on earth are housed or not. So our trust is not even in buildings devoted to his service. It is his theocratic organization, therefore, that will never be moved by enemy assaults and caused to collapse, for God's presence within it makes it permanent though all the world round about it ends. "Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock." (Isa. 26:4, AS) Founded on this rock, his theocratic organization will last forever. So those who trust in him will last forever, because they take him at his word and seek refuge with his organization.

HOW SOON IS "EARLY"?

¹¹ The situation in this world is certain to worsen. Extreme measures have already been taken against Jehovah's organized people in many lands. Other lands may resort to totalitarian measures or may be dragged into subjection under totalitarian imperialists and similar measures be taken against his organized witnesses there. Under Satan's instigation the nations may be induced to go to great lengths against these ministers of good news. Satan will use his mobilization of the world to the utmost to interfere with our freedom of action, speech, assembly and worship. The outlook

may grow very dark. It might appear that the worst has been reached and the visible part of the city of God is certain to be moved and dealt a staggering knockout blow. But in such an expectation the gloating enemy will be disappointed. God lives and has not forsaken or been driven from his organization. He reigns by his King Jesus Christ in its midst, and he will help his beloved theocratic organization, "and that right early."

¹² This does not mean early in the test of the trust, integrity and faithfulness of his people toward God. No, there must be a full test of the unswerving devotion of his theocratic organization to him. The wicked intent and malice of the enemy must be allowed to bare itself, and the situation must become such as to show that all human help is unavailable and unable to save. How, then, is God's help of his organization "right early"? Because it is early in the bright new day for his people. As other translations read: "At the dawn of morning" (AS, margin); "by the turnings of the morning" (Ro); "at the approach of the morning" (Ro. Pss.); "when morning comes" (Mo); "at break of dawn." (AT) How appropriate!

¹³ How often in past history of God's people it has been at dawn that the deliverance of them has been realized! It was "when the morning arose" that the angels hurried Lot and his wife and daughters out of Sodom to escape the deluge of fire and sulphur upon the corrupt city. When the Egyptian forces were driving through the Red sea after the fleeing Israelites, it was at the morning watch or watch of daybreak that Jehovah looked through the pillar of fire and the cloud and began troubling the pursuers. Finally he collapsed the walls of sea water in upon them, "when the morning appeared." (Gen.

11. In the worsening trouble ahead, what effort and expectation of the enemies will be disappointed? Why?

12. Why does "right early" not mean early in the test?
13. How is this illustrated in past history of God's people?

19:15-28; Ex. 14:24-31) It was "early in the morning" that the people of Jerusalem rose according to the arrangement of King Jehoshaphat and they marched forth singing Jehovah's praises; and when this singing began Jehovah confused the united armies of Moab, Ammon and Mount Seir and caused them to annihilate one another. When the Assyrian hordes under the Assyrian conqueror Sennacherib menaced the life and independence of Jerusalem, Jehovah's angel stole through the night and killed 185,000 in the invading army. When King Hezekiah and his besieged people rose "early in the morning", it was to learn that all those thousands of the enemy had been mowed down and the aggressor was in disgraceful retreat back to Assyria. (2 Chron. 20:20-29; 2 Ki. 19:35-37) Also, it was "very early on the first day of the week", or "when it was growing light", that the great earthquake occurred and the stone was rolled away from the door of the tomb to indicate that the resurrection of Jesus Christ had taken place. (Mark 16:2 and Matt. 28:1, NW) In every case deliverance was "right early".

¹⁴ So too it will be for the deliverance of the visible organization of God's people. Outwardly, with the forces of darkness massing and pressing in upon them, how dark the depths of night might appear for them! But his complete deliverance of them at the height of the battle of Armageddon will usher in a new day for them. It will be the early part or morning of eternal day for them. So shouts of joy are certain to come with this morning.—Ps. 30:5.

THE HOSTILE FORCES DISSOLVED

¹⁵ Full deliverance for us, then, means the end of this world. Here, then, is what we must face with courage: "The nations raged, the kingdoms were moved: he ut-

tered his voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge." (Ps. 46:6, 7, AS) Fight hot and cold wars between themselves the nations may. Actually it is against Jehovah's kingdom and against his ambassadors on earth, Jehovah's witnesses, that the nations are raging. They are now militarized as never before over the supreme issue of world domination. Their determination is either to divide domination between two national blocs of opposed ideologies or to have one bloc as victor hog the whole domination. There is no idea of letting God have it as the Creator and Universal Sovereign. They have their own charter of the United Nations; they have their own treaties of alliance within the framework of the United Nations. They have no regard for the unchangeable covenant which God made with his Son Jesus Christ for the absolute government of the righteous new world. So prayers by their religious clergy for His kingdom are sheer hypocrisy and are for God to adopt the political governments of selfish, ambitious men as his kingdom. By their own militarization and the emergency measures which they take the nations are pressed into opposing the good news of God's kingdom which his witnesses proclaim world-wide.—Rev. 11:15-18.

¹⁶ But the rage of the nations which the Devil has designed to stagger Jehovah's visible organization will not make it totter. Instead of terrifying us into disorganization and dissolution, the rage of the nations urges us to organize still more tightly with the help of God's spirit. We see in such rage of the nations a clear sign of the coming end of this world, and it gives greater boldness to proclaim the good news of the Kingdom. The kingdoms of this world are the ones that are moved and made to stagger, a thing which arouses

14. How will it be "early" for them at Armageddon?
15. Against whom are the nations in reality raging? How so?

16. But who are the ones that are moved and staggered? So what actions do they resort to?

es fears of their toppling into the seas of the revolutionary masses. From a peacetime economy they change to a militant arrangement against God's incoming kingdom. They are mobilized for defending their national sovereignty against him. They are being speeded by unseen demon influences to take their battle positions at Armageddon to preserve their own way of life, not God's way. Challenging the divine power, they assault the organization, the neutral position, the missionary activities and the message of Jehovah's witnesses, not believing that his organized people have a living God who sees, who cares and who can act.

¹⁷ The day and hour draw near when he will utter his voice. It will be in tones and language that this violent world will understand. It will not be peace talk to them. He will call for a sword of execution against them. See his Warrior King Jesus Christ wield it! What a display of elemental forces follows which will be beyond the control of world militarists and the scientists with their laboratory equipment! Jehovah is not frightened by the roar of the embattled nations. His own thunderous command for their destruction will sound above their din and will terrify them. "The earth melted." Human society under worldly rulers then dissolves in fear. It is found to have no solidity. Growing weak and disorganized, it liquefies in terror.

¹⁸ In the dissolution process the hand of every selfish man outside God's organization will be turned against his neighbor, and they will fight one another's interests, just as when the Midianite invaders were panic-stricken by the strategem of Gideon and his three hundred in the dead of night. You would think you were seeing the forces of Moab, Ammon and Mount Seir fighting themselves once again. The

symbolic "ten kings" of the beastly political system will turn upon the harlot of Babylonish religion with which they committed spiritual fornication and will eat her fleshy parts and burn her refuse with fire. The political beast of world domination and the false-prophet system which made such deceptive political predictions will be pitched alive into destruction symbolized by the fiery lake burning with sulphur. No political machine will hold, no ideological group will keep together, no international compact will have any strength, no United Nations or mutual defense alliance will prove binding.—Rev. 17:1-18.

¹⁹ Ah, but those in the theocratic organization will remain solid and, unmoved upon their "everlasting rock", will cry out then as they are crying out now: "Jehovah of hosts is with us; a lofty retreat for us is the God of Jacob." (Ps. 46:7, Ro. Pss.) This Almighty One with his heavenly armies is on our side. So who can be against us and win? His hosts or armies are not imaginary "men from Mars" invading our earth, but are mighty angels like the one with whom he wiped out all the flower of Egypt, her firstborn of man and beast; and like the angel who dealt stealthy death to 185,000 of Sennacherib's slumbering camp. Jehovah's beloved Son Jesus Christ is prophetically called "Immanuel", and his name means "With us is God" or "God is on our side". In symbol that God is with us, his Immanuel is with us, which means that the "prince of the host of Jehovah" is with us, with all that host.—Josh. 5:14, AS.

²⁰ He now has at his disposal those twelve legions of angels, for the aid of which he refused to call on the night of his betrayal in Gethsemane. Like Jesus then, we do not now ask for these legions

17, 18. How will God utter his voice? With what effect on the earth?

19, 20. What does it mean for "Jehovah of hosts" to be with us?

of angels to intervene in a violent way for us before the divine time. Yet we know they surround us with their protection. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Ps. 34:7, *AS*) We know that at present they are "spirits for public service" whom God sends forth to minister to his Kingdom heirs and their companions of good will. (Heb. 1:14, *NW*) Take courage, then, even though you seem standing alone. Jehovah of hosts is with each one of his people upon whom his name is called, because they stick on his side and proclaim his name.

OUR REFUGE AND LOFTY RETREAT

²¹ Jehovah loved Jacob rather than his older twin-brother Esau. He bestowed the birthright to the great Abrahamic promise upon Jacob and changed his name to Israel. We may be sure that he loves his spiritual Israel today, those who are Israelites inwardly by faith in Jehovah and in his promised Seed Jesus Christ. And now their good-will companions are beloved with them. Having the God of Jacob as our lofty retreat, there is no need for us to organize refuge farms in isolated places, retire to ourselves there and quit the field of activity as Kingdom publishers. Trust in the great God of Jacob is not demonstrated by hiding in seclusion but is demonstrated by courageously going forth onto the field of action and spreading his message of life. "Jehovah preserveth the faithful." (Ps. 31:23, *AS*) Retreating into him as our high tower means to keep in unity with him wherever we may be in the line of duty. That way we stay inside the organization of his theocratic people who are scattered all over the earth. By carrying out organization instructions as contained in God's Word, we work like our

21. How do we show the God of Jacob is a lofty retreat for us?

fellow witnesses everywhere else. Unitedly we publish the name and government of Jehovah, bidding all life-seekers to take refuge under Him.

²² Wonderful it will be to realize the third and last stanza of Psalm 46. It takes the viewpoint of a survivor after the world calamity of Armageddon: "Come view the doings of Jehovah, who hath set desolations in the earth: causing wars to cease unto the end of the earth, the bow he breaketh and cutteth asunder the spear, waggons he burneth with fire." (Ps. 46:8, 9, *Ro. Pss.*) This invitation, uttered by those within the visible organization of Jehovah God, positively assures us there will be survivors on earth after Armageddon will have swept away this old world with the broom of destruction and cleansed the earth for the righteous new world. The survivors will be informed and will know it is Jehovah by his mighty Warrior Jesus Christ who has set the then visible desolations in the earth. Such desolations will not have destroyed the earth or ruined it beyond restoration to a paradise state like the garden of Eden. They will only have 'brought to ruin those ruining the earth'. (Rev. 11:18, *NW*) God will not destroy his footstool, the earth, but will glorify it under the kingdom of his Christ. Thus it is Jehovah by Christ who ends all forms of war on the earth by destroying all the warmongers, 'scattering the peoples that delight in war' and demolishing their terrible weapons of war.—Ps. 68:30.

²³ Who among men will be the ones to survive the world's end at Armageddon and pass into the new world of lasting peace and security? It will be those who heed the command of the Most High God at Psalm 46:10 (*AS*): "Be still [*Give in, Mo; Desist, Ro. Pss.*], and know that I am

22. What assurance does Psalm 46:8, 9 give of survival? And who will make lasting peace, and how?

23. Who among men will be the ones to survive the world's end?

God: I will be exalted among the nations, I will be exalted in the earth." This advice corresponds with that given at Psalm 2:10-12 (AS): "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him." After decades of testimony we may not now expect political and religious rulers to appreciate and follow this advice and learn to know that Jehovah is God in a way that means salvation to them. But we may look for individuals of all nations to desist from all acts against Jehovah and his theocratic organization and to give in, be still and learn to know him and do good to Christ's brothers. This means everlasting life.

²⁴ It is here at the earth, now a hotbed of rebellion and devil worship, that Jehovah must be exalted forever. Those who in this time of world crisis exalt Jehovah can shout out with assurance the closing words of Psalm 46: "Jehovah of hosts is with us; the God of Jacob is our refuge. Selah."—Ps. 46:11, AS.

²⁵ This is our confession publicly when war scares and alarms and national fears drive people into non-theocratic man-made organizations for cover and defense. They lack faith and disregard the divine promises and follow instead worldly wisdom, ideologies and religions. We dare not fear their fear. We may not now resort to human refuges and become like the faithless

people of this world. We must make known that Jehovah of hosts is the God of victory and is with us and is our secure retreat. This we will do, not by bragging about our organization, but by taking him at his Word and displaying our confidence in him. He is with us if we are with him, not becoming part of this doomed world or indulging in friendship with it, but adhering unwaveringly to his organization and expanding his pure worship. By our course of action as well as by our words we must demonstrate that our trust is not in weapons of carnal warfare but that we are fighting on Jehovah's side with the spiritual armor from him. It helps to build up the confidence of all the scattered sheep in Jehovah the Great Shepherd when we ourselves show no worldly fear but manifest unshakable reliance upon him. We must vigorously help those other sheep now to find the one safe refuge and enter into it.

²⁶ Our Christian obligation now is to be fearless in Jehovah God's service, under the shadow of his mighty hand. He encourages us not to droop our hands out of fear, but to keep them busy in the constructive work of Bible education among people of good will. So keep calm and go on peacefully about your work as his ministers of good news. As never before, make the time count now, for the time in which he is showing patience and may yet be found is short. He will never forsake his faithful ones, but will help us, "and that right early."

24, 25. What do those now exalting Jehovah shout out, and how do they prove it?

26. What now is it our Christian obligation to be and do?



Prometheus Represented as Tied to a Stake

The Watchtower Society, publishers of the "New World Translation", received a letter questioning a statement in the appendix that the Greek hero Prometheus was represented as tied to a stake. The Society's answer is here published.

December 1, 1950

Dear Sir:

Answering yours of November 14 which poses a challenge that the popular Greek hero Prometheus "was represented as tied to a stake or 'stauros'".

Just as you have heard, the *Americana Encyclopedia* in its article on "Prometheus Bound", the tragedy by the Greek poet Aeschylus, also represents Prometheus clamped to a rock in the Caucasus by forging. However, we should like to refer you to the book *The History of the Devil and the Idea of Evil from the Earliest Times to the Present Day*, by Dr. Paul Carus, and published in Chicago by The Open Court Publishing Co. in 1900. On page 210 it gives the illustration of a man tied to a stake, under which illustration it says: "Prometheus tied by Zeus to the stake (or cross) and exposed to the Eagle: Rescue by Hercules (A vase found at Chiusi, now in Berlin. Baumeister, *D.d.cl.A.*, p. 1410)." On this page Dr. Carus says: "In spite of the strong admixture of foreign mythology, Hercules has become the national hero of Greece, and the Greek idea of salvation has found in him the most typical expression, which has been most beautifully worked out by Aeschylus in a grand tragedy which represents Prometheus (the fore-thinker) as struggling and suffering mankind, tied to the pole of misery by Zeus as a punishment for the sin of having brought the bliss of light and fire down to the earth. But at last



the divine saviour, Hercules, arrives, and, killing the eagle that lacerates the liver of the bold hero, sets him free. Prometheus and Hercules are combined into one person in the Christian Saviour, Jesus Christ. The similarity of the story of Golgotha with the myth of Prometheus is not purely accidental. For observe that in some of the older pictures, as, for instance, in the vase of [page 211] Chiusi (see illustration on page 210), Prometheus is not chained to a rock but tied to a pole, that is, to a σταυρός or cross, and Greek authors frequently use expressions such as the verb ἀνασκολοπίεσθαι (Aeschylus) and ἀνασταυροῦσθαι (Lucian) which mean 'to be crucified.' "

On pages 217, 218 Dr. Carus says: "Plato, who, perhaps under the impression of Aeschylus's conception of the tragic fate of Prometheus, says of the perfect man who would rather be than appear just: 'They will tell you that the just man who is thought unjust will be scourged, racked, bound; will have his eyes burnt out; and, at last, after suffering every kind of evil, he will be hung up at the pale.' The strangest thing about this passage is that the word ἀνασκεινδυλευθήσεται, which means 'he will be hung up at the stake', or 'fixed on a pale', is an older synonym of the New Testament term σταυροῦν, commonly translated 'to crucify.' "

The above agrees with the *New World Translation of the Christian Greek Scriptures* in its Appendix, page 769, in saying that the instrument upon which Jesus was nailed was a stake without a crossbeam, and not the religiously represented "cross"; and that the Greek word used for that instrument in ancient time meant a "stake" and not the conventional religious cross.

Sincerely yours,

WATCHTOWER BIBLE AND TRACT SOCIETY



● In the past we regarded "religion" as anything that was against God's will. Now many brothers are using the expressions "true religion" and "false religion" to make a distinction. Is this advisable?—D. D., California.

The brothers are correct in using the qualifying adjectives "true" and "false" respecting religion, so as not to be misunderstood, especially by those outside the organization. In the past we have had to do so much needless explanation and extricating of ourselves from embarrassing positions by not being specific on this. The footnotes of the *New World Translation* show the early use by Latin-speaking Christians of the term *religio* as the equivalent of the Greek term *thres-kei'a*. It simply means "form of worship", of which there can be a true and a false kind. Study over the footnotes in the *New World Translation* on the texts at Acts 26:5, Colossians 2:18 and James 1:26, 27, and see how the footnote renderings allow for the use of the term "religion" or "religious", though the texts themselves use the expressions "form of worship" or "formal worshiper". Hence it is well to make clear our use of the term "religion" by qualifying it as "true" or "false", if the context or setting does not do this sufficiently.

● Will there be a period of time between the ending of Armageddon and the beginning of the 1000-year reign of Christ?—R. S., Pennsylvania.

There is no Scriptural basis for arguing that there will be any period of time between Armageddon's ending and Millennium's beginning. Rather, the Scriptures show that there will be no period of time. In describing that battle of God Almighty the Bible says concerning its climactic end: "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After

these things he must be let loose for a little while." Then the account discusses the joint heirs with Christ, the church or bride class, and continues: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years. Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, and he will go out to mislead those nations in the four quarters of the earth."—Rev. 19:11 to 20:8, NW.

The casting of Satan into the abyss will mean the end of Armageddon, the finish of opposition to Christ's kingdom reign. Then will begin Christ's unhindered reign with his joint heirs for a thousand years. Note the facts given in the scriptures quoted that rule out the possibility of there being any period of time separating Armageddon's end and the beginning of the millennium. Satan is bound in the death state for a thousand years, then is loosed for a little season. Christ and his church reign for a thousand years, after which the Devil is loosed to mislead for a time before his complete and final destruction in Gehenna. If there were a period of a few years separating the end of Armageddon marked by Satan's casting into the abyss and the beginning of the thousand-year reign, then Satan would have to remain bound longer than a thousand years in order for his final appearance to come after the end of the millennium. So if he is to be bound for exactly a thousand years, and if he is to be bound during the thousand years of Christ's reign, then these two periods must run concurrently, starting and ending together.

● In our company of Jehovah's witnesses there are some who go to motion picture shows, football games, etc., for entertainment, and there are others who do not go and who criticize those who do. Is it wrong to indulge in such recreation?—R. H., Florida.

It is up to each one as to what kind of entertainment he wants and can safely enjoy. If he exercises good judgment and seeks education or mental relief and relaxation and not the indulgence of passion, then his judgment should be respected by others, and they should not misjudge or condemn him. Each one will be responsible to Jehovah regarding what entertainment he indulges in, and the effects of his wisdom or unwisdom in seeking entertainment will eventually disclose itself. So let each one mind his own private affairs in this regard, and quit being hypercritical, and all unite in the service of preaching the Kingdom gospel before the end comes.

● When I was in an orthodox church the minister forbade picture shows, and I vowed never to go to one. Since I have now come into the truth, am I still bound by that vow, and would it be wrong to go to a show occasionally?—H. M., Canada.

Respecting your vow in a denominational religious system: If you now discern that you were misled by clergy influence and acted upon a misunderstanding and without being consecrated to God, then your conscience may allow you to view that vow as something that you forsook when you turned from the political, commercial, falsely religious world and devoted yourself to the living and true God. However, vows taken when one has come into the truth and made in sincerity before God are not to be taken lightly.—Ecc. 5:2, 4-6.

As to the matter of shows, the Society does not establish any rules and regulations to gov-

ern its ministers on the matter of attending shows, athletic events, etc. We leave that up to each individual's conscience as to whether to attend such things or not, and if they do attend, then the exercise of their sound judgment. Each one has to determine for himself why he wants to go to such things and how they will affect him spiritually or put him in a perilous position where he ought not to be, and then he must take personal responsibility for his course of action and for what happens as a consequence. But it is not our province to criticize another person's course, which he thinks reasonable and in which he has exercised discrimination and careful selection. So we must leave the matter up to you, neither encouraging nor discouraging you about going. What you do becomes your responsibility before God, and you must be watchful to see what results from the course you take, and whether to continue in it or discontinue it.

1951 DISTRICT ASSEMBLIES

Dates and locations of the North American district assemblies for 1951 are as follows

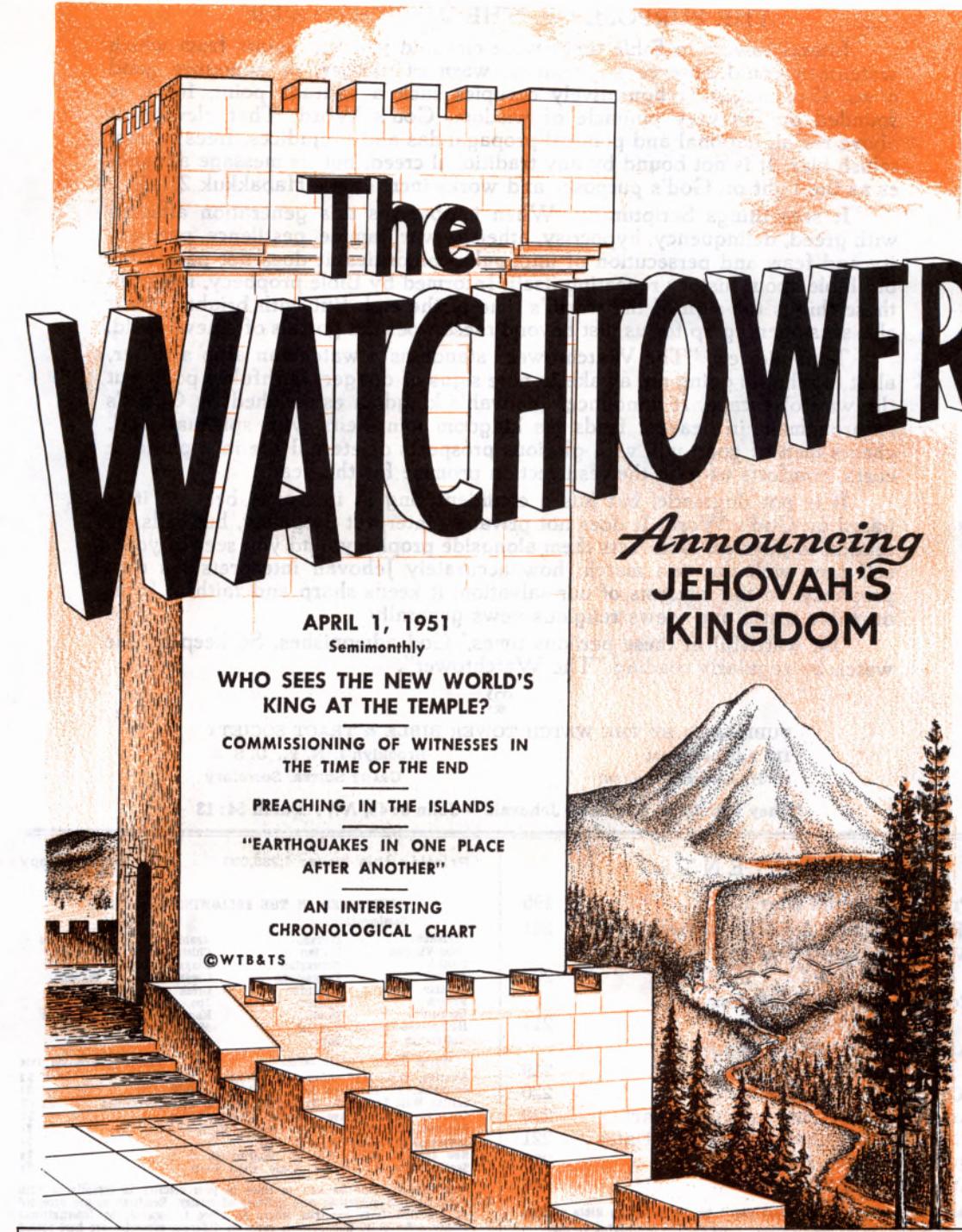
Chicago, Ill.	May 18-20
Dallas, Texas (White & Col.)	May 18-20
Minneapolis, Minn.	May 18-20
Denver, Colo.	May 25-27
Atlantic City, N. J.	June 1-3
San Francisco, Calif.	June 1-3
Atlanta, Ga.	June 8-10
Atlanta, Ga. (Col.)	June 8-10
Toronto, Ont., Canada	May 18-20
Montreal, Que., Canada	May 25-27
Winnipeg, Man., Canada	May 25-27
St. John, N.B., Canada	June 1-3
Vancouver, B.C., Canada	June 1-3
Edmonton, Alta., Canada	June 8-10

Plan now to attend. Watch for further announcements.

"WATCHTOWER" STUDIES

Week of April 22: Stability and Permanence During World Change; and Early Help for Surviving the World's End, ¶ 1-4.

Week of April 29: Early Help for Surviving the World's End, ¶ 5-26.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1951
Semimonthly

**WHO SEES THE NEW WORLD'S
KING AT THE TEMPLE?**

**COMMISSIONING OF WITNESSES IN
THE TIME OF THE END**

PREACHING IN THE ISLANDS

**"EARTHQUAKES IN ONE PLACE
AFTER ANOTHER"**

**AN INTERESTING
CHRONOLOGICAL CHART**

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p>AS - American Standard Version AT - An American Translation Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Lc - Isaac Leeser's version</p>	<p>LXX - The Septuagint Version Mo - James Moffatt's version NW - New World Translation Ro - J. E. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Ilokano	Arabic	Portuguese
Cebu-Visayan	Italian	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N. Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 823 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

April 1, 1951

No. 7

PREACHING IN THE ISLANDS

THIS good news of the Kingdom must be preached in all the world, and in this world there are many islands inhabited by people who love living, like all other creatures on the earth. But even in these islands away from the hustle and bustle of the big continents the peoples have their problems. Because of their isolation men of influence gain power and soon control of these islands is centered in the hands of a favored few. If the government of the island works in the interest of the people, they are generally content. But as is so often the case when the controlling few are interested in themselves and not in the majority of those living on the islands, discontent and unrest are evident. No matter where one travels in the world, he sees the need of God's kingdom.

The president of the Watch Tower Bible & Tract Society, N. H. Knorr, and his secretary, M. G. Henschel, both ministers of the gospel in the organization of Jehovah's witnesses, recently made a trip to the beautiful island of Bermuda. They left on Saturday morning, December 2, 1950, about 11:30, and by 3:15 that afternoon they were circling over the coral-formed islands, dotted here and there with pink-, blue- and green-colored houses and cottages, with their spotlessly white roofs. These islands of some 40,000 people thrive quite well on the tourist trade. Of course, there is a little farming; store businesses, construction and other occupations keep

the people employed also. The large naval and air bases also figure in the local economy.

The visitor is impressed by the picturesque, narrow walled roads, the small English cars, the beautiful flowers, the clean sandy beaches and rough pitted rocks along the coast, and the steep incline of the hills. About on the hillsides are surfaced water catchments, for all drinking water in Bermuda comes from the clouds. The only thing that mars the beauty of the islands is the brown cedar trees which were struck with a blight some two years ago.

About four years ago the Watch Tower Bible & Tract Society sent two ministers, graduates of the Watchtower Bible School of Gilead in South Lansing, New York, to look after the spiritual needs of the small congregation of Jehovah's witnesses in Bermuda. Like all other Jehovah's witnesses, these two young men were very active in preaching the good news of the Kingdom, and they encouraged the inhabitants of the island to engage in home Bible study and get acquainted with the wonderful teachings of Christ. This was not to the liking of the principal religionists and it is reported that through their endeavors the government was influenced to arrange for the deportation of the two ministers. The two young men were sent back to Britain. This left the congregation of Jehovah's witnesses without qualified ministers to

take the lead in instructing and training other persons in Bible study.

It has long been the desire of Jehovah's witnesses in these islands to have the Society send a qualified servant to look after their interests. It was to see if this could be accomplished that the president of the Society made the trip to Bermuda. He discussed the matter of sending another representative into the Bermuda islands with some of the officials of government, immigration authorities and lawyers, the latter being very much interested in the case of Jehovah's witnesses and the deportation of the young ministers. It is the earnest hope that the way will be opened again for someone to go there to represent the Society, look after the congregation of the Lord's people, and visit other interested persons in the principal settlements of the Bermuda islands.

A fine meeting was held with the theatrical publishers and interested persons. They were greatly encouraged on hearing about the Lord's work in other parts of the world and they were also delighted with the Scriptural admonition that was presented to them by the two visitors.

The stay seemed much too short, but we visitors from Brooklyn were glad we were able to meet with those in Bermuda who are pressing on and preaching the good news of the Kingdom. The publishers, though they be few, are determined to continue the service come what may, and their enthusiasm is a joy to see. We certainly know that they are not alone in the world proclaiming the message of the new world. On this island they seem alone, but Jehovah knows those who belong to him.

On December 4, when it was time for us to leave, a very bad storm had blown up in the Atlantic. While the winds were heavy in Bermuda, they were much more severe toward New York where we were to go. It had been our hope to fly from Bermuda

to Nassau, Bahamas, but the British airline serving that route was not in operation because of a strike. So we had to fly back to New York city and then down to Miami and from Miami to Nassau, in order to make the next appointment on Tuesday evening. Flying was rough that night and the plane did bounce around, but we arrived in New York in time to make connections with our midnight plane going out of Newark, New Jersey, to Miami, Florida.

The stopover in Miami was very brief—5:00 a.m. to 2:00 p.m. There was a little time for rest and sleep at the home of the company servant. The opportunity of meeting with some of the brothers was afforded us and we also looked over two of the Kingdom Halls which were beautifully designed and well constructed by the local publishers. The halls are really inviting to the public and very comfortable in every respect.

BAHAMAS

At 2:00 p.m. we were away by plane for Nassau in the Bahamas group, a short hop over the Gulf Stream. Nassau is the principal city. When we arrived at the airport, we were met by some anxious brothers who knew there were no flights from Bermuda to Nassau due to the strike and who wondered how we would come.

The public talk, "Can You Live Forever in Happiness on Earth?" to be delivered that evening in the Mothers' Club Hall, was well advertised during the week. Some



...come over from Florida the
 ...ore and had assisted in the adver-
 using. The inhabitants of these islands are
 mostly colored people, and to find quite a
 number of white brothers walking the
 main street of the city with placards and
 distributing handbills caused a slight sen-
 sation. The people just had not seen
 many white witnesses on the
 The residents in the
 course, we

was filled and people were standing on the
 front porch and finally had to overflow
 into the street. There were 350 persons
 present and they paid rapt attention to the
 heart-cheering message concerning God's
 kingdom. Many questions were asked after
 the meeting and booklets were distributed
 Desiring a copy. A number of
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 were certainly expressive in s
 one like a shower. The Cuban brothe
 slasm radiates, bubbles over and falls
 night to give us greetings. Their e
 noon, but they waited until 7:00 p.m.
 gathered at the airport earlier in t
 some early arrivals at the Havana pub-
 hundred of the Bahamas group.
 Never had we seen anything
 up a recep
 The only hope is God's kingdom.
 people are being comforted in Nas-
 The report shows that in 1946 three pub-
 lishers reported field service in Nassau.
 Thereafter Gilead graduates were sent in
 to do missionary work and the local pub-
 lishers became better organized. In 1950
 an average of 74 publishers reported and
 at this time there are 110 reporting.
 Thursday afternoon was the time for de-
 parture. Again the plane that we travelers
 were to take was late on leaving Nassau
 and therefore late in arriving in Miami,
 where connections were to be made for

very rich and approximated those of the landing of the Duke of Windsor a number of years ago. The governor comes at a time when we have an empty public treasury, but also at a time when expectations for a bumper tourist season loom very high. He comes also at the Christmas season when most hearts are brimming with the coming holiday expectations. And so for the first few weeks he will find the going quite smooth. With the coming of the winter season and the controversial affairs of the House of Assembly, His Excellency might expect no less and no more than former governors have received, namely, plenty of hard work."

Certainly the problems of state in all the nations of the earth cause rulers great anxiety and worry. In this troubled, old, selfish world things are not going to get easier, but more difficult, because we are getting nearer and nearer to that final day of judgment, the battle of Armageddon. The rulers of the world are trying to hold together the kingdoms of this world in one organization, the United Nations, and meanwhile Jehovah's witnesses calmly and peacefully go about their work of educating the people in the Bible and

Havana, Cuba. Approximately 100 brothers came out from Miami to greet the travelers and the two traveling brothers were delighted to see them, but due to the lateness of the plane and the Pan American Airways' trying to get us onto the very next plane for Havana, we were rushed through immigration and customs, with tickets changed and baggage checked with in ten minutes' time. So it meant just a wave of the hand in bidding the group good-by. It did our hearts much good to see them, though, and we wished that we could have remained a few minutes to talk to them about the good things that had happened over in Nassau. However, that was not possible and soon the big plane rolled into the darkness of the night, racing the concrete ribbon and rising gently into the sky on the way to Havana. It seemed that we were just about to get down in our seats when it was time to fasten safety belts again and in a few minutes we were rolling onto the tarmac of Boyeros airport of the province of Havana, Cuba.

Here in Havana the brothers had worked

It was in 1946 that the president made his last visit to Cuba and at that time there were 2,250 publishers regularly engaging in the field service. But in 1950 there were 6,619 on the average and they now have a peak of 7,820 ministers proclaiming the good news. The Society has had as high as 54 Gilead graduates at one time doing missionary work in Cuba during the past few years. Due to the tremendous increase in company publishers and local pioneers, practically all of these missionaries have been moved out to other assignments.

On this beautiful island of Cuba, almost anything will grow. As a matter of fact, one can put a post in the ground and it will begin to sprout leaves. Cuba has a population of approximately 4,800,000 people. It is easy to see that, with 7,820 publishers in the land, the people are being witnessed to very regularly. In fact, companies spring up as rapidly as flowers and plants. In 1946 there were 69 companies in all of Cuba; now there are 178.

The branch servant worked out a heavy schedule for us. In the one week's time it was arranged to have three separate conventions in Cuba—one in Havana, the second in Santa Clara and the third assembly in Holguín, in the eastern part of the island. All of these conventions were well advertised. Four hundred and ten thousand handbills were distributed; 6,000 placards were used. Five thousand nine hundred personal invitation letters were mailed to persons of good will. The newspapers carried excellent reports and the brothers saw to it that write-ups were furnished to the newspapers concerning the work of Jehovah's witnesses and especially the Yankee Stadium meetings of last summer. The Havana daily papers *El Mundo*, *Avance Información*, *Prensa Libre* and *El Nuevo Pueblo* wrote excellent articles about the convention and the coming visit of Presi-

dent Knorr. The newspaper *El Mundo*, which has the largest circulation of any Cuban newspaper, wrote an excellent article about the coming assembly and the past New York international convention and described the great educational work that Jehovah's witnesses are carrying on. In closing, this newspaper stated: "We will have to arrive at the conclusion that this is the most intensive educational campaign of all times ever effected with such a feeling of altruism."

In an endeavor to further the advertising, all the major radio stations in Havana were visited and given news releases. One of the largest stations in the country, CMQ, a 25,000-watt station, put on a nationwide broadcast of an interview with one of the brothers. Another station, CMBC, broadcast an interview between two brothers and this was heard countrywide. On December 8 at 5:30 in the evening Brother Knorr, through an interpreter, was interviewed by one of the major radio stations, Station RHC. This program went out over a chain hookup from one end of the country to the other. In the interview Brother Knorr stated the purpose of his visit and that he was very glad to be in Cuba again. After the interview and on this very same nationwide broadcast, the branch servant, Brother Papadem, gave a six-minute talk on the coming convention and he invited the people of Cuba to attend any one of the three assemblies. All of this was free broadcasting and in the public's interest.

The biggest assembly in Cuba was held in Havana on December 9 and 10 at the Sociedad de Pilar. It was operated just like the assembly in New York. There was an excellent cafeteria about four blocks away at Club Latino and this was tied in by direct wire connections with the convention hall. The new Spanish books and booklets released at Yankee Stadium were

printed in sufficient supply and sent to Cuba so that the brothers attending the convention could get "*Equipped for Every Good Work*" in Spanish. This was announced by Brother Henschel when he spoke at one of the meetings. Brother Knorr presented "*This Means Everlasting Life*" in Spanish, as well as introducing the new *Watchtower* in Spanish, *La Atalaya*, the January 1 issue now a 32-page magazine exactly like the English edition. All the conventioners were overjoyed with these releases.

Even though the Cuban publishers are moving ahead with great speed, the matter of 10-percent-increase quota and 34-percent-increase peak was presented to all the publishers from one end of the country to the other. If Cuba is going to reach its 34 per cent increase as a new peak for 1951, they will have to get up to 10,057 publishers for the year. Even with all the marvelous increases going on in Cuba, this announcement made them really open their eyes. Ten thousand and fifty-seven seemed quite a distance away for the small group of 7,800 publishers, but they are going after it with all the zest and zeal and determination they have, just as they handle any other work that is given them to do. They are trusting in the Lord that there are many "other sheep" in the island who need to be found and by His undeserved kindness they are going to try to find them and feed them and aid them in being publishers for the Kingdom.

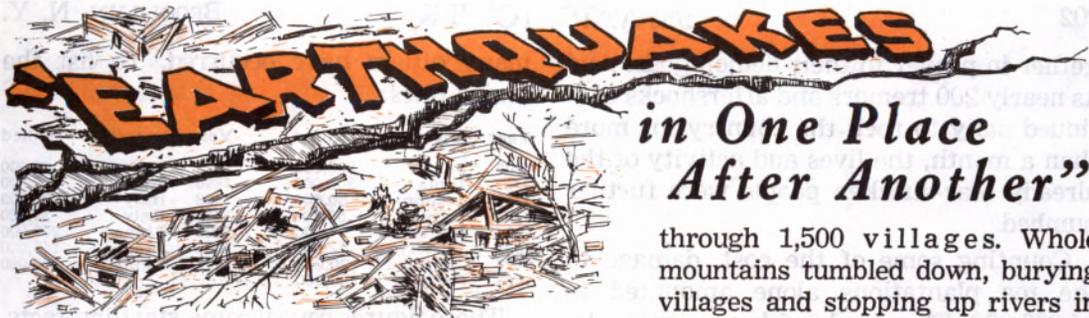
At all three assemblies the same fine spirit of co-operation and determination to take care of the Kingdom interests was well demonstrated. In Havana at the public meeting there were 3,493, and 124 were immersed. Two days later the public meeting at Santa Clara showed there were 2,223 present, packing out the theater that was used. At the immersion there they baptized

74. At Holguín the theater they had obtained was packed out with 2,142 and early in the morning 76 were baptized. So, for the convention report of Cuba, it is indeed a pleasure to report that 7,858 people attended these gatherings with 274 being baptized. This was the greatest assembly of the Lord's people for this island.

Traveling from one city to the other was accomplished by plane or auto and it meant keeping on the go constantly. It certainly was good to hear the experiences, such as that related by a schoolteacher. His wife was not enthusiastic about his taking up this "new religion", but the more he studied the more he wanted to get out in the work. Finally he decided to be a pioneer in addition to taking care of his teaching position. His wife insisted that he could not do it because of his health, but after he became a pioneer his health improved and he gained over 30 pounds. Before many months had passed the wife was publishing too and entering into the same joy of the Lord that he had. And so it goes with many experiences from one end of Cuba to the other.

To climax the whole convention spirit, one of the brothers spoke on behalf of Brother Knorr for ten minutes over radio station RHC and its nationwide hookup, telling the people of Cuba about the three assemblies and the work accomplished by Jehovah's witnesses world-wide. Brother Knorr was invited to make this speech in Havana, but he could not return because of appointments in Jamaica. He had to fly from Camagüey to Kingston on Friday. Undoubtedly the three assemblies will aid the publishers of the Kingdom greatly in Theocracy's increase in Cuba.

We reserve for our next issue the account of the trip on to Jamaica, and the further preaching accomplished in the beautiful islands of the West Indies.



in One Place After Another”

LAST August 15 the severest earthquake of the twentieth century, the “biggest of the present generation”, the “most drastic natural upheaval in a populated place that the world ever has known”, was centered in northeastern India, Assam, Nepal and southern Tibet. So violent was that quake that all seismographs throughout the world joined the rhythm in a wild and dizzy dance. Many were completely knocked out. The one at Istanbul, Turkey, was broken, and at Boston College, on the opposite side of the globe, the seismograph ran right off the recording paper. When the shock-wave reached Milwaukee, Wis., 11,000 miles away, the water in a deep well set a new record by jumping 54 inches. Radio and press services flashed out the news, and the people instinctively knew that once again a catastrophe of great magnitude had struck.

Somewhere beneath The Himalayas, the world's highest mountain range, there was a slipping of the subterranean rock, which in turn threw 30,000 square miles of earth's surface into convulsions. Some of the rivers of the region disappeared; others changed their courses. The Brahmaputra, one of the greatest rivers in the world, put on a strange and terrible act, as the tilting and rocking of the land caused it first to recede and then to rush down in mad fury. At places it overflowed its banks and swept across open country like an ocean. Its tributary, the Subansiri, spread ruin

through 1,500 villages. Whole mountains tumbled down, burying villages and stopping up rivers in the valleys below. Then when the

artificial lakes that were thus formed burst through the earthen dams they roared down the valleys, taking everything with them: massive trees, mighty jungles and all creatures in them. What a frightful sight—the bodies of dead elephants, tigers, monkeys and other wildlife, as well as human victims—all borne on the crest of the raging waters!

At other places great chasms opened up and subterranean waters were added to the peril. Granaries were destroyed, leaving many areas threatened with starvation. Fish by the thousands in the streams were either buried in landslides of mud or suffocated by sulphurous gases from the earth's fiery internal regions. Spouting volcanoes reddened the skies for days as they joined in this rebellion of nature, which was rated as “one of the greatest natural catastrophes” in Assam's history. It is almost unbelievable, but majestic Mt. Everest, the highest peak in the world, was literally raised up another 198 feet in altitude!

All communications were completely cut off. Roads and streams literally vanished and large sections of railways were left dangling in the air. Telephone and power lines over a great area were knocked out. Panic broke out throughout northern India and Burma, including Calcutta, and thousands either ran screaming through the streets in their terror or huddled to-

gether in prayer to their demon gods. And as nearly 200 tremors and aftershocks continued daily to rock the country for more than a month, the lives and activity of the already fear-stricken people were further numbed.

Counting some of the cost, damage to the tea plantations alone amounted to \$4,000,000. Thousands of houses were destroyed, 50,000 head of cattle were killed, about 5,000 people lost their lives, and 5,000,000 others suffered from the month-long series of quakes. But the tabulation of such cold figures tells very little of the pain and misery and woe wrought by these superhuman earthshaking forces.

IS THERE AN EARTHQUAKE EPIDEMIC?

As the story continued to trickle out bit by bit from the remote regions of The Himalayas, reports of earthquakes from other quarters of the world were heard. On August 17 a sharp quake rocked islands in the Philippines. Then on August 23 a moderate shock was registered in lower California, and on September 9 a strong shock hit the northern part of Chile. Just the year before, on August 5, 1949, Ecuador suffered a tragedy similar to Assam's, in which it is estimated 9,000 were killed and 20,000 were made homeless. Four of Ecuador's cities were demolished and the staggering damage ran into millions of dollars. The year before that other quakes killed 5,000 persons.

Earthquakes are not a modern scientific invention or discovery, for ancient records show that such events have occurred since earliest times. Man's oldest book, the Bible, tells of several quakes, in both the Hebrew and the Greek Scriptures. (Amos 1:1; Zech. 14:5; Isa. 29:1, 6; 1 Ki. 19:11; Matt. 27:54; 28:2; Acts 16:26) The profane writings of Aristotle, Pliny, Seneca, and others, likewise mention such catastrophic events, and since their days many,

many others have occurred. To list the major ones:

Year	Location	Killed	Year	Location	Killed
1703	Japan	200,000	1875	Venezuela	16,000
1737	India	300,000	1896	Japan	22,000
1755	Lisbon	50,000	1908	Italy	75,000
1783	Italy	50,000	1915	Italy	39,000
1797	Ecuador	41,000	1920	China	200,000
1822	Turkey	22,000	1923	Japan	143,000
1828	Japan	30,000	1927	China	100,000
1868	Peru	25,000			

These figures reveal some startling facts. For example, it is very noticeable how few and far between major quakes were prior to World War I compared with the timetable since. This point is corroborated by the Jesuit Father Joseph Lynch of Fordham University in his book *Our Trembling Earth* (1940), for in showing how there has been an "alternation of storm and calm" he lists (pp. 151, 152) only eleven major quakes as occurring in 3,358 years of Italian history, ending in 1908.

The relative number killed is amazing too. The *Encyclopædia Britannica* (vol. 7, p. 852, 1940 edition), after giving the death toll of major quakes prior to 1914, observes: "Figures such as these may be exaggerated [especially the 18th century figures], but there can be no mistaking those for the Japanese earthquake of 1923." Even then, if the exaggerated figures of past centuries are accepted at full value, the above figures show the average annual death rate was greatly accelerated from and after 1914—from 4,000 killed per year it leaped to 40,000! Death and horror in concentrated form is mankind's portion since 1914.

AN IMPORTANT PART OF "THE SIGN"

By now you want to know what this accelerated trend in earthquake frequency has to do with 1914 and World War I? Well, the association of the two is not just a coincidence. The timing of these momentous events was both foreseen and foretold nearly 2,000 years ago. "Tell us, When will these things be, and what will

be the sign of your presence and of the consummation of the system of things?" (Matt. 24:3, NW) This was the question the disciples asked Jesus; and it was an important one, too. Daniel the prophet had already given a chronological timetable showing that the consummation or the "ending together" of all that pertained to this present world would begin 2,520 years after Jerusalem's last king was dethroned in 607 B.C., namely, in the fall of 1914.* Consequently, in answering the question, Jesus enlarged on that prophecy by telling what events would happen as a visible "sign" for all to see during that consummation.

You can read the whole account in Matthew 24, Mark 13 and Luke 21, and as you do take special note of what it says about earthquakes. "For nation will rise against nation and kingdom against kingdom [global wars have occurred only since 1914], and there will be food shortages [history's worst shortages have come since then] and EARTHQUAKES in one place after another. All these things are a beginning of pangs of distress." (Matt. 24:7, 8, NW) Thus it was prophetically foretold that earthquakes, not alone or independently, but together with the other events mentioned, would constitute a visible sign marking the consummation of the old world and the nearness of the new.—2 Pet. 3:6, 7, 13.

So much for the prophecy. What are the actual facts? No one can deny that 1914 ushered in a dreadful and crucial period and one which continues to the present. Global wars more ghastly in their magnitude and consequence than all the previous wars of history put together! Unsurpassed food shortages! Pestilences and diseases that even modern medicine cannot cope with! World-wide moral and social

delinquency, and on every hand, on every level of society, in every nation, fear, distress and perplexity fill the minds and hearts of the people with woe and sorrow! Lumped together, Jesus declared, they would constitute an undeniable sign *provided* earthquakes were also present in one place after another. So what are the facts in this regard?

"IN ONE PLACE AFTER ANOTHER"

The accompanying tabulation of earthquakes since 1914 was taken from the *World Almanacs* and the annual yearbooks of the *Americana*, *Britannica* and *Collier's* encyclopedias, and include only those figures actually reported. They are by no means complete, yet are sufficient to reveal an indescribable picture of horror and suffering. Just think of it, in this short period of time more than 848,450 persons were slaughtered, more than 577,876 were injured, and 4,636,169 were made homeless. Hundreds of cities were destroyed, thousands of buildings were wrecked, and billions of dollars were lost in property damage!

Compare this period with former times and you will see there is nothing in man's previous miserable history to equal it. "In 2,000 years of recorded history, earthquakes have probably taken 10,000,000 lives," so declared Robert K. Plumb in the *New York Times* (August 20, 1950), under the featured section, "Science in Review." This means the average annual death toll for 1,965 years was less than 4,700, to compare with an average of more than 24,200 killed annually for the last 35 years, since 1914. Or draw a comparison between the last and any other 35-year period. Pick out the previous worst period, the years including the quakes in 1703 and 1737, their exaggerated figures notwithstanding. For that period the total of 500,000 killed is completely eclipsed by

* For a detailed discussion see "Let God Be True", pages 243-246.

the nearly 70 per cent greater total dead heaped up since 1914. And when it comes to property damage, disrupted communications, suffering on a global scale, etc., due to quakes since World War I, there is likewise nothing in past history to match this period.

Do you know that these quakes here listed since 1914 are only a very small fraction of those that have occurred? "On the average, there are probably about 150 large earthquakes a year." (*Our Trembling Earth*, p. 3) "At the present time, instrumental records are being used to locate an average of from 600 to 700 earthquakes a year. Of these, from 50 to 100 may be literally world shakers capable of causing catastrophe if the luck of location places a large center of population near at hand." (*Cause of Catastrophe*, by L. Don Leet, 1948, pp. 34, 36) Counting the smallest tremors some scientists estimate there are 1,000,000 quakes per year.

Science does observe a strange change in the behavior of earthquakes since World War I. Says the magazine *Scientific American*, September 1950: "Major quakes used to occur in clusters, each period of activity being followed by a rest period. Thus there was violent activity between 1904 and 1907 and then quiescence for 10 years, except for two quakes in 1911 and 1912. Four more active periods, separated by quiet intervals, occurred between 1917 and 1948. *But the periods of activity became progressively shorter and closer together. Since 1948 the pattern has entered a new phase, with approximately one great quake a year.*"—Italics added.

The foretold SIGN is here, every part of it, earthquakes included. It is a warning that we are in the "last days". There is no question that Jehovah God can carry out his declared purpose to shake the Devil's present system of things until it is completely destroyed. Just think of the pow-

er at Jehovah's command! A Hiroshima-type atom bomb is equivalent to 20,000 tons of TNT, but "what", asks the *New York Times*, "is an atomic bomb compared with the earth's crust when it twitches like a cow or a horse that wrinkles its skin to rid itself of flies?" Why, do you know, the Assam quake last summer equaled the power of 1,100,000 atom bombs or 1,100 theoretical hydrogen bombs! Yet, that eruption is nothing in power to compare with that which the Maker of the atom will release at Armageddon when He shakes terribly this whole earth.—Ps. 46; Isa. 2:19; Nah. 1:3-6; Hab. 3:6.

35 YEARS OF EARTHQUAKE SORROW

Year	Killed	Injured*	Property Damage
1915	39,000		6 large cities razed
1917	2,500		
1918	300	1,000	\$34,125,000 loss
1919	5,372	400	
1920	203,624	200	110 cities razed, 500 homeless
1921	14	300	10,000 homeless
1922	900		500 buildings destroyed
1923	149,912	2,000	2,030,000 homeless \$933,000,000 loss
1924	952	47	\$15,000,000 loss
1925	1,021	1,586	20,000 homeless \$90,000,000 loss
1926	1,171	thousands	6,238 buildings destroyed 110,000 homeless
1927	105,370	202	13,465 buildings destroyed \$77,500,000 loss
1928	2,169	2,528	35,247 buildings destroyed 295,000 homeless
1929	3,183	100	10,000 homeless \$5,050,000 loss
1930	11,782	228	7,941 buildings destroyed
1931	2,912	2,580	4,610 buildings destroyed \$71,000,000 loss
1932	70,994	681	3,800 buildings destroyed \$2,200,000 loss
1933	1,942	815	14 villages, 7,930 buildings and 1,570 small boats destroyed
1934	20,049	225	200,000 homeless
1935	66,771		\$33,000,000 loss 250,000 homeless \$500,000 loss
1936	537	116	200,000 homeless
1937	38	hundreds	50,000 buildings destroyed
1938	484		1,200,000 homeless
1939	80,350	100,000	
1940	1,738		
1941	84	263	
1942	11,009	2,000	\$2,500,000 loss
1943	4,850		29 villages destroyed
1944	35,000	3,000	70,000 homeless \$2,000,000 loss
1945	4,000		40,000 homeless
1946	5,000		94,669 homeless \$20,000,000 loss
1947	639		1,500 buildings destroyed
1948	5,172	16,000	55,000 buildings destroyed \$3,000,000 loss
1949	9,611	20,605	105,000 homeless \$86,000,000 loss
Total	848,450	577,876	4,636,169 homeless loss in billions of dollars

* An additional 423,000 injured casualties were reported during this period of time. They are in the total.

Who Sees the New World's King at the Temple?



"And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail."

—Rev. 11:19, NW.

JEHOVAH is King in his temple. He is immortal and will reign forever and ever. What a comforting fact that is, since Christendom's attempt to rule as king has miserably failed and that religious system is now dead in God's sight! All further dependence upon Christendom for good, stable government of the earth is foolish and vain.

² The source of all rightful government is the Universal Ruler, Jehovah God. Jesus Christ taught his disciples to pray for His government. At the time of its setting up there must come a vision of the Supreme Universal Ruler at his temple. This is made plain to us in The Revelation. It points to the year 1914 and says: "Loud voices occurred in heaven [where the government is established] saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.'" Faithful Christians are pictured as responding to this all-important event with the words: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful [so they did

in 1914], and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." It is at his temple that he reigns. In ancient days he reigned over his chosen people Israel, and then his presence at the temple was symbolized by the ark of his covenant. So now that he has taken his power to reign over earth as well as heaven, the vision of him at his temple must follow. "And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail."—Rev. 11:15-19, NW; Ps. 99:1-3.

³ Who now sees the temple vision? Isaiah's prophecy, chapter 6, answers the question for us. In 774 B.C. the prophet had a vision and he pictured the class within our generation who have had the temple vision since A.D. 1914. It was Isaiah who uttered the words to God's faithful people: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." Isaiah himself was one of the witnesses of the Most High God. He therefore prefigured Jehovah's anointed witnesses in this day. (Isa. 43:10, AS) So let us examine the facts concerning Isaiah's temple vision and compare the facts of today with them.

TIME AND CIRCUMSTANCES

⁴ "In the year that King Uzziah died, I saw the LORD sitting upon a throne, high

1. Where is Jehovah King? Why is this comforting?
2. According to Revelation 11, what follows his beginning to reign?

3. Who sees the temple vision, and how do we know this?

4. What marked the year when Isaiah saw the vision?

and uplifted, with the skirts of his robe filling the temple." (Isa. 6:1, AT) Uzziah's death marks the year of the vision as 774 B.C. Israel's human king who once sat on the "throne of Jehovah" at Jerusalem dies for lawlessly invading the temple, but the real King is seen enthroned in his temple. Uzziah died in a house separate from the temple and royal palace, as a man cursed by God with the fatal disease of leprosy, while his son Jotham ruled for him inside Jerusalem. (2 Chron. 26:21-23) Thus the reign of Jehovah the true King at the temple counterbalances the death of the presumptuous king under divine curse.

⁵ That year was not the year Isaiah was called or consecrated to the prophetic service. The five preceding chapters of his prophecy show he was active as prophet before that memorable year. The "days of Uzziah" in which Isaiah prophesied must have been days before, possibly years before his death, for Isaiah wrote records on the reign of Uzziah. (2 Chron. 26:22) This is likewise true of the modern Isaiah class of whom a remnant exists today. The apostle Paul wrote his letter to the Hebrews about 61 (A.D.) and already then he speaks of the Isaiah class, at Hebrews 2:13, 14. There he quotes Isaiah's words at Isaiah 8:18, where the prophet says: "Look! I and the young children whom Jehovah gave me." (NW) Paul then shows that Jesus became the head of this Isaiah class by descending from heaven and becoming flesh and blood the same as these God-given children, his followers, were. In fact, the Christian Greek Scriptures apply to Jesus and to his disciples of the first century the commission which Isaiah received at the temple and which he recorded at Isaiah 6:9, 10. This proves that the

5. Was that the year Isaiah was consecrated to the prophetic office? What are the indications on this?

Isaiah class existed in the first century and that it partly fulfilled the prophecy already nineteen centuries before our day.

⁶ But the final fulfillment of Isaiah's vision takes place upon the remnant of Jehovah's anointed witnesses, the Isaiah class of our time. It takes place after Jehovah began to reign in 1914 by enthroning his Son Jesus Christ as King with an iron rod to dash the nations of this world to pieces at the coming battle of Armageddon. Later, in 1918, Jehovah appeared at the temple by sending his King, the promised "messenger of the covenant", there to judge all those who profess to be of the house of God. (Mal. 3:1; 1 Pet. 4:17) So the facts show that the temple vision occurred in 1919.

⁷ What, then, in 1919 compares with King Uzziah's death? Uzziah was a king of David's line and built up great prosperity in Israel during a long reign. God had inspired King David to say He would raise up a ruler like ancient Melchizedek, the king of Salem. Like Melchizedek, this ruler of David's line would be a priest as well as a king seated upon the "throne of Jehovah". He would be the Messiah or Christ, through whom all people of the earth would be blessed with a perfect government. Uzziah, inflated with pride after long prosperity, presumed now to add to his regal office the duties of the high priest of Israel, as if he were of Melchizedek's line. He presumed to be the Messiah or Christ, to whom Jehovah had sworn with an oath in David's prophecy, at Psalm 110:4: "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (AS) Uzziah was thus worse than Korah and his 250 fellow rebels who challenged Moses and Aaron and presumed to burn incense to

6. On whom does the final fulfillment of the vision occur? When?

7. How did Uzziah come to be smitten with the plague that killed him?

Jehovah like the high priest and his sons, for Korah and his men were of the tribe of Levi, the same as Moses and Aaron. (Num. 16:1-40; Ex. 30:1-10, 34-38; Jude 11, 12; Num. 18:7) So Jehovah struck Uzziah with leprosy, and he could no longer attend the temple or sit on the throne. The prophecies mention an earthquake in Uzziah's days, but whether this occurred at the time of his sacrilegious act we cannot be sure.—Amos 1:1; Zech. 14:5; also Josephus' *Antiquities of the Jews*, book 9, chapter 10, ¶ 4.

⁸ In like manner the religious clergy of Christendom appeared to prosper in divine favor up till A.D. 1914. That year the times appointed for worldly nations to dominate the earth ended. Then Jehovah God took over his power to rule the earth as King and installed his Son in the throne. So the question arose, Who is the Messiah to govern the earth? Who will fulfill the blessed predictions concerning the Messiah? The clergy of Christendom assumed to play the Messiah's role, for they rejected the Kingdom message which the remnant of Jehovah's witnesses proclaimed.

⁹ Catholicism and Protestantism claimed to be in line for God's kingdom. Their clergy acted as religious rulers and claimed to be the ones to establish the Kingdom and to fulfill the prayer, "Thy kingdom come," by trying to convert the world to Christ. In 1914 the nations of Christendom engaged in global war for world domination. Christendom's clergy sided in with them. They made themselves the handmaids of the political rulers of this world and not of the Christ enthroned in the heavens. So they blessed the armies which were really fighting against Messiah's rule of the earth. Toward the end of that first world war the League of Nations was pro-

posed and early in 1919 the Federal Council of Churches of Christ in America issued this statement: "The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a League is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men.' Like the gospel, its appeal is universal. The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13. The church can give a spirit of goodwill, without which no League of Nations can endure."

¹⁰ On Catholicism's side, the then pope of Rome tried to use the German emperor and his military machine as the "sword of the church" to pave the way for restoring the Holy Roman Empire. In furtherance of his own Messianic ambitions, the pope in 1929 closed a deal with the Fascist dictator Mussolini whereby temporal power on earth was restored to the pope and Vatican City was created as a political state. Had the pope appreciated that Jehovah God was now reigning by his true Messiah since 1914, he would not have gone in for temporal power. He would have linked himself up with the reigning Messiah instead of with worldly political rulers. In view of the pope's leaning to the Teutonic Allies in World War I the Treaty of London was signed by Great Britain, France, Russia and Italy in 1915, debarring the pope from any diplomatic action in regard to peace or questions arising from the war.

¹¹ Having reached the height of her prosperity in 1914, for she has never been pros-

8. What class once prospered like Uzziah, and till when?

9, 10. (a) How did Protestantism assume to play the Messiah? (b) How did Catholicism?

11, 12. So what did the clergy now assume to offer to God, and how?

perous since, Christendom's clergy presumed to offer up incense to God at his temple. Jehovah's witnesses then acted like high priest Azariah and his eighty priests who resisted King Uzziah's blasphemous act and who drove him out of the temple after he was smitten. So Jehovah's witnesses pointed to God's kingdom by his true Messiah and protested against the course of the clergy and showed from the Scriptures that it was spiritual harlotry. The clergy conspired to kill this remnant of God's "royal priesthood" and to assume the functions of such a priesthood themselves. (1 Pet. 2:9) By using world war to suppress the witness which was being given to the Kingdom by the remnant, the clergy killed Jehovah's "two witnesses" in fulfillment of Revelation 11:3-10. They used the war beast, not a peace beast, to try to clear the Kingdom witnesses out of the way. (Rev. 11:7; 13:1-3) Like the rich man in Jesus' parable, the clergy class wore royal purple and now they tried to display their priestly linen of self-righteousness, amid all their worldly prosperity. (Luke 16:19-31) But in assuming to offer incense to God at his temple, they were not like the apostle Paul who offered the true incense properly.

¹² Paul wrote: "God . . . always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place! For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? We are; for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking." (2 Cor. 2:14-17, NW) The

clergy offered incense, not of the knowledge of Jehovah and his kingdom by Christ, but of propaganda filled with worldly politics and promising Messianic blessings through an alliance of nations.

¹³ For this the plague of God has come upon them. They are shown to be cursed and doomed to a disgraceful death. In Israel leprous King Uzziah was driven out of the temple by faithful Azariah and his eighty priests. Like the rich man in Jesus' parable he died to his privileges and was subjected to torments. Like the great chasm barring the rich man from Abraham's bosom, King Uzziah's plague barred him from the holy temple and the royal "throne of Jehovah".* In 1918 the clergy of Christendom succeeded in killing Jehovah's "two witnesses" at the climax of World War I. Because of such a flagrant act of contempt for God's kingdom by Christ they were smitten with a death-dealing spiritual plague from God. They betrayed themselves to be unclean in his sight, spiritual adulteresses with this world, and hence enemies of God. They have ever since stayed in this accursed state. They have been rejected from God's service at his temple and have no sound hopes of a place in the heavenly kingdom with Christ Jesus.—Jas. 4:4; 2 Cor. 6:14-18.

EFFECT OF THE VISION

¹⁴ Just as foretold in Revelation 11:11, 12, the anointed remnant of Jehovah's witnesses were revived from the death state into which the enemy had forced them. God did not let them be destroyed during World War I. He revived them by his spirit in 1919. But the religious clergy died as to God's true service, like the rich man

* See the articles on the parable of the rich man and Lazarus in *The Watchtower* of February 15 and March 1, 1951.

13. Since when have they been smitten and tormented like Uzziah? How?

14. When and how did they die? But how were the remnant then favored?

in Ha'des. It was then that the remnant caught the vision of the postwar service for God at his temple. Isaiah, picturing them, said: "I saw the Lord* sitting upon a throne, high and lifted up; and his train filled the temple." (Isa. 6: 1, AS) As a comparison of Bible prophecy with historical facts shows, Jehovah God as represented by his Messenger of the covenant, his King, came to the temple in 1918. That was therefore "the appointed time for the judgment to start with the house of God". (1 Pet. 4:17, NW) Hence the remnant as well as Christendom which professes to be God's house were brought to the temple. But Christendom did not get the vision; she was disclosed to be leprous because of her sin of rebellion against the Kingdom. As for the anointed remnant, they discerned with greater appreciation that Jehovah God was now reigning by his enthroned King Jesus Christ. The wrath of the nations which they vented in waging World War I and in persecuting the witnesses of God's kingdom was proof of that fact. So they appreciated it was now a time of judgment for them. "Jehovah is in his holy temple; Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men." (Ps. 11:4, AS) His high and uplifted throne indicates that he is the Supreme Authority of the universe, the rightful Sovereign and Judge of all creatures.

¹⁵ Isaiah describes the vision of Jehovah throning at his temple: "Over him stood seraphim, each having six wings, with two of which he covered his face, with two he covered his loins, and with two he hovered in flight." (Isa. 6:2, AT) It being a time

* Some 105 Hebrew manuscripts read *Jehovah* at this verse instead of *Adonai*. This is one of the 134 places where the Hebrew Sopherim changed the name *Jehovah* in the primitive text to read *Adonai*, *My Lord*, lest Isalah should be said to have seen Jehovah God.

15. By whom was he attended at the temple? How was this most fitting?

of judgment, it was very fitting that Jehovah should be attended by seraphim, for the name of these spirit creatures means "fiery ones; burning ones". This quality about them reflects that "Jehovah thy God is a devouring fire, a jealous God", that is, toward his enemies. (Deut. 4:24, AS; 9:3; Heb. 12:29) Execution of his judgment as by fire as well as the cleansing of his faithful remnant as by fire was at hand. The seraphim were most respectful of Jehovah's person. Keenly sensing his holiness, they covered their faces and lower limbs with their wings, just as officials in the most dignified Oriental court in ancient times would do in the king's presence. Because of their closeness to the Sovereign of the universe they were all the more self-effacing in order not to distract from his personal glory. But here Isaiah, a creature lower than the angels, was beholding with wide-open eyes the sight of the Most High God. It is now a solemn thought for us to reflect that Jehovah God is at his temple of judgment attended by these fiery seraphim. It is a most dignified, solemn, awe-some circumstance.

¹⁶ "And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6:3, AS) In thus continually crying out this refrain on God's holiness, these seraphim match the four living creatures whom John saw in his vision of Jehovah on the celestial throne. "And as for these four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: 'Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming.'" (Rev. 4:1-8, NW) Their saying "holy" three times makes this quality very emphatic. It shows that the Almighty God is inherently devoted to righteousness, in-

16. What is the import of what the seraphim are saying?

capable of doing anything wrong. This holy quality vindicates him against all the false charges that Satan the Devil has leveled at Jehovah God. For this reason his temple must be a clean, holy place and those who want to serve him there must also be holy in a godlike devotion to what is right, pure and good. That is why, too, the earth over which He has taken his great power to reign by Christ must be made a holy place. The earth is his footstool, and it will be made glorious, for it was with prophetic import that the seraphim kept calling to one another, "The whole earth is full of his glory."

¹⁷ That refrain is what the seraphim are now saying at the temple. So this unholy world cannot go on forever. Jehovah is of purer eyes than to view with approval the hypocritical religiousness of Christendom. His holiness distinguishes him from the false gods of the worldly nations. The worldliness of Satan's dominion cannot touch and soil him. For more than 230 times in Scripture he is called "Jehovah of hosts". His mighty hosts are like him in their heartfelt devotion to righteousness, so that he can well use them in executing his judgments against all unrighteousness of this world. Not yet is our earth full of his glory, but it will be full of it as a result of the oncoming "war of the great day of God the Almighty". As he said to Moses: "All the earth shall be filled with the glory of Jehovah." (Rev. 16:14-16, NW; Num. 14:21, AS) His majestic splendor will be everywhere throughout the earth, and all the living will know he is King. "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. But Jehovah is in his holy temple: let all the earth keep silence before him." (Hab. 2:14, 20, AS) One of the grand results of this knowledge will be that earth's

inhabitants will not hurt or destroy one another, as they do now in this unholy world. (Isa. 11:9, AS) Already amid the gloom of this world Jehovah's witnesses are catching up his glory light from the temple and are reflecting the glorious knowledge of God to the people who are sitting in darkness and longing for light. —2 Cor. 3:18; 4:6, NW.

CLEANSING OF LIP

¹⁸ The proclamation of the holiness of the God of the righteous new world is very powerful. It causes a shaking, disturbing the self-complacency of creatures who trust in their own righteousness. With the proclamation of the seraphim intoning in his ears the prophet Isaiah says: "And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke." (Isa. 6:4, AS) This would unsettle any who stepped over the threshold to approach God. It would make them concerned about their heart condition. Happily for us, we have a forerunner who has entered into the great temple of God for us, namely, Christ Jesus, the great Priest-King after the likeness of Melchizedek. (Heb. 6:19, 20) The righteousness of his sacrifice makes up for our inborn imperfections and sinfulness. Yet we must search our hearts, to see that they are holy in their devotion to truth and righteousness. Those of the house of God must especially do so.

¹⁹ The filling of the house or temple with smoke denotes the presence of the living God there with a glory to which human creatures cannot approach. It is as when Moses set up the tabernacle of worship in the wilderness at Mount Sinai: "then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle." Centuries afterward when King Solomon

17. How will earth be filled with his glory? With what result?

18. What effect does proclaiming God's holiness have?
19. What does the filling of the house with smoke denote?

dedicated the temple at Jerusalem and the priests brought the ark of the covenant into the Most Holy, "the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah." (Ex. 40:34, 35, AS; 1 Ki. 8:10, 11, AS) Later the apostle John got a foreview of our own time and saw the temple sanctuary in heaven and seven angels come out with seven plagues of judgment to be poured out upon mankind after 1918 (A.D.). He tells what happened: "And the sanctuary became filled with smoke because of the glory of God and because of his power, and no one was able to enter into the sanctuary until the seven plagues of the seven angels were finished." (Rev. 15:5-8, NW) Assuredly this is a God who will shortly make even the scientists of this electronic age with all their atomic release of power stand in awe of his glorious judgments. Let us never forget that he is at the temple for judgment proceedings.

²⁰ For Isaiah of old, it was as if he were Israel's high priest and seeing past the inner curtain of the temple and beholding the glory of God. Isaiah was privileged to see this that it might impress him and make him feel his lowly condition in God's sight. So the opening of the eyes of understanding of the remnant of the Isaiah class in this generation to behold corresponding things was likewise meant to impress them with how far short they come of the divine glory. But for gazing with his eyes on such a glorious sight in the Most Holy of God's temple was Isaiah smitten with a lethal plague as Uzziah was? No; even though he was not a priest of the tribe of Levi. He had come upon this vision, not by presumptuousness, but because of a faithful heart. The effect of it he tells us: "Then said I, Woe is me! for I am undone [or,

dumb; lost; destroyed]; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." —Isa. 6:5, AS.

²¹ A realization of his natural condition swept over Isaiah. He felt he was now to be destroyed for his unworthy condition. In the case of the remnant in 1919, they did not feel now too sure of their saved condition, of having 'made the calling and choosing of them firm'. They were not yet ready to "go home" to heavenly glory, but yet had a work to do in which to prove their faithfulness. They might have been destroyed in that crucial year, if Jehovah had not shortened the days of world tribulation for the sake of his chosen ones but had carried the war begun in heaven against Satan's organization straight through to its complete destruction.

²² Isaiah 12:1 indicates Jehovah was angry with the remnant of his witnesses for their fear and failure during World War I. So had he acted on his displeasure it might have been disastrous for them. They were of "unclean lips" like Isaiah. "The fear of Jehovah is clean" (Ps. 19:9, AS); but they had let fear of man and of human organizations affect their lips and silence their message to a large extent. They were not exalting the holiness of Jehovah or filling the whole earth with the knowledge of his glory, as the seraphim were doing. The remnant dwelt mainly in Christendom, which, though professing to be God's house, was of unclean, hypocritical lips. Through contact with her the remnant had many soils and were infected with many of her traditions and practices even yet. On this basis the remnant of God's chosen ones might have been destroyed with the world at that time when judgment began at God's house. But his shortening

21, 22. (a) What did Isaiah feel in danger of and why? (b) Correspondingly, how did the remnant feel? Why were they in danger?

20. What was the purpose of letting Isaiah see this? What was its effect?

of the days of tribulation upon Satan's organization made for their being spared and also for all the other sheep to be spared who have since then been gathered to the fold of the Right Shepherd.—Matt. 24:21, 22; John 10:16, NW.

²³ The fact that Jehovah's kingdom is set up is what makes the situation so serious for the Isaiah class. The fact of its establishment had to be impressed upon them and then their obligations be made forcefully clear to them. This is indicated by Isaiah's cry of dismay: "For mine eyes have seen the King, Jehovah of hosts." The leprous king of Israel died, but here the holy, living King of all the earth was on his throne at his temple of judgment. So it is not a time to mourn over the dead King Uzziah or his modern counterpart. It is a time to worship, serve and announce the real, living King, attended by his hosts of seraphim, cherubim and angels. It is a time to say: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, NW) The government of earth belongs, not to man, but to Jehovah God, and he reigns in holiness. Earth's domination is a part of the issue of universal sovereignty. This issue now faces all mankind, and the remnant were made to see that this was the paramount issue. Since it is at the temple that Jehovah makes his appearance as King, it shows that he is concerned about pure worship of the true God. The King is God, and God is the King. Hence his is a theocratic kingdom and is the only rightful government for all man. His government must enforce true worship on the earth.

MEANS OF CLEANSING

²⁴ Gratefully we acknowledge today how

23. What issue was meant to be impressed upon the beholder of the vision? Because the vision is at the temple, what does it indicate?

24. What body members needed cleansing? Why was stress laid on them?

the cleansing of the modern Isaiah class was performed by Jehovah's undeserved kindness. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." (Isa. 6:6, 7, AS) For the Isaiah class to be restored to the favor of the King their lips had to be cleansed. "He that loveth pureness of heart, for the grace of his lips the king will be his friend." (Prov. 22:11, AS) The message those lips spoke must be pure, uncompromising, free from fear of men and religious traditions and human philosophies and selfish eulogies of men. It was necessary for God to fulfill his promise to "turn to the peoples a pure language [literally, a pure lip], that they may all call upon the name of Jehovah, to serve him with one consent". (Zeph. 3:9, AS) They were to be witnesses of Jehovah as Universal Sovereign and so must offer to him the "sacrifice of praise, that is, the fruit of lips which make public declaration to his name". (Heb. 13:15, NW) The need of preachers, ambassadors, prophets, proclaimers was involved here. That is why stress was laid on the condition of the lips. At that time most of the remnant were volunteering to distribute free Bible tracts, several hundred were full-time pioneer publishers, the elective elders of congregations were mainly the public speakers, and many were mere meeting attenders. But now all must be active witnesses with their lips clean from fear.

²⁵ Isaiah's vision shows that our cleansing was not by human means, but was by seraphic or superhuman means. Humans, themselves unclean, could not accomplish the needed cleansing. Jehovah's use of the seraph reminds us of how, when Lazarus

25. How was the cleansing effected, and why with appropriate means?

in the parable died to his beggar condition, the angels carried him to the bosom position of Abraham. The golden tongues which the seraph used to pick up the red-hot stone or live coal were from the golden lampstand in the holy compartment of the temple. (1 Ki. 7:49; 2 Chron. 4:21; Ex. 25:38; 37:23; Num. 4:9) So they were part of the equipment of illumination. To cleanse our lips concerning what they say and how they say it there must be spiritual enlightenment, as symbolized by the golden lampstand. The live coal which was applied to the lips was from no ordinary fire, but was from the fire under the altar of sacrifice in the temple court, which fire was not to be let go out. (Lev. 6:12, 13) The altar represents Christ's sacrifice. So the live coal came from the right place to purge the lips as by fire. It pictured the cleansing message, which destroys the traditions and precepts of men and imparts fearlessness, zeal, so that the Kingdom message becomes a burning fire within one's bones. Said Jesus: "You are already clean because of the word which I have spoken to you." (John 15:3, NW) It is in harmony with this that, when Jehovah commissioned Jeremiah as his prophet, he put out his hand and touched Jeremiah's lips and said to him: "Behold, I have put my words in thy mouth."—Jer. 1:9, AS; Isa. 51:16.

²⁶ Any uncleanness of lip in these days following 1914 when Jehovah began to rule as King is wrong and is a sin. Hence when

26. What was the remnant's sin, how was it covered, and for what purpose was their cleansing?

the seraph touched Isaiah's lips with the red-hot coal he said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." (AS) Or, as Rotherham's translation brings out more fully the sense of the seraph's words, "And thy sin [shall] by propitiation be covered." The sin of the remnant was covered by the propitiatory sacrifice of Jesus, represented by the altar from which the seraph took the red-hot coal. So instead of being struck with a death-dealing curse like presumptuous King Uzziah, the remnant were graciously forgiven through Christ because of their repentance and were not destroyed. The cleansing of their lips was not a preparation of them to go home at once to heaven. It was a preparation of them for earthly service at a most critical time in human history. So they were preserved to use their cleansed lips with freeness of speech in this day of judgment.—1 John 4:17, 18, NW.

²⁷ How grateful we can be for this cleansing! It has made us different from all of Christendom, which grows worse and worse in uncleanness of lip. We must never suffer a relapse, by yielding to fear of creatures again, but must go on to perfection of knowledge, faith, ability for service. Our one-time "iniquity" or wrongness has been taken away by God's royal message for this "time of the end", for it has acted as a corrective of what we think and say. This is the blessed effect of our vision of him at his temple and of our humbling ourselves before his glorious face.

27. So what must be the remnant's course henceforth?



Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away.—2 Tim. 3:1-5, NW.

Commissioning of Witnesses

IN THE TIME OF THE END

WHEREAS the “appointed times of the nations” ended in 1914, it is now 37 years that we have been in the “time of the end” of Satan’s world. (Dan. 12:4; 11:40) During all this time Jehovah’s witnesses have become increasingly active and prominent. Why? Who commissioned them and gave them their message? Has their witness accomplished its purpose after all these years? Or must it be classed as a failure? All this was answered in Isaiah’s vision at the temple. It was after he had been cleansed of his unclean-lip condition that he heard a call to service, not from human sources, but from divine. “And I heard the voice of the Lord,* saying, Whom shall I send, and who will go for us?” (Isa. 6:8, AS) It was a call from the Most High God, whose name alone is Jehovah. The call came in 1919, the first postwar year following World War I, and it came through the Bible which Jehovah at his temple was making understandable to his devoted people.

² The call was rendered specially sharp in the two-part article in *The Watchtower* of August 1 and 15, 1919, entitled “Blessed Are the Fearless”.† It was sounded with still more emphasis at the international

* Another of the 134 cases where the Sopherim altered the primitive Hebrew text to read *Adonai*, My Lord, instead of *Jehovah*. Of the old Hebrew manuscripts collected, 44 by Kennicott and 46 by DeRossi here read *Jehovah*. Also see the footnote of Rotherham’s translation.

† The August 15, 1919, issue contained also the article “Opportunities for Service” (pages 250-253).

1, 2. (a) What questions concerning Jehovah’s witnesses does the temple vision answer? (b) When did the call to service come? How?

assembly of Jehovah’s witnesses at Cedar Point, Ohio, September 1-8, 1919. The invitation to service from Jehovah at his temple was given as a general call, and the opportunity was opened for anyone who heard to respond. Like Isaiah, the remnant were free to respond in 1919. Just why the religious clergy of Christendom failed to see the vision, hear the divine invitation to service, and respond, Isaiah’s vision makes very clear.

³ “Whom shall I send?” It is Jehovah that asks this, because he is the One that does the sending of his witnesses and ambassadors. He was the One that sent Jesus his Son to this earth to prove himself “the faithful and true witness”. On many occasions Jesus testified to his being sent. (John 3:17, 34; 5:36; 7:28, 29; 8:42) So Jehovah the Sender was greater than Jesus the one sent forth. (John 13:16; 14:28) Isaiah of old had children. Jesus is the Greater Isaiah to whom Jehovah has given children, namely, his anointed followers, and these, too, Jehovah sends forth to preach and bear witness. To carry the genuine divine message to others they must be sent or commissioned by Jehovah. Hence Paul, who was one of those sent, asks: “How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth?” (Rom. 10:14, 15, NW) Without the ordination with which the Most High God sends his representatives a person does not come

3. “Whom shall I send?” Who asks this, and why?

in God's name. But being sent by God's authorization he does not have to ask permission from anyone to preach.

⁴ Jehovah links someone else up with him at the temple when he adds: "And who will go for us?" The pronoun "us" here includes the same ones as are meant when God spoke at creation and said: "Let us make man." Also: "The man is become as one of us." And at Babel: "Let us go down, and there confound their language." (Gen. 1:26; 3:22; 11:7) So by the plural pronoun "us" Jehovah was meaning, not himself and the seraphim at the temple, but himself and his only-begotten Son who became the man Christ Jesus and by whom He had created all things. Hence the glory which Isaiah saw at the temple represented primarily the glory of Jehovah and secondarily that of his Son. This glory the Son shows forth when Jehovah sends him as His "messenger of the covenant" to the temple for judgment work. As it is written: "The Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." (Mal. 3:1, 3, AS) At his glorious coming to the temple in 1918 he took up the work of judging and cleansing his devoted remnant upon the earth, that these might go for him and for Jehovah with the "pure language".

⁵ The service is not forced upon anyone, but is open for volunteers. The type of service is not disclosed at first, but whatever it turns out to be, it is Jehovah's service and is at his ordination. As a proper example to us Isaiah responded: "Then

said I, Here am I; send me." (Isa. 6:8) So, too, in 1919, the "faithful and discreet slave" class volunteered their service. It was then a case of acting dead to divine service, like the leprous King Uzziah, or of rousing oneself to activity and answering the invitation and being sent. It took faith, love and courage to answer the divine call to service in this world's "time of the end". As Isaiah with lips cleansed felt qualified to respond, so the cleansed, forgiven remnant felt qualified and humbly offered their services.—Matt. 24:45-47, NW.

"GO, AND TELL THIS PEOPLE"

⁶ Did Jehovah turn down the volunteers for this final witness to the world because they were not ordained by the clergy of Christendom? Not if judged by his ready acceptance of Isaiah's services. He did not ask whether Isaiah was a priest, a Levite, a single or a married man, a schooled man or a common laboring man. He let him hear the open invitation and then respond with appreciation of his purification for God's use. Likewise he accepted the voluntary services of the remnant now purified with the Kingdom message. The facts to date show he has wondrously used them as his anointed witnesses to the nations, so that all the world marvels at them, even though it hates and persecutes them.

⁷ Check now with your own observations and see whether they have done what Isaiah was commissioned to do: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed."—Isa. 6:9, 10, AS.

4. Who are meant by "us" in his words, "Who will go for us"? Why?

5. How did Isaiah respond? Who responded like him? When? Why?

6. Did God require them to be ordained by clergy? What shows whether?

7, 8. What were they commissioned to do? How do they rightly do this?

8 Isaiiah was sent to the people, that is, the people of Israel. To go he must get away from home, wife and family, although one instance is reported of where he took his son Shear-jashub along at God's command. (Isa. 7:3) The divine service had a claim higher than family obligations. And so as he could arrange his domestic affairs he would leave his home and go to the people and tell them what God told him to tell. He built up a company of disciples or pupils. (Isa. 8:16) The people were not sent for, but God sent his spokesman to them. The Greater Isaiiah and his disciples, that is, Jesus and his apostles, showed that it is the right way for those sent by God to go to the homes of the people. So the Isaiiah class remnant today do not stand on invitation by the people, nor are they sought out by the people of Israel's modern counterpart, Christendom. Jehovah takes the initiative and sends and commands them to go to the people. Since they are under a vow of dedication to him and since they have volunteered, they must go, and the authorities of Christendom have no right to stop them.

9 What Isaiiah was here told to tell the people was not really the content of his message but was to be the effect of it. What he actually told them is contained in the remaining sixty chapters of his prophecy. The Greater Isaiiah, Jesus Christ, applied to himself what Isaiiah was here told to tell. Explaining why he talked to the people in parables of the Kingdom, Jesus informed his disciples: "Looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiiah is having fulfillment which says: 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this

people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them." (Matt. 13:13-15, NW) One of Jesus' apostles, Paul, applied this same prophecy to himself to show how it foretold the effect of his work upon the people of natural Israel. (Acts 28:25-28) The fact is, this commission to Isaiiah is quoted six times in the Christian Greek Scriptures. So all together it occurs seven times in the entire Bible, which makes it a significant statement of prophecy for our own day.—Matt. 13:14, 15; Mark 4:12; Luke 8:10; Acts 28:25-27; Rom. 11:8; John 12:39, 40.*

* At John 12:39 the apostle quotes Isaiiah's prophecy in connection with Jesus' work and then adds: "Isaiiah said these things because he saw his glory, and he spoke about him." (NW) The trinitarian clergy say that this proves the doctrine of the trinity and that the Jehovah whom Isaiiah saw in glory in the temple was the prehuman Jesus, the Word of God. But this is a hasty conclusion on their part, as appears from John's full account, which we here quote: "Jesus spoke these things and went off and hid from them. But although he had performed so many signs before them, they were not putting faith in him, so that the word of Isaiiah [53:1] the prophet was fulfilled which he said: 'Jehovah, who has believed our report, and to whom has the arm of Jehovah been revealed?' The reason why they were not able to believe is that again Isaiiah [6:10] said: 'He has blinded their eyes and he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them.' Isaiiah said these things because he saw his glory, and he spoke about him." —John 12:36-41, NW.

What "things" did Isaiiah say "because he saw his glory"? Well, John quotes Isaiiah here twice, first quoting Isaiiah 53:1 concerning the "arm of Jehovah" and then quoting Isaiiah 6:10 concerning the temple vision. At Isaiiah 53:1 the "arm of Jehovah" is Christ Jesus. At Isaiiah 6:10 the speaker at the temple is Jehovah, but he includes his Son with him when he says: "Who will go for us?" that is, for me and my Son. Thus we see that the prehuman Jesus was associated with Jehovah in his glory at the temple, and hence John could rightly say Isaiiah here saw his glory and spoke about him, "the arm of Jehovah." Certainly Jesus the Greater Isaiiah had not sent himself, but Jehovah at the temple did so, for John here applies Isaiiah 6:10 to Jesus as the Sent One toward whom this prophecy was first fulfilled, after Jesus had ridden into Jerusalem and offered himself as King and had cleansed the temple. At that time Jesus was not in "his glory", but the Jewish leaders had vilified him and had conspired to kill him.

The same was true where Matthew 13:14, 15 applies Isaiiah's prophecy to Jesus, for there, too, the religious leaders had formed a conspiracy to destroy him. (Matt. 12:14; John 11:57) The glory of Jesus with his Father at the temple comes at the final and complete fulfillment of Malachi 3:1-4 in the year 1918, when Jehovah sends him as his Messenger of the covenant to judge and purify His consecrated people. Especially since his resurrection, Jesus is the reflection of Jehovah's glory. —Heb. 1:2, 3; 2 Cor. 4:6.

Also see page 215, ¶ 4.

9. Did what Isaiiah was told to say contain the gist of the message, or show what? What recording of it shows its importance?

¹⁰ If, after these 31 years since 1919, Jehovah's witnesses have not succeeded in winning Christendom to their side, they are not to be blamed and their work is not to be summed up as a failure. In the first century Jesus and his disciples did not win the people of Israel to Christianity; they won only a small percentage, a few thousand. But this does not spell failure for their work, but spells rather the exact fulfillment of Isaiah's prophecy. Jehovah's words at the temple sound as if his witnesses must command the people not to understand what they hear and not to perceive what they see; and as if his witnesses are commanded to make the people's hearts fat, make their ears heavy and shut up or besmear their eyes. But Jehovah does not force the people this way; otherwise, he would be responsible for their dire fate. He merely makes the people hear and see his witnesses in action. Then by his prophecy he foretells the effect of it upon the people or how they will not respond favorably. In support, see how Matthew 13:14, 15 quotes it. (Page 216, ¶ 9)

¹¹ In the same way the remnant in this time of the end do not force the people of Christendom into this unfeeling, unresponsive spiritual state. What the remnant really do is, not make, but show up the people or prove the people to be just as Jehovah foretold at Isaiah 6:9, 10.* So today, 31 years after Jehovah's witnesses were revived and sent forth in 1919, how many people of Christendom see and hear and believe? Not the vast majority, by any

* The prophecy is worded like Jeremiah 1:9, 10 (AS) where God declares Jeremiah to be set over the nations and kingdoms, "to pluck up and to break down and to destroy and to overthrow, to build and to plant." Not that Jeremiah was himself actually to do such things to the nations and kingdoms, but he was to utter prophecies that these things would happen to them. It is worded also as when Ezekiel 43:3 says, "I came to destroy the city." Not that Ezekiel himself destroyed Jerusalem, but that he came to foretell the destruction.

10. Does our not winning over Christendom spell failure? What does the commission answer on this?

11. How have the remnant been used to fulfill the commission?

means! Nor millions! Failure this? No! But surely cause for discouragement and quitting? Contrariwise, the prophecy of Isaiah 6:9, 10 has proved true. If Jehovah's witnesses had compromised their message and tickled the people's ears, they would not have realized the fulfillment of the prophecy toward their witness work.

¹² Had Christendom acted favorably upon their testimony she would have turned to Jehovah and his kingdom and had been healed. But today the conditions in Christendom show she has not received divine healing. She is in a most malignantly diseased condition, mentally, morally and spiritually. She faces a destruction and desolation as inescapable as that which came on ancient Jerusalem both in 607 B.C. and A.D. 70. It is not for failure on the part of Jehovah's witnesses to tell his straightforward message. In sending his witnesses Jehovah had a kindly purpose, namely, to announce the Kingdom of salvation and to give advance warning of the evil to follow a rejection of that kingdom. This shows how vitally important the message we bear is. Rather than be healed by it, Christendom rebels against it and, like the rich man in Ha'des, she feels tormented by it. Just as to Babylon, we can now say to her: 'We would have healed Christendom, but she is not healed.' (Jer. 51:9) Doomed as surely as plagued King Uzziah, she hastens away from Jehovah God to her doleful death.

¹³ All the same, the message does have a good effect too, just as it is written: "He sent his word, and healed them, and delivered them from their destructions." (Ps. 107:20) The spiritual remnant themselves have been affected by the Word this way, and now, too, a great flock of "other sheep"

12. Had Christendom responded to the message, what would have resulted? But since not, what?

13. Who get the good effect of the message? So what do they do?

of the Right Shepherd. With softened hearts they receive the message proclaimed by the witnesses. They let it sink deep into open ears of understanding, and with eyes of faith they see how Jehovah is using his witnesses to accomplish his work. So they abandon doomed Christendom, turn to Jehovah and associate with the theocratic organization of His witnesses and get healed.

FOR HOW LONG?

¹⁴ Would you not wonder how long you should go on witnessing in the face of the hardheartedness of Christendom? Isaiah got the answer for us. "Then said I, Lord,* how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land." (Isa. 6:11, 12, AS) Thus without setting a date, Jehovah does set the practical limit for our work amid the people of unhealed Christendom. We must carry on until Christendom is reduced to the devastated state described here prophetically and which was illustrated in the devastation of Jerusalem and Judah in 607 B.C. Isaiah did not personally bear witness until that event. He died over a hundred years before then. But his fellow witnesses did testify till then, Jeremiah continuing to prophesy in prison in Jerusalem even while the city was under siege by the Babylonians. Released at the city's fall, Jeremiah continued to preach after that until the remaining people fled in terror to Egypt, taking him forcibly along, so leaving the land forsaken of man and domesticated beast.

* Another of the 134 places where the Sopherim changed *Jehovah* to *Adonai*. Even the Dead Sea Scroll of Isaiah (DS1a) found in the early spring of 1947 reads "Jehovah" here; also 33 Kennicott MSS. and many of DeRossi.

14. What question did Isaiah ask? How did God answer for him and for us?

¹⁵ The time is getting closer when the "ten horns" of the beast, backed by the whole body of that beast, will turn on Christendom's whorish system of Babylonish religion and will wreck it. All her religious systems will be affected. Their adherents will be taken captive or destroyed by the worldly elements that fight against religion and God's kingdom, so leaving organized religion desolate. That will be the beginning of the battle of Armageddon, but at the grand climax Jehovah's heavenly hosts under his King Jesus Christ will execute his righteous judgments against all the ungodly elements, religious, political, social and commercial. This divine execution will rid the earth of them. This is what Christendom will have come on her for shutting her eyes, dulling her ears and fattening her heart toward the testimony of the witnesses whom Jehovah sent. So despite the siege conditions which the anti-God forces may bring upon Christendom, we must carry on with the Kingdom message and declare the "day of vengeance of our God". After she falls at Armageddon, we must do like Ezekiel, preach the Kingdom and the divine vengeance upon all systems outside of Christendom, till the "war of the great day of God the Almighty" destroys them and his universal sovereignty stands vindicated forever. By his help, strength and protection there will be no stopping us till then. His command to us will be carried out fully.

¹⁶ After such a message of divine vengeance, our stirred emotions impel us to ask, Will any get through alive? Jehovah through Isaiah gives us the assurance of such. In the closing words of his commission to that prophet at the temple he says: "Yet still shall there be in it a tenth, though it again be consumed,—like an oak

15. (a) How will Christendom be thus desolated? (b) What must we do till then and thereafter?

16, 17. What did Jehovah finally say regarding a tenth in the land, and how is this fulfilled?

and like a terebinth which, when felled, have a stock in them, a holy seed shall be the stock thereof."—Isa. 6:13, *Ro*; *AS*.

¹⁷ That "tenth" appears to be the faithful spiritual remnant of Jehovah's witnesses, who were pictured by the faithful Jewish remnant that returned to the land of the formerly unfaithful Judah and Jerusalem and renewed the pure worship of God there. The remnant, who are the last of God's "holy nation" on earth, are a "holy seed", "a sacred race" (*Mo*). Just as an oak or a turpentine tree which is felled leaves a stump that will sprout again at the scent of water, so this holy seed will remain like a stock in the earth and will sprout again after the devastations of Armageddon. (Job 14:7-9) Surviving with them will be the great flock of "other sheep", who have turned to Jehovah and his kingdom by

Christ and who have been healed, to correspond with Ebed-melech and the Rechabites who survived Jerusalem's first destruction with Jeremiah. Thus Jehovah's pure worship will sprout again under most favorable conditions after Armageddon and will spread to the ends of the earth. Then 'the whole earth will be full of Jehovah's glory', just as the seraphs at the temple foretold.

¹⁸ In view of our divine commission from the temple there is no stopping for us as his witnesses until Armageddon strikes Christendom and the opportunity for her adherents to repent is up. On we go, then, proclaiming the message, while we "consider the patience of our Lord as salvation", both for ourselves and for those who hear us.—2 Pet. 3:15, *NW*.

¹⁸. In view of His commission, what is the course for us?

African Chieftain Recognizes Shepherd's Voice

☞ Hearing that there was to be a great assembly of the people from different places at the kraal [native community] of one of the Paramount chiefs and that he was to be present also, I arranged with some brothers to witness to the people gathered there. While witnessing an official whom I knew arranged for me to be among the speakers that were to address the assembly the following Sunday. Sunday we came and gathered outside the kraal's yard. There was an attendance of more than 600 people. We were surprised to see representatives of various creeds and denominations present. The first to deliver some talks were the Abafundisi [local religious cult]. They dealt with the resurrection of Christ, as it was Easter Sunday with them. I was then called upon. I stood up and gave my talk, "Peace on Earth, When?" First of all I noticed that they were surprised that I had chosen this topic instead of one having to do with Easter. Afterward they all attentively listened and some of them nodded their heads. When I looked at the Paramount chief I noticed that he was smiling—it was apparent that he is a man who likes Bible facts. It seemed that the time would not allow me to finish my talk. While I was still talking, the chief indicated that I should be given more time. After I concluded two others spoke. After that the chief stood up and summarized the talks. First he thanked me for coming and for telling his people the truth. He then told the audience that I was the only one who was able to convince those who, like himself, love the Bible truth. He then discounted what the Abafundisi told the people by stating that the Bible showed that these were misleading the people. He also gave us an invitation to speak at a great gathering that was to be held at his royal kraal.

—Mbabane, Swaziland

“Droop Not Your Hands”

NO ONE can deny it, Jehovah God has a people in the earth who are called by his sacred name! Not those of mighty, proud and contemptuous Christendom, but a despised and persecuted minority are the ones bearing the sacred name, Jehovah's witnesses. Upon these the hostile world looks down because they are not politically, religiously, socially or commercially powerful. They are a “poor people”, comparatively speaking, humble in spirit and poor in material goods. (Zeph. 3:11, 12, AS) However, as the world situation grows continually more critical, the work of these witnesses takes on an ever wider scope and a far greater importance.*

What if the world does not love us, but hates and oppresses us? With conditions flourishing in a paradise state among God's devoted people this is no time to be sad and mourn because the world mistreats us. Listen to what Jehovah says: “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more.” (Zeph. 3: 14, 15, AS) The Kingdom is here! Our enemies have been cast out. Jehovah reigns in our midst!

At this world's “time of the end” the cry of all these Bible prophecies is for action: “Fear not, droop not your hands, O Sion.” (Zeph. 3:16, Mo) Christ Jesus the enthroned King does not droop his hands out of fear of the Devil's organization. Neither can we, his subjects, let our hands hang down in helpless inactivity. Instead, “lift up the hands that hang down” is the command, and hold high the message of life that God has placed in our hands!

* For a more detailed study of this subject see *The Watchtower*, Oct. 1, 1950.

Today persons of good will who are meek and teachable out of all nations, tribes, peoples and tongues are hearing this message and are adding their glad voices to the mighty chorus. (Rev. 7:9, 10, NW) Hundreds and thousands have already responded. How many thousands more will yet seize hold of this grand privilege before Armageddon?

The names of the wicked enemies who belong to this world are destined to rot, but the name and praise of Jehovah's witnesses will live forever on the luminous pages of eternity to the honor of their Almighty God. “Jehovah thy God is in the midst of thee, a mighty one who will save.” (Zeph. 3:17, AS) So never let the name of Jehovah suffer reproach because of wrong personal conduct. Never let his praise be lessened or silenced because of laziness, fear or treachery on your part. Until we reap the full share in the vindication of Jehovah's name at his victory on Armageddon's battlefield, “droop not your hands,” but raise them ever higher in praise to him and his reigning King!

An Interesting Chronological Chart



Since the issuance of the book *The Time Is at Hand* in 1889 the Watch Tower Bible & Tract Society has not published a consecutive chronology from man's creation onward. In recent years, especially since the revising of our dates back from Jerusalem's destruction and reconstruction in the 7th and 6th centuries before Christ, some have evidenced the desire to have such a chronology available for ready reference. So on the next two pages we seek to date events of importance to students of God's Word and incorporate material that has appeared in various recent publications of the Society. The reader will note that many dates are approximate, and these, of course, are subject to revision as we get better evidence concerning the time of the events thus involved.

CHART OF OUTSTANDING HISTORICAL DATES

Symbols: "a" for "after"; "b" for "before"; "c" for "circa or about"

DATE	EVENT	REFERENCE	DATE	EVENT	REFERENCE
4025 B.C.	Adam's creation (in the fall)	Gen. 2:7	1728 B.C.	Jacob with his whole family enters Egypt	Gen. 45:6; 46:26; 47:9
a4025 B.C.	Adam writes Doc. No. I, Gen. 1:1-2:4	Gen. 2:4	1712 B.C.	Death of Jacob, within his 147th year	Gen. 47:28
a4025 B.C.	Edenic covenant made, first prophecy	Gen. 3:15	1657 B.C.	Death of Joseph, age 110	Gen. 50:26
b3895 B.C.	Cain slays Abel	Gen. 4:8	b1613 B.C.	Job's trial	Job 1:8; 42:16
3403 B.C.	Birth of righteous Enoch	Gen. 5:18	c1600 B.C.	Egypt begins growth as 1st world power	Ex. 1:8
3338 B.C.	Birth of Methuselah	Gen. 5:21	1593 B.C.	Birth of Moses	Ex. 2:2
3151 B.C.	Birth of Lamech	Gen. 5:25	1553 B.C.	Moses offers himself as a deliverer; fees to Midian	Ex. 2:11, 14, 15 Acts 7:23
b3096 B.C.	Adam writes Doc. No. II, Gen. 2:5-5:2	Gen. 5:1	c1514 B.C.	Moses at the burning thornbush	Ex. 3:2
3096 B.C.	Death of Adam, within his 930th yr.	Gen. 5:5	1513 B.C.	Passover; Egypt's power shaken; Red Sea disaster; Israelites leave Egypt; end of 400-yr. period of affliction	Ex. 12:12; 14:27 Ex. 14:29, 30 Gen. 15:13, 14 Ex. 19:3-8 Gal. 3:17; Ex. 12:40; John 5:46
3038 B.C.	Transference of Enoch Ends his period of prophesying	Gen. 5:24 Jude 14	1512 B.C.	Tabernacle construction completed Consecration of the Aaronic priesthood Moses writes Exodus and Leviticus	Ex. 40:17 Lev. 8:34-36 Lev. 27:34; Num. 1:1
2969 B.C.	Birth of Noah	Gen. 5:28, 29	c1490 B.C.	Moses writes the book of Job	
2490 B.C.	God's pronouncement as to mankind	Gen. 6:3	1473 B.C.	Moses completes Numbers in Moab Covenant of faithfulness in Moab Moses writes Deuteronomy Moses dies on Nebo in Moab, age 120 Israel enters Canaan under Joshua	Num. 35:1; 36:13 Deut. 29:1 Deut. 1:1, 3 Deut. 34:5, 7 Jos. 4:19
2469 B.C.	Birth of Japheth	Gen. 5:32; 9:24; 10:21	1467 B.C.	End of Joshua's war operations in Canaan End of the "about 450 years"	Jos. 11:23; 14:7, 10-15 Acts 13:19, 20, NW
2468 B.C.	Birth of Shem	Gen. 7:11; 11:10	b1454 B.C.	Joshua writes the book of Joshua	Jos. 1:1; 24:26
c2420-	Noah begins to build the ark	Gen. 6:14	c1454 B.C.	Death of Joshua, age 110	Jos. 24:29
2410 B.C.	Noah's preaching of righteousness begins	2 Pet. 2:5	c1192 B.C.	Birth of Samuel	1 Sam. 1:20
2370 B.C.	Methuselah dies, within his 969th year	Gen. 5:27	c1173 B.C.	Jephthah's victory over Ammon	Judg. 11:26, 33
2370 B.C.	Flood waters begin to fall (in Nov.) Noah 599 years old or in his 600th yr.	Gen. 7:11	b1137 B.C.	Ark removed from Shiloh Eli's judgeship ends Samuel continues judging	1 Sam. 4:3, 11 1 Sam. 4:18 1 Sam. 6:1, 21; 7:1, 2, 15
c2370 B.C.	Noah writes Doc. III, Gen. 5:3-6:9	Gen. 6:9	c1137 B.C.	Jonathan, son of Saul born	1 Sam. 13:1, 2
2369 B.C.	Flood on earth—Noah 600 years old	Gen. 7:6	1117 B.C.	Samuel anoints Saul as king of Israel	1 Sam. 10:24; Acts 13:21
2369 B.C.	Making of the covenant after the flood	Gen. 8:13; 9:16	1107 B.C.	Birth of David at Bethlehem	1 Sam. 16:1; 2 Sam. 5:4
2368 B.C.	Birth of Arphaxad	Gen. 11:10	c1100 B.C.	Samuel writes Judges	Judg. 21:25
a2239 B.C.	Building of the Tower of Babel	Gen. 11:4	c1097 B.C.	Samuel anoints David as king designate	1 Sam. 16:13
2020 B.C.	Death of Noah, within his 950th yr.	Gen. 9:28, 29	c1097 to 1037 B.C.	David writes his many Psalms	Ps. 72:20
a2020 B.C.	Shem, Ham, Japheth write Document IV, Gen. 6:9-10:1	Gen. 10:1	c1090 B.C.	Samuel writes the book of Ruth	Ruth 4:18-22
2018 B.C.	Birth of Abraham	Gen. 11:26	b1082 B.C.	Samuel writes 1 Samuel 1:1-24:22	1 Sam. 25:1
a1978 B.C.	Terah writes Doc. No. VI, Gen. 11:10-27	Gen. 11:27	1077 B.C.	Death of King Saul David anointed king of Judah at Hebron	1 Sam. 31:7 2 Sam. 2:4
1943 B.C.	Abraham enters Canaan. Abrahamic covenant made Beginning of the 430-year period	Gen. 12:4, 7 Ex. 12:40; Gal. 3:17	1070 B.C.	David's 3d anointing, over all Israel	2 Sam. 5:3-5
b1933 B.C.	Lot rescued. Abraham visits Melchizedek	Gen. 14:16, 18; 16:3	1069 B.C.	David takes Jerusalem; makes it capital	2 Sam. 5:6, 7
1932 B.C.	Ishmael born	Gen. 16:15, 16	a1069 B.C.	The Ark brought into Jerusalem Kingdom covenant made with David	2 Sam. 6:15 2 Sam. 7:12-16
1919 B.C.	Covenant of circumcision made	Gen. 17:1, 10, 24	c1040 B.C.	Gad and Nathan write 1 Samuel 25:1 to 2 Samuel 24:25	2 Sam. 24:18
a1919 B.C.	Judgment of Sodom and Gomorrah	Gen. 19:24	1037 B.C.	Death of King David, age 70 Solomon anointed as king of Israel	1 Ki. 2:10, 11 1 Ki. 1:39; 2:12
1918 B.C.	Birth of Isaac the true heir Beginning of the "about 450 years"	Gen. 21:2 Acts 13:19	1034 B.C.	Construction of Solomon's temple begun	1 Ki. 6:1
1913 B.C.	Weaning of Isaac. Ishmael sent away Beginning of the 400-year oppression	Gen. 21:8; 15:13 Acts 7:6	1027 B.C.	Solomon's temple in Jerusalem completed	1 Ki. 6:38
c1893 B.C.	Isaac offered on Moriah. God adds oath	Gen. 22:2, 16	c1010 B.C.	Solomon writes most of Proverbs	Prov. 1:1; 10:1; 25:1; Eccl. 12:9
1881 B.C.	Death of Sarah, age 127	Gen. 23:1	c1010 B.C.	Solomon writes Song of Solomon	Ca. 1:1
1878 B.C.	Marriage of Isaac and Rebekah	Gen. 25:20	c1000 B.C.	Solomon writes Ecclesiastes	Eccl. 1:1
b1868 B.C.	Shem writes Doc. No. V, Gen. 10:2-11:10	Gen. 11:10	997 B.C.	Rehoboam succeeds Solomon, kingdom split	1 Ki. 11:43; 12:19
1868 B.C.	Death of Shem, within 600 years	Gen. 11:11	980 B.C.	Abijam succeeds Rehoboam	1 Ki. 15:1, 2
1858 B.C.	Birth of Esau and Jacob	Gen. 25:26	978 B.C.	Asa succeeds Abijam	1 Ki. 15:9, 10
1844 B.C.	Death of Abraham, within 175 years	Gen. 25:7	938 B.C.	Jehoshaphat succeeds Asa	1 Ki. 22:41, 42
a1843 B.C.	Ishmael (and Isaac) writes Document No. VII, Gen. 11:27-25:12	Gen. 25:12	917 B.C.	Jehoram succeeds Jehoshaphat	2 Ki. 8:16, 17
1818 B.C.	Esau marries Judith, the Hittites	Gen. 26:34	c917 B.C.	Joel writes the book of Joel	Joel 1:1
1796 B.C.	Death of Ishmael, within his 137th yr.	Gen. 25:17	910 B.C.	Ahaziah succeeds Jehoram	2 Chron. 22:1, 2
a1795 B.C.	Isaac writes Document No. VIII, Gen. 25:13-19	Gen. 25:19	909 B.C.	Queen Athaliah usurps throne	2 Ki. 11:1-3
1781 B.C.	Jacob flees to Haran; his vision at Bethel	Gen. 28:2, 13, 19; 30:25, 26; 31:41	903 B.C.	Jehoash succeeds Ahaziah	2 Ki. 12:1
1774 B.C.	Jacob marries Leah and Rachel	Gen. 29:23-30	866 B.C.	Amaziah succeeds Jehoash	2 Ki. 14:1, 2
1767 B.C.	Birth of Joseph	Gen. 30:23, 24			
1761 B.C.	Jacob returns to Canaan from Haran	Gen. 31:18, 41			
c1761 B.C.	Jacob wrestles angel, is named Israel	Gen. 32:24-28			
1750 B.C.	Joseph sold as a slave by his brothers	Gen. 37:2			
1739 B.C.	Death of Isaac within his 180th year	Gen. 35:28, 29			
a1739 B.C.	Esau writes Doc. No. IX, Gen. 25:19-36:1	Gen. 36:1			
a1739 B.C.	Esau writes Doc. No. X, Gen. 36:2-9	Gen. 36:9			
1737 B.C.	Joseph made prime minister of Egypt	Gen. 41:40, 46			
b1728 B.C.	Jacob writes Doc. No. XI, Gen. 36:10-37:2	Gen. 37:2			

DATE	EVENT	REFERENCE	DATE	EVENT	REFERENCE
c852 B.C.	Jonah writes the book of Jonah	Jonah 1:1, 2	2 B.C.	Birth of John the Baptist and of Jesus	Luke 1:60; 2:7
837 B.C.	An interregnum begins in Judah	2 Ki. 14:1, 2; 15:1	A.D. 29	John and Jesus begin their ministries (For detailed record of the events in their ministries see chart in "Equipped for Every Good Work", pp. 284-287.)	Luke 3:1, 2, 23
826 B.C.	Uzziah becomes king	2 Chron. 26:1-3	A.D. 32	John the Baptist beheaded	Matt. 14:10
e811 B.C.	Amos writes the book of Amos	Amos 1:1	A.D. 33	Nisan 14. Jesus provides sacrifice for the new covenant. Is impaled	Luke 22:20; 23:33
e782 B.C.	Assyria, second world power, begins to dominate Israel	2 Ki. 15:19	A.D. 33	Nisan 16. The resurrection of Jesus	Matt. 28:1-10
774 B.C.	Jotham succeeds Uzziah	2 Chron. 27:1	A.D. 33	Sivan 6. Pentecost. Outpouring of spirit	Acts 2:1-17
759 B.C.	Ahaz succeeds Jotham	2 Chron. 28:1	A.D. 33	Peter opens the way for Jews to Christian congregation, uses 1st key	Matt. 16:19
745 B.C.	Hezekiah succeeds Ahaz	2 Chron. 29:1	A.D. 36	End of the 70 weeks of years	Dan. 9:2-27
e742 B.C.	Hosea writes the book of Hosea	Hosea 1:1	A.D. 36	Peter uses 2d key, people of the nations enter Christian congregation	Acts 10:1, 45
740 B.C.	Assyria subjugates Israel, takes Samaria	2 Ki. 17:6, 13, 18	e.A.D. 41-50	Matthew writes "Matthew"	Matt. 28:15
a732 B.C.	Isaiah writes the book of Isaiah	Isa. 1:1	A.D. 49	Governing body rule against circumcision for the peoples of the nations	Acts 15:28
716 B.C.	Manasseh succeeds Hezekiah	2 Ki. 21:1	A.D. 50	Paul writes 1 and 2 Thessalonians from Corinth	Acts 18:11, 12
e716 B.C.	Micah writes the book of Micah	Micah 1:1	A.D. 51	Paul writes his letter to the Galatians from Antioch	Gal. 1:1
661 B.C.	Amon succeeds Manasseh	2 Ki. 21:19	A.D. 55	Paul writes 1 Corinthians from Ephesus	1 Cor. 15:32
659 B.C.	Josiah succeeds Amon	2 Ki. 22:1	A.D. 55	Paul writes 2 Corinthians from Philippi	2 Cor. 2:12, 13
e655 B.C.	Zephaniah writes the book of Zephaniah	Zeph. 1:1	A.D. 56	Paul writes his letter to the Romans from Corinth	Rom. 16:1
b632 B.C.	Nahum writes the book of Nahum	Nah. 1:1	A.D. 56-58	Luke writes his history entitled "Luke" from Caesarea	Acts 23:33
e632 B.C.	Nineveh falls to Chaldeans and Medes	Nah. 3:7	A.D. 60	From Rome Paul writes: Ephesians Philippians Colossians Philemon	Luke 1:1, 2
628 B.C.	Jehoahaz succeeds Josiah	2 Ki. 23:31	A.D. 60	James, Jesus' brother, writes "The Letter of James" from Jerusalem	Eph. 3:1
628 B.C.	Jehoiakim succeeds Jehoahaz	2 Ki. 23:36	A.D. 60	Mark writes his history entitled "Mark"	Phil. 4:22
e628 B.C.	Habakkuk writes the book of Habakkuk	Hab. 1:1	A.D. 60	Colossians Philemon	Col. 4:18
625 B.C.	Nebuchadnezzar rules as king of Babylon	Jer. 25:1	A.D. 60	Phm. 1:1	Phm. 1:1
625 B.C.	Nebuchadnezzar defeats Neco of Egypt	Jer. 46:2	e.A.D. 60	Paul writes Ephesians from Rome	Jas. 1:1
620 B.C.	Nebuchadnezzar makes Jehoiakim tributary king	2 Ki. 24:1	A.D. 60	Luke completes writing Acts in Rome	Gal. 1:18, 19
618 B.C.	Jehoiachin becomes king after Jehoiakim	2 Ki. 24:6	A.D. 60	Paul writes 1 Timothy from Macedonia	Col. 4:10; 1 Pet. 5:13; 2 Tim. 4:11
618 B.C.	Nebuchadnezzar takes first Jewish captives to Babylon	Dan. 1:1-4	A.D. 61	Paul writes Titus from Ephesus	Heb. 13:24; 10:34
617 B.C.	Zedekiah is made king	2 Chron. 36:6, 7	A.D. 61	Paul writes Peter from Babylon	Acts 28:30
609 B.C.	Nebuchadnezzar attacks Judah 3d time	2 Ki. 25:1	A.D. 61-64	Titus 1:5	1 Tim. 1:3
609 B.C.	He begins 3-year siege of Jerusalem	2 Ki. 25:2	A.D. 64	1 Pet. 1:1; 5:13	1 Pet. 1:1; 5:13
607 B.C.	Fifth month (Ab 7-10) temple razed	Jer. 52:12-14	e.A.D. 64	2 Pet. 3:15, 16	2 Pet. 3:15, 16
607 B.C.	Jerusalem destroyed	2 Ki. 25:25, 26	A.D. 65	Paul writes 2 Timothy from Rome	2 Tim. 4:16-18
607 B.C.	Seventh month. Jews abandon Judah	Lam. preamble, LXX	e.A.D. 65	Jude, Jesus' brother, writes "Jude"	Jude 1, 17, 18
607 B.C.	Babylon becomes the third world power	Ezek. 40:1; 29:17	A.D. 70	Jerusalem and its temple destroyed by the Romans	Dan. 9:27
607 B.C.	Jeremiah writes Lamentations	Jer. 52:31	A.D. 70	Matt. 23:27	Matt. 23:27
e607 B.C.	Obadiah writes the book of Obadiah	2 Ki. 25:27	A.D. 96	John on Patmos writes Revelation	Luke 19:42-44
591 B.C.	Ezekiel writes the book of Ezekiel	Dan. 5:30, 31	A.D. 98	John writes history entitled "John" and his letters 1, 2 and 3 John	Rev. 1:9
a581 B.C.	Jeremiah writes the books 1 and 2 Kings and Jeremiah	Ezek. 1:1-3; 3:1	A.D. 325	Beginning of organized apostate Christianity at Nicea	John 21:22, 23
539 B.C.	Babylon falls to the Medes and Persians. Medo-Persia becomes 4th world power	Jer. 25:12; 29:10	A.D. 440	Roman Catholic sect organized at Rome by Pope Leo I. An East-West split	
537 B.C.	Cyrus, the Persian, issues decree permitting Jews to return to Jerusalem. Jerusalem's 70-year desolation ends	Hag. 1:1	A.D. 800	Beginning of the thousand years of the Holy Roman Empire under the joint control of the pope and Western European rulers	
520 B.C.	Haggai writes the book of Haggai	Zech. 1:1	A.D. 1229	Beginning of the Catholic "Inquisition" Persecutions of Christians reach new heights	
518 B.C.	Zechariah writes the book of Zechariah	Ezra 6:14, 15	A.D. 1456	Bibles began to be printed from movable type	
516 B.C.	Zerubbabel completes second temple	Esth. 3:7; 9:32	A.D. 1517	The Reformation begins the severing of many sects in protest to the Roman Catholic Hierarchy	
474 B.C.	Mordecai writes the book of Esther	Ezra 7:7	A.D. 1600	British Empire begins rise as 7th world power; charters East India Company	Dan. 7:8
468 B.C.	Ezra and priests return to Jerusalem	Ezra 1:1			Rev. 13:11; 16:13
e460 B.C.	Ezra writes the books 1 and 2 Chronicles and Ezra	2 Chron. 36:22			
455 B.C.	Jerusalem's walls rebuilt by Nehemiah	Neh. 1:1; 2:1, 11; 6:15			
443 B.C.	Prophecy of 70 weeks begins fulfillment	Dan. 9:24			
443 B.C.	Nehemiah writes the book of Nehemiah	Neh. 5:14			
e442 B.C.	Malachi writes the book of Malachi	Mal. 1:1			
406 B.C.	Jerusalem fully rebuilt to ancient glory	Dan. 9:25			
332 B.C.	Greece, 5th world power, rules Judea	Dan. 8:21			
e280 B.C.	The Greek Septuagint translation begun	Deut. 32:43			
165 B.C.	Renewal of temple after desecration by Greek idolatry. Feast of Dedication	John 10:22			
63 B.C.	Rome, 6th world power, rules Jerusalem	John 19:15			
37 B.C.	Herod (appointed king by Rome) takes Jerusalem by storm	Rev. 17:10			
17 B.C.	Herod begins building the third temple	John 2:20			

[It should be noted by the reader that many early Biblical events occurred within years that ran from fall to fall. The Jews even today have a "civil year" that runs from fall to fall. After the Exodus in 1513 B.C. "sacred years" were inaugurated which counted from spring to spring. "Regnal years" of the kings of Israel, Judah, Babylon and Persia likewise ran from spring to spring. Where a king died

before he completed his last "regnal year" his successor completed his term as an "accession year". However, the successor did not reckon the beginning of his own first "regnal year" until the next spring. This chart seeks to adapt the above "years" to our present B.C. and A.D. system of reckoning and recording of "years".]

Questions from Readers

● Have not Watchtower publications been in error in saying the food of John the Baptist was insect locusts? Does not reference to his locust diet refer to the beans or seed pods which appear on the sugar locust tree?—W. B., Canada.

The locusts which John the Baptist ate in the wilderness were not the beans or carobs which grow on the sugar locust tree, but were the real insect locusts. In the original Greek text the word for *locust* at Matthew 3:4 is *akris*. This word never means the locust tree bean pod, but exclusively the insect. That is why the *New World Translation* renders Matthew 3:4 as follows: "Now that very John had his clothing of camel's hair and a leather girdle around his loins; his food, too, was insect locusts and wild honey." In the Greek *Septuagint* translation of the Hebrew Scriptures this word *akris* is the word used for locusts in the plague upon Egypt, at Exodus 10:4, 12-14, 19. Also in connection with the locust plague at Revelation 9:3, 7 *akris* is used. And *akris* is also the word used at Leviticus 11:22, which tells the Israelites that they could eat the insect locusts as a clean food. The word for the locust tree beans or carob pods was a different Greek word, *keration*, and this was what the prodigal son ate, according to Luke 15:16, NW.

● What is meant by the statement at Ecclesiastes 12:7, "The spirit shall return unto God who gave it"?—J. D., Canada.

In this text *spirit* means the power of life. God withdraws this life from the dying sinner, and no one can restore that power of life except Jehovah God, who originally gave it to Adam. (Gen. 2:7) Psalm 104:29, 30 (*Ro*) states: "Thou hidest thy face, they are dismayed, thou withdrawest thy spirit, they cease to breathe, and unto their own dust do they return: thou sendest forth thy spirit, they are created, and thou renewest the face of the ground." In the case of dead human creatures held in God's memory, he will restore to them the power of

life in a resurrection. Those who died willfully wicked will not be remembered at the time of resurrection. They will be as the brute beasts that perish.—Prov. 10:7; Eccl. 3:18-21; John 5:28, 29, NW; 2 Pet. 2:12.

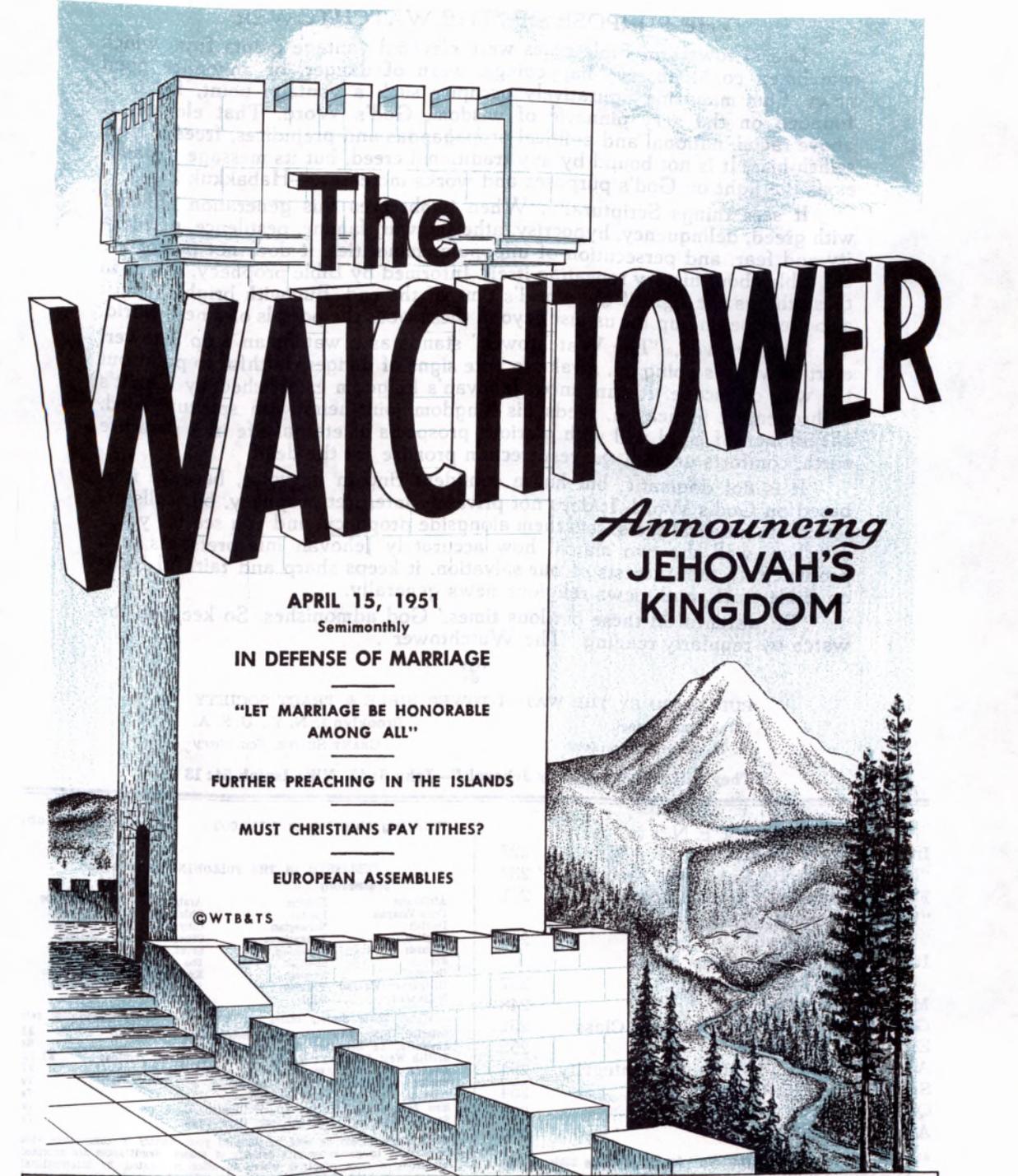
● Your Society's book "*Equipped for Every Good Work*" gives, on page 82, some Talmudic legends about Jesus, which legends our pastor says are untrue. Can you give me the source of your information?—F. J., Pennsylvania.

These legends are verified in the book *The New Testament and the Talmud* (96 pages) by Julius Feldman, professor, in its Chapter VII, entitled "Traditions and Legends", on pages 67 and 72. The author tells how editions of the Talmud have been expurgated in order to eliminate some of these gross legends in order to avoid offending Gentile Christians too deeply and thereby stirring up pogroms and suchlike persecutions against the Jews. But the unexpurgated early editions of the Talmud contain such legends, from which source the book's author got them. The above book has doubtless gone out of print, but you may locate it in a well-stocked public library.

● Genesis 1:26 reads, "Let us make man in our image, after our likeness." Could not this mean that the form of God's spiritual body is the same as the form of man's physical body?—H. D., California.

Deuteronomy 4:15-20 shows that God's form is not known by men, so there is no need for men to try to represent it by any earthly creature. See also Isaiah 40:18, 25. To try to represent the Creator in the form of visible man or other earthly creation, rather than glorify him as the invisible and almighty God, is foolish, as Paul shows: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things."—Rom. 1:21-23, NW.

Furthermore Paul wrote: "The first man Adam became a living soul.' The last Adam [Christ] became a life-giving spirit. And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one." (1 Cor. 15:45, 49, NW) From



The WATCHTOWER

APRIL 15, 1951

Semimonthly

IN DEFENSE OF MARRIAGE

—
"LET MARRIAGE BE HONORABLE
AMONG ALL"
—

FURTHER PREACHING IN THE ISLANDS

—
MUST CHRISTIANS PAY TITHES?
—

EUROPEAN ASSEMBLIES

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Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

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PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

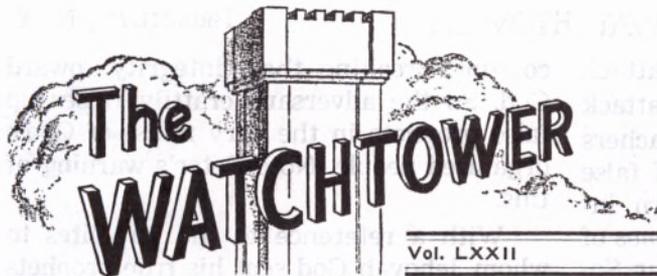
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
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Pangasinan	Siamese
Slovenian	Sikololo
Spanish	Slovak
Swedish	Twi
Tagalog	Ukrainian
Zulu	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

April 15, 1951

No. 8

IN DEFENSE OF MARRIAGE

"Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Heb. 13: 4, NW.

JEHOVAH established an honorable thing in marriage between man and woman. Jesus Christ, the Son of God, dignified marriage. He did not himself marry as a man—the divine purpose did not include his marriage on earth—but he accepted an invitation to a wedding in Cana of Galilee and contributed to the joy there by performing his first miracle, turning water into wine for the wedding guests. He also used marriage celebrations to illustrate truths concerning the kingdom of the heavens. He was used by Jehovah God to restore marriage to its original Edenic level.

² The Creator made woman for man that by marrying the two he might people this earth with a perfect human race, all issuing from one parenthood, all one flesh and blood, bound together by ties of family relationship. God's means to an end are always honorable and bring credit to him as Creator. His will is that marriage must always be held in honor by his worshipers: "Let marriage be honorable among all, and the marriage bed be without defilement." (Heb. 13:4, NW) This command was given to Christians. On earth Christians are privileged to take part in this divine institution. But to use it aright they

must hold marriage in honor and bring no contempt upon it by abuse. Religious leaders who have fallen away from the Christian faith or who never knew it, these are the ones who forbid Christians to marry with honor. "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron, forbidding to marry." (1 Tim. 4:1-3, NW) Those who have fallen away from the Christian faith and forbidden certain men and women to marry have claimed to forbid their marriage in the interests of Christianity. But in this they have deceived themselves, for it is contrary to God's will. So it has worked, not for the interests, but for the hurt of those professing Christianity. It has led to immoralities.

³ There is not an institution that the Creator has set up which his adversary the Devil has not tampered with and doggedly tried to debase and pervert. For one thing the Christian congregation was established to restore the pure and honorable relationship between male and female, and hence the adversary has made the Christian con-

1. What shows marriage is an honorable institution?

2. (a) To whom was Hebrews 13:4 directed, and what does this show? (b) Who forbid marriage? Wrongly or rightly?

3. How has the Devil attacked the marriage relationship within the Christian congregation?

gregation the special object of his attack in this particular regard. For this attack he has raised up false prophets, teachers of false doctrines, and exponents of false codes of conduct. Note this modern instance, reported in the *New York Times* of December 29, 1949, as follows: "Our Society will be 'within a very few generations as tolerant of premarital but postpubertal sexual relations as are the majority of the other peoples of the world,' it was predicted yesterday by Dr. George Peter Murdock, Professor of Anthropology at Yale University. . . . 'As a scientist, I am forced to predict the disappearance of old standards and also to acknowledge that new standards, even if personally unwelcome, probably will work out to the satisfaction of everyone.' Dr. Murdock said he was 'not personally apprehensive' over the rising divorce rate. . . . 'Moreover, I suspect that increasing premarital freedom may ultimately lead to more rational selection of mates and thereby to a decline in divorce.'"

⁴ In his second letter to Christians the apostle Peter warned them of prophets of false moral standards. He reminds them that they have escaped from the "corruption that is in the world through lust". It would therefore be out of order for Christians to indulge again in the corruption that is in this lustful world. To deter us from such a relapse into worldly corruption we have been given the true prophecies. (2 Pet. 1:1-4, 19-21, NW) But the adversary has challenged Almighty God to put on earth men and women whom he cannot

corrupt, breaking their integrity toward God. So the adversary craftily raises up false prophets in the very midst of God's organized people. Note Peter's warning of this.

⁵ With a reference to the Israelites to whom Jehovah God sent his true prophets for their instruction and salvation, Peter says: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also with covetousness they will exploit you with counterfeit words. But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."

—2 Pet. 2:1-3, NW.

⁶ From this we see that what happened to the natural Israelites prior to Christ was an advance illustration of what would endanger the

Christian congregation of spiritual Israelites. False teachers are certain to be raised up by the operation of the adversary. These will create sects, groups that would branch off from the true organization and follow men as leaders. They will "disown even the owner that bought them", namely, Jesus Christ. To him it is said: "You were slaughtered and with your blood you bought persons for God out of every



4, 5. How did the apostle Peter warn Christians of this? 6, 7. How do they disown the Owner who bought them?

tribe and tongue and people and nation." (Rev. 5:9, *NW*) These false teachers and introducers of false practices will acknowledge him and will agree with 1 Corinthians 6:19, 20 (*NW*), which says: "You do not belong to yourselves, for you were bought with a price." So with counterfeit words they will call Christ Jesus Lord, Master and Owner, but they will deny him by the way they live in private. It was when warning Christians against committing fornication with a harlot and becoming one body, one flesh, with her that the apostle Paul reminded the Christian congregation that they did not belong to themselves but had been bought with a price and must therefore glorify God as a body of Christians. It is by an unclean course of life, loose conduct, such as their Owner never did practice or approve of among his bought slaves, that these false teachers deny their Owner who bought them with his precious blood.

⁷ We can disown God and his Christ by the way we live. The apostle Paul showed this also in these words concerning men who have defiled minds and consciences: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and disapproved for every good work." (Titus 1:16, *NW*) That loose, unclean conduct would be one of the ways by which the false leaders would make denial of Christ the apostle Peter indicates when he adds: "Many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively."—2 Pet. 2:2, *NW*.

EFFECT ON THE ORGANIZATION

⁸ No one lives just to himself. So when a professed Christian turns out of the way of purity and righteousness and follows an

enticer into loose conduct, he not only injures himself but also brings reproach on the pure organization of Jehovah God. People on the outside who observe their unclean course take them as an example of what all others inside the organization are. Naturally they begin to speak abusively about the organization and the "way of the truth". This is just what the adversary wants. He wants to bring reproach on God's true organization and have it take on a shameful appearance in the world's eyes. Not that the religious organizations of the world are themselves pure morally and doctrinally, but that God's organization represents the way of the truth.

⁹ So when any organization members walk contrary to the principles of the truth, then outside observers are led to look upon them as hypocrites. Who wants to join a hypocritical organization? Consequently honest men take offense against the organization as a whole because of the careless, loose and unfaithful conduct of an individual member. This hinders them from seeking association with God's organization, and this suits the purpose of the Devil well. The loose, immoral one does not serve God but serves his challenger and adversary and plays right into the Devil's hand. We can thus see how responsible we are to pursue right conduct so as to show correctly and faithfully before all the world what the theocratic organization stands for in morals as well as in doctrine. Christians who turn to immorality and thereby bring undeserved reproach upon the organization come therefore under a special condemnation from Jehovah God. Let them not think their sin will not find them out and that they can escape. God's judgment against such a class is not moving slowly, and his destruction of them will not slumber on as if unconscious of their impure conduct.

8, 9. (a) Whom does a Christian's course affect? (b) So what is it our responsibility to do?

"THE PATH OF BALAAM"

¹⁰ Impure relations between the sexes is one of the seductive ways by which the Devil tries to break down the soundness of the Christian congregation. To strengthen the proof of that the further words of Peter in the same discussion may be quoted. Speaking of animalistic persons who slyly work to corrupt others, working like a piece of sinful yeast that ferments the whole mass, Peter says: "They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children. Abandoning the straight path, they have been misled. They have turned aside and followed the path of Balaam, the son of Beor, who loved the reward of wrongdoing, but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course."—2 Pet. 2:14-16, NW.

¹¹ Take note that those individuals have eyes full of adultery, looking for unsteady souls to entice. They have followed the path of Balaam with a love of the reward for wrongdoing. Balaam's beast of burden, the ass, miraculously spoke with a man's voice and warned Balaam when he was riding to curse God's chosen people. He had let himself be hired by the king of Moab, Balak, to use his prophetic powers to say a curse upon the Israelites. But by another miracle God turned Balaam's intended curse into a blessing upon his chosen people. When Balaam failed in using his prophetic office for a curse to the Israelites, he thought of another way by which to cause their fall and bring the divine curse upon them. What was this way? Immorality! Peter indicates this by introducing

Balaam when he is discussing unclean, adulterous conduct among Christians.

¹² The Lord Jesus Christ, too, points directly at this class like Balaam who attempt to induce Christians to loose sex relations. In chapters two and three of The Revelation Jesus sends messages to the "seven congregations that are in the province of Asia". As seven is a number symbolizing spiritual perfection, all those congregations together represented the professed Christian congregation down here in this "time of the end" of this world. So the conditions existing in those seven congregations of the first century pictured the conditions that would mark the Christian congregation in our day when the prophecies of The Revelation are being fulfilled. After beginning with some words of praise for the congregation in Pergamum the Lord Jesus says: "Nevertheless, I have a few things against you, that you have there those holding fast the teaching of Balaam, who went to teaching Balak to put a stumblingblock before the sons of Israel, to eat things sacrificed to idols and to commit fornication." (Rev. 2:14, NW) *Fornication* means the willing sexual intercourse on the part of an unmarried person with a person of the opposite sex.

¹³ King Balak was disappointed because the prophet Balaam was inspired to utter a blessing instead of a curse upon Jehovah's organized people. He felt the reward he offered Balaam was wasted. But then Balaam showed King Balak a more subtle way by which to bring Israel's downfall. This would counteract the divine blessing he had just pronounced and would induce the Israelites to work for God's curse on themselves instead of his blessing. What was that? Why, entice them to give loose rein to passion and to fornicate with attrac-

10, 11. (a) By what seductive means does the Devil try to break down the organization's soundness? (b) How do Peter's further words show this?

12. How did Jesus point to the same class now like Balaam?

13. Falling to curse Israel, what did Balaam suggest to Balak? Why?

tive heathen women. By this breakdown of their integrity you can lead them on to eating idol sacrifices.

¹⁴ What made it so disastrous was this. The Israelites were encamped on the plains of Moab near Mount Peor, just across the Jordan river from the Promised Land of milk and honey. Practically all the older persons who had made the exodus from Egypt at the age of twenty and upward had died off during the forty-year wilderness journey. The younger generation had survived. Here they were, about to enter the land promised to Abraham their forefather and his offspring about 470 years before. They were now so close to realizing this divine promise, but would they all enter the land? No, at least not some 24,000 of them. What was the reason for the failure of these? Immorality, and that right on the brink of the Promised Land! The sorry account tells us: "And Balaam rose up, and went and returned to his place; and Balak [king of Moab] also went his way. And Israel abode in Shittim; and the people began to play the harlot with the daughters of Moab: for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor [or, the Baal of Peor]: and the anger of Jehovah was kindled against Israel. And Jehovah said unto Moses, Take all the chiefs of the people, and hang them up unto Jehovah before the sun, that the fierce anger of Jehovah may turn away from Israel. . . . And those that died by the plague were twenty and four thousand."—Num. 24: 25; 25:1-9, AS.

¹⁵ The prophet Balaam was responsible for this. Not only Jesus, but also Moses made his responsibility plain. When God

14. What made yielding to this temptation so disastrous for Israel?

15. Whom did the Israelites kill as responsible for this, but how did they expose themselves to further temptation?

sent the Israelites to execute divine vengeance upon the Midianites for their part in thus corrupting Israel, the Israelite warriors did not slaughter the Midianite women and children but spared them as captives. Moses indignantly exclaimed: "Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Jehovah in the matter of Peor, and so the plague was among the congregation of Jehovah." In executing divine vengeance the Israelites had killed the prophet Balaam, but here they had spared and brought into their own midst those whom Balaam had schemed to use for defiling them. They were bringing into their midst the temptation to idolatry, spiritual harlotry against God, for the satisfaction of their passion. For morality reasons Moses had all the women who had prostituted their virginity to the lewd worship of Baal-peor killed off as a temptation source. He allowed only the still virgin women-children to live and serve the Israelites.—Num. 31:8, 15, 16, AS.

¹⁶ That is just the way with the great adversary. If he cannot seduce Jehovah's people into verbally renouncing God and his pure worship he tries to work their ruin by enticing them into immorality. The above was recorded in God's Word as a warning to us. We are virtually on the verge of entering into the righteous new world. Though so near to our glorious goal, there is still danger of falling short of reaching it as modern counterparts of those thousands of Israelites. Do not forget: We are flesh and blood like those men were. Temptations that were common to them can likewise appeal to us and cause us to fall. Just because we belong to the organization which Jehovah has saved is no guarantee that we cannot personally

16. Why is belonging to the organization now not a guarantee of our future entry into the new world?

fall into sin and miss out as individuals and so not enter into the new world with the theocratic organization. While we may belong to the organization, still we have an individual responsibility, and Jehovah God holds individuals to account.

¹⁷ To make us as Christians in the congregation keenly aware of this danger to our individual standing, Paul mentioned a number of incidents in Israel's wilderness journey and wrote: "Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand of them in one day. Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived. Consequently, let him that thinks he has a firm position beware that he does not fall. No temptation has taken you except what is common to men." But is it beyond your power to resist such temptation? No; not if you discern the temptation and call upon the omnipotent God for rescue: "God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:8, 11-13, NW.

FEMALE AS WELL AS MALE INFLUENCE

¹⁸ The adversary may use male influence in the congregation, as a modern Balaam force. He may also use female influence, to bring about the corruption of those belonging to God's people. Jesus referred to this female influence in his messages to the seven congregations in Asia. Female influence is something which he can hold against a congregation today, as he did back there against the congregation of Thyatira, saying: "Nevertheless, I do hold

this against you, that you tolerate that woman Jezebel, who calls herself a prophetess, and she teaches and misleads my slaves to commit fornication and to eat things sacrificed to idols. And I gave her time to repent, but she is not willing to repent of her fornication. Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of her deeds. And her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the inmost thoughts and hearts, and I will give to you individually according to your deeds."—Rev. 2:20-23, NW.

¹⁹ Jezebel was a Baal worshiper who became the queen of King Ahab of Israel. She bossed him and exercised her influence to force the ten-tribe kingdom into immoral Baal worship. The effect of her influence was the same as that of Balaam's suggestion to King Balak against the Israelites. So the adversary can use either sex to induce the temptation. His aim is, not just to cause ruin to some individuals, but rather to corrupt the entire organization and to bring reproach upon it and its God and so to prejudice honest persons against it.

²⁰ There is every need now for us to pray and watch against temptation to immorality, especially now when we are so close to the new world. If we have escaped from the sink of corruption of this world, why should we let ourselves be dragged back into it under false, glamorous inducements of "free love" and of easy forgiveness from a merciful God for our sins of immorality? Do not be roped in by promises of freedom of conduct. It means slavery to corruption with destruction as the outcome. In this same discussion Peter stresses this and

17. What did Paul write to warn us of this danger?

18. How did Jesus warn of a female influence now toward corruption?

19. Whom does Satan try to use such influence to corrupt?

20. Why should we watch against being dragged back into corruption?

says: "While they are promising them freedom, they themselves are existing as slaves of corruption. For whoever is overcome by another is enslaved by this one. Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them

than the first. For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire.'"—2 Peter 2:19-22, NW.

"LET MARRIAGE BE HONORABLE AMONG ALL"



THE entire tenor of the apostle Paul's letter to the Hebrews is to fortify God's people against falling back into the sinful ways of the world which we have abandoned. Therefore with good reason he injected toward the close of his letter this admonition, "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4, NW) That letter was written directly to Hebrew Christians. They had been advantaged by having had the benefit of the Mosaic law with its commandments against immorality, such as, "Thou shalt not commit adultery," "Thou shalt not covet thy neighbor's wife." But during the centuries of the Christian era the good news has been preached to all nations and peoples, including those not

under Mosaic law and its moral code. It is meant to save sinners, including fornicators and adulterers. Fornicators are unmarried persons who commit immorality. Adulterers are married persons who willingly have sex relations with someone of the opposite sex not their legal marriage mate.

² Even in his day Paul said he had preached and brought into the truth fornicators, idolaters, adulterers, sodomites or men kept for unnatural purposes and men who lie with men, etc. All were gross offenders against moral law. Jesus himself told the outwardly moral priests and religious elders that the tax collectors and harlots were going into God's kingdom ahead of them. (1 Cor. 6:9-11, NW; Matt. 21:31, 32) But now they had been cleaned up by the truth. So no longer must they fashion themselves after the customs and standards of this world but must conform their thoughts, affections and behavior to God's truth and commandments. So when these come into the truth and God receives them into his theocratic organization, they have to make radical changes in their lives,

1. Why was Hebrews 13:4 fittingly written toward the end of Paul's letter?

2. When formerly immoral persons come into the truth, what is then necessary on their part?

including their home arrangements. This was true nineteen centuries ago in apostolic times. It is just as true today.

³ In apostolic times polygamy, the marriage of a man to several living wives, was legal in many lands. It is so today. Here is a polygamist who becomes a Christian. Can he continue to live with several wives and have God's approval through Christ, just because polygamy is the local law and practice? No. In this case he must not live according to what "Caesar" allows in this world. He must render to God what he now owes to God, namely, pure worship. He may not take advantage of Caesar's law in order to satisfy his selfish passion. To do so means to side-step the law of God which is higher and altogether righteous. "We must obey God as ruler rather than men."—Acts 5:29, NW.

⁴ Jesus was perfectly clear on what God's law is concerning Christian marriage, namely, that the Christian standard of marriage is the one established by God at the beginning in Eden where he gave the perfect man only one living wife. Jesus' enemies then tried to make him compromise on the marriage position, just as some today try to make God's organization compromise on this same position. On this we read: "And Pharisees came up to him, intent on tempting him and saying: 'Is it lawful for a man to divorce his wife on every kind of grounds?' In reply he said: 'Did you not read that he who created them at the beginning made them male and female and said: "For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh"? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They

said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.'"—Matt. 19:3-9, NW.

⁵ Thus God made only two "one flesh", the man and his one wife, not three or four or more one flesh. So when a polygamist, in perfectly good standing with his community according to the customs and laws of his land, wants to be a real Christian he must dispose of his excess wives. It may be he has children by these, in which case the local laws and proprieties may require him to make proper provision for such dismissed wives and their children until such women may marry another man. If the laws do not allow for him to divorce these excess wives, then what? He dismisses them from the marriage estate with him and retains only one of the wives and acknowledges to her alone the marriage dues. He allows none of the other women such exchange of marriage dues with him, although under the necessities of the case he may still keep them and their children in his establishment. They act merely as servants or hired help for their support, but he openly acknowledges just the one woman as his wife according to Christian standards.

⁶ Polygamy doubtless presents a difficult situation to rectify and adjust. But just on this account God's organization cannot compromise, allowing one standard of marriage to obtain say in Africa because of the native laws, and forbidding it else-

3. On becoming a Christian may a polygamist continue as such on the basis of Caesar's laws? Why, or why not?

4. How did Jesus show what the Christian standard of marriage is?

5. So what must a polygamist do under the varying circumstances?

6. Why may polygamy not be allowed anywhere among Christians? Has it been possible for them to rectify it?

where and insisting on another standard there because Christendom's laws make it easy. There is just the one Christian standard, which Jesus insisted on. Even in polygamous countries it has been possible by God's help and spirit to apply it. For example, one of the difficulties hindering our work in Tanganyika, Eastern Africa, has been polygamy. There the custom of the people has been as elsewhere on that continent. Marriage is not very strict, and men like chiefs have as many as 25 wives or more, while the common people have three or four. Jehovah's witnesses as true Christians cannot wink at such practices on the part of men who take up Christianity, get baptized and act as witnesses of the Most High God. So the worldly practice of polygamy has been cleansed from their midst.—See the 1951 *Yearbook of Jehovah's Witnesses*, page 226; also *The Watchtower* of August 1, 1949, page 240, "On Polygamy."

MORAL EXAMPLES

⁷ A polygamist, if he keeps on as such, denies his Owner who bought him, for his Owner Jesus Christ set up the standard of having one living wife for his followers. A polygamist cannot be appointed to a responsible position of service in a Christian congregation by the visible governing body of Jehovah's theocratic organization. The apostle Paul belonged to the governing body in the first century. Writing to his assistant Timothy regarding the qualifications of men to be appointed to official service in the congregations, he said: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work. The overseer should therefore be irreprehensible, a husband of one wife, . . . a man presiding over his own household in a right manner, having children in subjection with all seriousness." Was that the

requirement for only the most prominent servants in the congregation? No. Concerning the subordinate servants it is also prescribed: "Let ministerial servants be husbands of one wife, presiding in a right manner over children and their own households." Titus was in another land, but he was not allowed to set up another standard on that account. He was instructed similarly: "Make appointments of older men in city after city, as I gave you orders, if there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly. For an overseer must be free from accusation as God's steward."—1 Tim. 3:1, 2, 4, 12 and Titus 1:5-7, NW.

⁸ It was required of such servants to be husbands to but one living wife. This is not to be understood as saying that monogamy was required of only servants but polygamy was allowed for the rest of the congregation. Certainly polygamy was not practiced by the women back there in having many living husbands. So polygamy of the women was not why this registration requirement was made of aged widows to receive material support of a congregation: "Let a widow be put on the list who has become not less than sixty years old, a wife of one husband." (1 Tim. 5:9, 10, NW) But by having confined herself to one husband such widow showed she had self-control over animal passion. She was following Paul's advice concerning widows at 1 Corinthians 7:8, 9, 39, 40: "I say to the single persons and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion. A wife is bound during all the time her husband is alive. But if her husband should fall asleep

7. Why may polygamists not be put in responsible positions of service?

8. Was monogamy required of only such servants? What requirement of widows shows whether it was?

in death, she is free to be married to whom she wants, only in the Lord. But she is happier if she remains as she is [namely, a widow], according to my opinion. I certainly think I also have God's spirit."—NW.

⁹ So monogamy applies to Christian women as well as men. Since the appointed servants of the congregation, the overseers and the ministerial assistants, were to be examples to the Christian flock, they were to be examples of the believers in this matter of being married to one living wife also. This in itself shows that the standard for the entire Christian congregation, for all of Christ's followers, is that of a man's having but one living wife, just as God originally arranged it with Adam in Eden.

CHRISTIAN GROUNDS FOR DIVORCE

¹⁰ Jesus' words at Matthew 19:9 on divorce plainly rule out all polygamy among Christians: "I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery." (NW) If to marry another woman while his former guiltless wife is still living meant adultery, then how could a Christian practice polygamy without being an adulterer? Some religious clergymen take Jesus' words here to mean that all divorce is barred from Christians, even on the grounds of adultery. Under date of December 13, 1948, the *New York Times* reported: "Divorce is not justified by any circumstance of marriage, however 'painful or brutal,' the Rev. Anselm Leahy declared yesterday in his second Advent sermon at St. Patrick's Cathedral. He termed modern divorce 'successive polygamy' and denounced as 'adulterers and adulteresses' divorced persons who contracted new marital unions within the lifetime of one another. . . . His unqualified condemnation

of divorce [was] followed by a statement issued by Monsignor Robert E. McCormick calling upon the [New York] State Legislature to 'outlaw' divorce and assailing the 'present movement to liberalize divorce in our state' as 'a menace to society.'"

¹¹ By taking such a position those clergymen condemn Jehovah God for allowing the Jews to practice divorce according to the divine law given through Moses. (Deut. 24:1-4) But Jesus at Matthew 19:1-9 did not condemn this divorce provision or say it was "not justified by any circumstance of marriage, however 'painful or brutal'". Neither do his corresponding words in the sermon on the mount condemn it but simply say: "It was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that every one divorcing his wife except on account of fornication makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." (Matt. 5:31, 32, NW) He also showed that a woman might start the divorce proceedings, saying: "Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery."—Mark 10:11, 12, NW.

¹² This does not bar Christians altogether from divorce, but it allows them only immorality as the justifiable Scriptural grounds for getting a divorce. Whoever married a person that was divorced on grounds other than immorality would be committing adultery, for the marriage bond was not really canceled in God's sight by the legal divorce. But this is not saying that the Christian who gets the divorce because of the sexual unfaithfulness of his mate may only get rid of such mate and deprive such mate of bed and

9. So what does the example to be set by the appointed servants show respecting all the congregation?
10. How does Matthew 19:9 rule out all polygamy, and how do some clergymen understand that verse?

11. Do Jesus' words at Matthew 5 or Mark 10 condemn all divorce?

12. If not barring all divorce, what does this allow as grounds for it?

board and not be free, however, to marry another Christian woman. Under God's law to Israel the man getting a divorce from his morally unclean wife was not barred from marrying another Israelite woman. So Jesus was not interpreting divorce by a Christian in such a way as to forbid his remarriage. Jesus' words mean strictly this: If the Christian procures the divorce on grounds other than the immorality of his marriage mate such Christian is committing adultery if he remarries.

UNDEFILED BED

¹³ The establishing of a law forbidding divorce under any circumstances has not served to maintain marriage in honor or to prevent adultery and fornication. In lands where antidiyorce law obtains many married people ignore it and follow the course of their own passions. For one cause or another a man will abandon his wife or a woman will leave her husband. They can obtain no legal divorce. So the man or the woman will enter into a common-law marriage with another person while the legal marriage partner is alive. By such a procedure the man or the woman is both committing adultery and also practicing bigamy or polygamy. The local government, though adhering to the religious canon law of no divorce, is conniving at polygamy or is in effect approving of it when it does not enforce the law and penalize those who violate it. This creates the difficulty of how to adjust their marital affairs properly when such a man or woman comes in contact with the Kingdom truth and wants to become a witness of Jehovah.

¹⁴ In some lands where there are religious prohibitions and economic oppressions common-law marriage is a general

practice. The people in the community do not look down on it or discriminate against those who practice it. But there are those who abuse even this custom. They will have one common-law marriage wife in one locality, another such in another, and even others in still other localities and will go the rounds and regularly visit with each one for a period. The women in the case are aware that their man is keeping another woman or other women and having regular relations with them. But because of the home support which they get from the man they do not object but are content to have him come live with them in their turn. Such a practice by a man is polygamy, and the women are guilty of fornication. If any such man or woman comes to the knowledge of the truth and wants to associate with God's organization, it is absolutely necessary for that person to break off all part in such an adulterous, polygamous arrangement. The man must confine himself to one wife, the woman confine herself to one husband, and each be faithful and true to that one from then on.

¹⁵ In numerous cases persons who are living in common-law marriage come into the truth. In the interests of the truth and for their own immunity against any reproach whatsoever they should legalize their marriage. This honors their marriage estate. It is true from the Scriptures that the marriage rite is not a so-called *sacrament* which the religious clergy have the exclusive right to perform. No clergymen are necessary to perform a marriage. But this is no argument against legalizing marriage and in favor of common-law wedlock. In the theocratic nation of Israel there was no common-law marriage even though a religious clergyman was not called to solemnize the marriage. Yet the marriage was legally arranged for. An in-

13. How do some lands with antidiyorce laws in effect approve of bigamy or polygamy? What difficulty does this create for truth seekers?

14. How do some even violate common-law marriage, and what must such violators do on taking the truth?

15. What should Christians in common-law marriage do, even though clergymen are not needed to solemnize marriage? Why?

termediary or go-between dealt with the parents or caretakers of the young man and woman for whom the marriage was sought, and then a contract was entered into. From then on the man and woman were considered engaged or betrothed. Any immoral act by the woman before her bridegroom took her to his home was a violation of the marriage contract and was a case of adultery for which she could be stoned to death. It was this way with Joseph and Mary when she became pregnant by God's holy spirit. After a period of betrothal the bridegroom took his bride from her parents' home. He publicly conducted her to his domicile amid the joy and good wishes of the neighborhood, followed by a wedding feast. Thus the marriage was made public knowledge and there were many witnesses.

¹⁶ Further, at the village or city recording office where genealogies of families were kept the children by such marriage were registered and thus each child could trace its ancestry. Also the husband was registered as the legal son of his father-in-law. All this arrangement made for the legal protection of the rights of both the husband and the wife and also of the children. It held each one responsible for personal conduct toward the other in the family and marriage relationship. The Jews were the first ones to become Christians and they carried this arrangement over into the Christian congregation. This makes it right and proper for common-law marriage couples today who become consecrated Christians to legalize their marriage and thus bind themselves before the law as well as before God to be true and loyal to each other. This opens up the way for them to enter fully into the privileges of the theocratic organization and to act as appointed servants in it.

16. How did Israelite practice show registration of marriage proper? For what good purposes?

¹⁷ This is the day when the ratio of marriages to divorces is 4 to 1 in the United States of America and 8 to 1 in England and Wales, and when loose marriage relations and immorality prevail in all lands. So it is most urgent upon consecrated Christians to obey the apostolic order, "Let marriage be honorable among all, and the marriage bed be without defilement." True marriage is honorable in itself at all times, for it is an arrangement from God. It does not matter whether we are in the "time of the end" or that it is yet ahead of the battle of Armageddon, marriage can be honorably indulged in by those who want or feel the need to get married. Nobody should criticize them because of the apparent lateness of the time for this world. But let Christians enter into marriage in an honorable way. Let no single girl entice a single man into sex relations with her with the aim of obligating him to marry her. That is fornication by both of them even if afterward he does feel obligated and marries her. Likely, however, her easy virtue will create a contempt in him for her, so that he will want as his wife, not her, but a woman with honor who resists all inclinations or suggestions to immorality. Let no young widow with animal passions entice or yield to a man for sexual satisfaction. Paul says: "I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile."—1 Tim. 5:11-14, NW.

¹⁸ On the other hand, let no single man think he has premarital freedom and can have sex relations with one girl after another, until he comes up against one with the moral standards that he wants in a wife. By such sex tolerance he is a fornicator and a selfish corrupter of womenfolk. The Christian congregation must guard

17, 18. Why is Hebrews 13:4 timely now? To enter marriage honorably, what must single persons and widowed ones not do?

against men who try to sneak in for such immoral reasons.

¹⁹ Marriage should be dignified and made a responsible matter by legalizing it before witnesses and registering it with the proper authorities of the land. Once married, the man and wife should hold their wedlock in honor by being faithful to their vows to each other. They should treat their marriage relationship seriously as something that cannot be easily broken on any grounds except marital infidelity, even though the laws of the land on divorce are very liberal and broad. Marriage is something that restricts them in their relations with others of the opposite sex. For man and wife to have sex relations is not a defilement of the marriage bed but is the rendering of a marriage due, according to 1 Corinthians 7:1-7. But for either the husband or the wife to commit adultery with an outsider is a defilement of the marriage bed.

²⁰ Are couples who do not get along together allowed to part company either by a mutual agreement or by a legal separation? Yes; for at 1 Corinthians 7:10, 11, 15 (NW) the apostle says: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain single or else make up again with her husband; and a husband should not leave his wife. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances." As it is only a separation and there has been no legal divorce on the grounds of marital unfaithfulness on either one's part, neither of the separated ones may remarry or have sexual relations with an outside person. To do this would be to commit adultery, and

it would be a defilement of the marriage bed.

²¹ Every Christian outside should respect the marriage bed of a husband and wife and not yield to any part in causing a defilement of it. For a Christian to procure a divorcement where the marriage mate has not proved immoral and then remarry is a violation of the marriage bed. Scripturally it is bigamy. Likewise a professed Christian who practices polygamy is dishonoring marriage and defiling the Christian marriage bed. A Christian will honor his own marriage or that of another because it is what God instituted. A Christian will not covet another's marriage partner and will not commit adultery or fornication. These things are sin and displeasing to God. The apostle Paul warns against such sins, "for God will judge fornicators and adulterers." This fact should act as a deterrent against one's dishonoring marriage and defiling the marriage bed. Jehovah is now at his temple, and he warns: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, . . . saith Jehovah of hosts."—Mal. 3:5, AS.

IN BEHALF OF IDEAL MARRIAGE

²² The Most High God will now have a clean visible theocratic organization. He will see to it therefore that now since his coming to the temple it is kept clean from immorality and other reproachful things. A person guilty of immorality may claim he has a right to mix in with the organization and may protest against being disfellowshipped. He protests and argues that by having access freely to the organization he will be helped to overcome his immoral relations with one of the opposite sex and thus be saved from the evil consequences of his course. But God's Word orders the

19. How should man and wife regard and treat their marriage?

20. What shows whether separation is allowable? With what limitations?

21. What, therefore, should a Christian avoid defiling, and how?

22. Why must the immoral be disfellowshipped?

disfellowshipping of such immoral person as an expression of His judgment against him. Unless the guilty one repents and straightens out his life, he may not be forgiven and taken back into the society of the theocratic organization. But another immoral person may be defiant and say: 'Go ahead and disfellowship me if you want to. I have an individual relationship with God. So I should worry.' But such a person deceives himself, for God judges adulterers and fornicators with condemnation and has no relations with them. That is why he forbids his organization to have relations with them.

²³ God's organization is more important to him than the salvation of an immoral or disobedient creature. The vindication of Jehovah's sovereignty and the keeping his name above reproach is of higher importance than the preservation of willful sinners. Hence these paramount things must come first. Accordingly God shows due respect for the organization which bears his name. He executes his judgments against the defilers and keeps it clean. He acts on the principle: "If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are."—1 Cor. 3:17, NW.

²⁴ Since God so respects his organization, then we must exercise fear and must respect it too. It is our solemn obligation to watch our conduct and avoid bringing reproach upon it or corrupting it. For one thing, therefore, keep marriage honorable and the marriage bed undefiled. We may not defile or bring reproach upon the organization by impure conduct and stay in the organization, for this would act like a yeast and tend to ferment the entire organization with uncleanness, hypocrisy and sin. It would make the organization odious in the eyes of sincere people and would

prevent these offended ones from coming to the organization and being saved. We cannot consistently gain our own salvation and at the same time hinder others from doing so because of our immoral, reproachful behavior which involves God's organization. So the judgment which God is executing today is: "Remove the wicked man [who is like a yeast of sin] from among yourselves." (1 Cor. 5:1-13, NW) If we disown God by our conduct, he will disown us by disfellowshipping us. His judgment today is not moving slowly, and the destruction of the unclean is not slumbering.

²⁵ We are now at the threshold of the righteous new world. Concerning those who enter into the divine government of that new world it is written: "Anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it." (Rev. 21:27, NW) Jehovah God is now building a new world society, and it must measure up to the clean, righteous standards that will prevail in his new world. Only those who strive to measure up to them will he carry through the "war of the great day of God the Almighty" which he fights against this unclean world, and they will live into the clean post-Armageddon world. There will be no polygamy sanctioned then in order to carry out the divine mandate to "fill the earth" with a righteous race. No immorality of any kind will be permitted, and there will be no divorce between those who share in fulfilling the divine mandate. As the flood of Noah's day wiped out the immoral standards and practices of the antediluvian world, so the great tide of Armageddon will wash away the moral corruption of this world.

²⁶ So may we see our duty now to "put up a hard fight for the faith that was once for all time delivered to the holy ones"

23. How does God show respect for his organization?
24. How should we show respect for his organization, and why?

25. Why so near the new world should we practice morality?
26. So what do we see now to be our duty?

and do so by resisting all infiltration of immorality, unchastity and worldliness into the theocratic organization by persons today like Balaam and Jezebel. In this behalf the rule for us is, "Let marriage be honorable among all, and the marriage bed

be without defilement." Husbands and wives will harmonize with this divine rule. They will endeavor to honor their marriage by dignifying it according to the ideal standards which God's Word sets for it.—Eph. 5:21-33, NW.

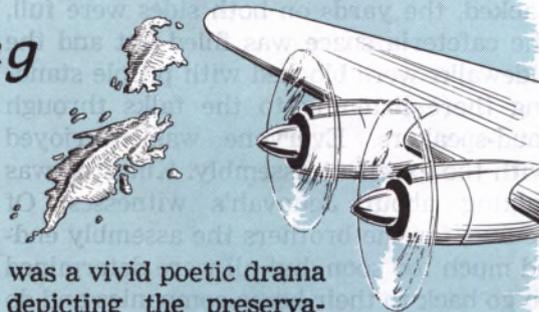
Further Preaching in the Islands

IN OUR previous issue we reported on the travels of the Watchtower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, as they served Jehovah's witnesses in the islands of Bermuda, the Bahamas and Cuba. Now it is our pleasure to follow the report of their continued journey to keep appointments in Jamaica, Haiti, the Virgin Islands and Puerto Rico.

Brother Knorr had been to Jamaica before, but it was Brother Henschel's first visit to this rugged mountainous island. The plane we were to travel in from Camagüey, Cuba, to Jamaica left Camagüey a little late. The convention had already started in Kingston, Friday, December 15. A number of brothers were at the airport to meet the travelers and it was not long until we were in the full swing of another convention; this time, however, it was all in English.

The branch office had arranged for the assembly to be held in Kingston, Jamaica, in the Jamaica Union of Teachers Hall. The cafeteria facilities were just 100 yards away and fine meals were served. Also a very good refreshment stand had been fixed up. This place was connected by direct wire so that all of the convention program could be heard by the volunteer workers in the cafeteria.

The Jamaican brothers put on a very good service meeting. One of the features



was a vivid poetic drama depicting the preservation of the servant of the Lord through persistent preaching. It was an allegory; all of the characters spoke their parts in poetic rhyme. There were such characters as Legion, Enticement, Discouragement, Mr. Mockery; and others took their parts well and tried valiantly to overcome Jehovah's servant. But with the "sword of the spirit" and the service of the Lord keeping him busy in preaching the good news, the young publisher was able to overcome all of these hindrances. The point was effectively made and it was really something done differently. The audience enjoyed the presentation.

Brothers Knorr and Henschel spoke every day at the assembly and there was one discussion that the brothers enjoyed immensely. That was the story of the rich man and Lazarus and its present-day meaning. The details of this have since been published in *The Watchtower*. Brother Henschel dealt with many service problems and particularly showed how the publishers of the Kingdom today must use their time to prove themselves to be real Christians.

Good publicity was carried on in connection with the public meeting arranged for 7 o'clock Sunday evening. On Sunday morning the baptismal talk was delivered and 145 brothers were immersed in the bay. The public talk attracted an unprecedented crowd of 4,500. The auditorium was packed, the yards on both sides were full, the cafeteria space was filled out and the sidewalks were blocked with people standing there listening to the talks through loud-speakers. Everyone was overjoyed with the excellent assembly. Kingston was talking about Jehovah's witnesses. Of course, for the brothers the assembly ended much too soon, but all were determined to go back to their home companies and do better preaching of the gospel.

The last visit to the island of Jamaica made by Brother Knorr, in 1946, showed that there were only 899 publishers regularly engaging in the field service. Now there are 2,120, according to last year's report, with a peak of 2,380. There is very little increase in the number of companies organized because there were many companies in 1946, but they have grown and the people of this lovely island, about 1,388,000, certainly know that Jehovah's witnesses have a message of comfort for them and many are listening and allowing the publishers to study with them in their homes. The witnesses are sure of Theocracy's increase in Jamaica. The Monday after the convention was devoted to checking over the branch work and taking care of matters about which the brothers wanted to see the president of the Society.

On Tuesday a trip was made in the Society's sound-car, a 1936 Ford, without murmur or groan, all the way to the other end of the island to the famed resort center, Montego Bay. This gave us an opportunity to see some of the other cities. It was necessary to go over Mt. Diablo, one of the highest mountain peaks in the island,

and then down through a fern gulley, one of the most beautiful gardens of tropical splendor in the world. At Montego Bay the Strand Theatre was rented for the one-day assembly so as to accommodate the brothers in the western end of the island. Thirteen were immersed on Wednesday morning. Advertising of the public meeting was done right after the immersion. We worked in the sound-car, making announcements and distributing handbills from the car. It was certainly interesting going through the winding roads of this city and talking to the inhabitants. In the afternoon session, 310 persons attended, and, in spite of the fact that this was the Christmas season when everybody was shopping, 554 persons attended the public talk.

The next day we were off on another long jaunt to visit the northeastern end of the island where the Capitol Theatre was obtained and a one-day session held for Jehovah's witnesses in that part of the island. The island is only 144 miles long and 49 miles wide, and as we traveled through village and town we would hail different individuals whom we had met in Kingston and who recognized the sound-car, and one person would turn out to be a publisher and another one a company servant and the other a Bible study servant or some good-will interest. In fact, everywhere we went, even when we were eating at a restaurant, the people knew us. This shows how well Jehovah's witnesses are known throughout Jamaica.

The trip from Montego Bay to Port Antonio was all along the north shore. The sea was a deep-blue color and the stiff north breeze created the contrasting white foam of big breakers. We could see the water most of the time, but occasionally we passed through large coconut palm estates and sugar estates. It was just past the rainy season and so Jamaica looked extremely verdant wherever the winding,

hilly roads took us. It is a fertile island for agriculture and for the seeds of Kingdom truth.

At Port Antonio 160 brothers assembled at 5 o'clock to hear Brother Henschel talk for a half-hour and then he had to be on his way by car to Kingston, where a special meeting was arranged with the three units to take up matters pertaining to building additional Kingdom Halls. Brother Knorr spoke extemporaneously for the rest of the time prior to the public meeting which was to begin at 7 o'clock. Four hundred and five persons turned out that evening who were interested in living forever in happiness on earth.

Brother Knorr also had to get back to Kingston that night because they were flying the next day for Haiti. The bright moon was shining and the trip home through the mountains and valleys was most interesting. It was pleasant, too, just outside the city to pass many of the brothers who had come to the meeting and who were walking back to their homes in the rugged hills where they live. Some were riding bicycles, but the majority of them were walking. All of them greeted us as we passed.

Brother Henschel had a very fine meeting in Kingston, where 525 brothers packed out the Kingdom Hall of the Central unit. There he read a letter written by Brother Knorr to the three units in regard to ideas for expanding the work in this principal capital city of Jamaica. The suggestions were accepted unanimously and undoubtedly the work will move ahead rapidly. In 1946 when Brother Knorr made his first visit, there were 209 publishers and one unit. At that time the suggestion was made that they divide into three units and build three Kingdom Halls. This they did and since 1946 they have expanded to 800 regular and irregular publishers. So, now they are planning to go ahead build-

ing two more Kingdom Halls in different parts of the city and undoubtedly the work will advance with a similar increase.

Again the week went by much too quickly and it was time to depart. Thirty brothers accompanied us to the Palisadoes Airport, seven miles out of Kingston, to see us fly away at about 1:20 p.m. in Pan American's man-made bird on our way to the next stop, in Port-au-Prince, Haiti. We thoroughly enjoyed the week in Jamaica with the thousands of theocratic servants of Jehovah.

HAITI

Tropical Haiti takes up the Western portion of the island that most people know as Santo Domingo. It is very mountainous and fairly primitive. The Dominican Republic takes up the eastern end, the major area of the island. Haiti is a colored republic. The people speak French and Creole, around 90 per cent using the latter tongue. French is the governmental language, while Creole is the language that everybody speaks. The Catholic religion has been taught there for many centuries, but it does not make any difference to the Catholic clergy if their people practice voodooism, which it is said most of the country people do. It is all right with them to belong to two religions so long as they belong to the Catholic religion. What an odd way to teach the truth, if they had the truth! Such tolerance of demonism explains how it is that the Japanese people can worship their ancestors and still be what they call "good Catholics".

It is not so much the matter of teaching people what is in the Bible, because that has not been the interest of the Catholic Church, for centuries. It is a matter of building up a powerful organization which today has proved to be more political than religious. In fact, the Vatican City is a Vatican state; not only is it a center for

a religious organization but it must be recognized as a government. They have not separated themselves from the world, which was the admonition of Christ Jesus. He said he was in the world, but not part of it. But the Roman Catholic Hierarchy wants to be a part of the old world and, of course, will go down with it in the battle of Armageddon.

Jehovah's witnesses have a real problem in Haiti, that is, in presenting the truth to the people. First, they must overcome the Catholic doctrines, which some of the people believe but in which they do not put much stock; and, secondly, they must combat the voodoo practices which deal with spiritism. Language is also a real barrier. Back in 1946, when Brother Knorr visited this country for the first time, there were only two missionaries there and two other persons who were interested in preaching the gospel. Since then the Society has sent more missionaries to the country and the work has grown until today there are 12 missionaries and an average of 86 publishers during 1950, with a peak of 99 for the year. These ministers are doing excellent work, going into the little villages and towns and working on the countryside. No matter where one goes he will find people to talk to. But to convince them of the truth is another matter. It takes patience, kindness, persistence and an understanding of the people.

When we arrived at the airport, the convention was already under way. So we went right to the Kingdom Hall to begin talking. The brothers from different parts of the country had gathered at the Kingdom Hall and there they enjoyed a feast of good things. Seventy-four different individuals attended the gathering and on Sunday afternoon, the day before Christmas, the public meeting was held in the outdoor Theatre de Verdue in beautiful Exposition Park at the edge of the harbor. There were

474 present. That morning 13 brothers were baptized at a beach called Club Thorland. A good cafeteria arrangement was made, so, though the meetings were small when compared with Cuba's, all features of a convention were at hand.

The publishers were not at all backward in advertising the good news with placards, handbills, being on the streets with the magazines and seeing to it that the people of good will were informed. Everyone was pleased with the good attendance at the afternoon public meeting. It was quite evident that many were very well pleased, because that night at the Kingdom Hall, which is situated well over a mile away from the spot where the public meeting was held, 101 persons attended, and this on Christmas Eve when so many people like to be at home with their families. You can see, however, that the people are not too much taken up with the Christmas spirit as one might think religious people should be. They go about shooting firecrackers and having big voodoo celebrations, offering certain sacrifices, and all this, it appears, with the sanction of the Catholic Church. Throughout all of these islands in the Caribbean area it seems as though the celebration of Christmas is carried on similar to the way Americans carry on the celebration of the 4th of July. It certainly is not a peaceful scene nor a peaceful sound with which to celebrate the supposed birthday of the Prince of Peace.

The travelers were very happy to meet with the faithful missionaries in this land, and to talk to them about their problems and to observe the good work that is being done in forwarding the Kingdom interests. They have done well to learn the language and study with the people even though no literature is yet available in Creole. They were delighted that the Society will soon publish a booklet in Creole to help push the expansion work. More workers are re-

quired and more patience and persistence, too, are needed in this land, because it does have some difficulties not found in many other countries in the way of travel, accommodations, etc. But it must be said that the people are humble and, it is believed, ready to accept the truth.

WORK IN THE VIRGIN ISLANDS

The Society has a branch office in Puerto Rico and this office looks after the work in the island of Puerto Rico and also the Virgin Islands. The Society's president had never been to the Virgin Islands, but missionaries had been sent there some years back and they have been doing splendid work. It was decided that the district assembly should be held at Charlotte Amalie on St. Thomas in the Virgin Islands. A number of brothers from Puerto Rico chartered a Pan American plane and 52 of us flew from San Juan on Friday morning, December 29, to St. Thomas and there we were greeted by the conventioners from St. John, St. Croix and St. Thomas who were already assembled. The meetings were held in the Kingdom Hall on Garden street and there were 120 persons present enjoying this small assembly on this little island.

The city of Charlotte Amalie—there are perhaps 10,000 people on the island—certainly got a witness, because all of the publishers from Puerto Rico, many of them being missionaries, witnessed along with the local brothers. They utilized handbills, placards, magazines, and some door-to-door work was done. Everybody in town had read in the papers that Jehovah's witnesses would have a big gathering and the field service left no doubt in anyone's mind. It was interesting to work with the publishers in the market place where on Saturday morning people come from all parts of the island with their goods to sell. The natives of the island are well acquainted

with the truth, because the missionaries who have been there for four years have certainly made their presence known by their earnest endeavors to preach the gospel of the Kingdom, and they took all the magazines the publishers had to offer.

On Saturday the convention moved from the Kingdom Hall to the Charlotte Amalie High School. The high school was built many years ago on a small peninsula which juts out into the harbor. Its location is a favored one. The island of St. Thomas has one of the prettiest harbors you can find. While it is not the largest by far, it is almost a full circle of land with a comparatively small mouth, and it is very deep. The island is very hilly, which makes the land rise from the water's edge right up to meet the clouds. Hotels and homes dot the hills, which are very green in the month of December. On some hills we could see the smooth surfaces of water catchments, for the Virgin Islands depend upon rain for drinking water. Yes, St. Thomas is a small green jewel in a setting of crystal-clear water—a tourist's playground of the best type.

The fine location of the high school meant there were always cool breezes for the enjoyment of those attending the meetings. On New Year's Eve, December 31, the public meeting was held and there were 320 persons present, a very fine number for that day of the year. They showed excellent interest and undoubtedly the witness work will continue to progress on this island and other islands of the Virgin Islands group. It was certainly a pleasure to be associated with all of these missionaries and the company publishers and local pioneers and to see their zeal. For some time in the Virgin Islands it was difficult to convince the brothers that Jehovah's witnesses were there to stay, and they had a longing to hold back to the church organizations. But now they have pulled free

from the churches and the brothers and sisters are getting baptized and going out in the field and making proclamation there, as all other witnesses of Jehovah are doing throughout the world. This, of course, has caused a disturbance among the churches because many of the good church workers have left.

On Monday morning, January 1, the conventioners who had come over from Puerto Rico were all assembled at the airport awaiting their chartered plane, a DC-4, and 54 persons traveled back to San Juan and they enjoyed a very pleasant flight. The municipally-owned Teatro Tapia in downtown San Juan—truly a beautiful opera house—had been engaged for a public assembly that afternoon. First, Brother Henschel talked to the publishers who had gathered at San Juan on New Year's Day. There were 281 brothers there. Brother Knorr gave his public talk and the branch servant interpreted. There was a short intermission of fifteen minutes and then Brother Knorr spoke to the brothers again, on the parable of the rich man and Lazarus. It was certainly a joy to have the opportunity to visit with the Puerto Rican brothers once more. Puerto Rico seems to be one of the junction points for traveling to South

America and the islands of the Western Hemisphere. So it has been Brother Knorr's pleasure to be with these brothers a little more often than with other branches.

Arrangements were made to fly back from Puerto Rico to the United States and this flight was effected on Wednesday, January 3, a rapid change from tropics to winter.

And so we see that the islands, through their inhabitants, cry out praise to their Creator, Jehovah God, as the theocratic expansion reaches out to affect even small portions of land that are but a speck on a map. It is a wonderful thing to see how the spirit of Jehovah has gone throughout the earth, operating in His witnesses, to draw to Him and the theocratic organization the ones who love righteousness and believe his promise of the new world. We are pleased that people of all kinds, all nationalities, are coming into line for the blessings of life and taking up the preaching of the good news. And as we see the good news stretch out to insignificant islands in these days of mighty world political powers we have good cause to rejoice, for we know that when the good news has been preached in all the world for a witness the accomplished end is sure to come.

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"With Stammering Lips and Another Tongue"

Regardless of how strange a foreign land and tongue may seem to a missionary, the Lord's blessing will be upon sincere efforts, as the following experience from Peru clearly shows: "Breaking the ground in brand-new territory with a brand-new language, I thought I'd never live through my first day trying to preach the gospel in the Spanish language. But I did, and a happy surprise was awaiting me just around the corner. While knocking at a door during our second day of work here I said a little prayer and hoped that these poor people would get something out of the testimony that I must give in very poor Spanish. At this home the mother and daughter showed a great deal of interest, especially when they

were shown from the Bible the real meaning of 'hell', the condition of the dead, etc., and a home Bible study was arranged for the following week. Imagine my surprise when I went back and found not just two people but ten ready to study. This study has continued without interruption ever since, and at times as many as thirteen have attended at one time. After three months of study and association with this dear family five became active preachers of the gospel and some of the others will join shortly. Much to our joy, several others in this neighborhood have become active Kingdom publishers too, and now this home is a regular assembly point where groups of ministers gather for gospel-preaching activity."

ITALIAN DISTRICT ASSEMBLY AIDS FREE WORSHIP

TRUE Christians, unhampered by worldly religious-political ties and prejudices, possess a most favored position in being able to exemplify their freedom before a divided world. This brings them much personal joy as well, knowing that their God-given work is right, and that the most valued possession they could furnish their hearers is the truth which they tell from God's Word. A further benefit they frequently bestow upon their fellow man is the securing of his freedoms while successfully defending their own. Therefore, where opposition is met, they lawfully and boldly stand for their rights.

The land of Italy, bastion of Catholicism and crucible of political strife, witnessed a demonstration of the foregoing when from October 27-29, 1950, Jehovah's witnesses held their district assembly in Milan. This amounted to a national assembly as well, the first since May, 1947, during the visit that year by the president of the Watchtower Bible and Tract Society.

Due to the splendid increases in Italy since the arrival there in 1949 of a number of missionaries from the Watchtower Bible School of Gilead, provisions for hundreds of guests during the assembly would be necessary. Repeated announcements, chartered travel and securing of one of the finest meeting places in Milan, the Teatro dell'Arte, marked pre-assembly preparations.

But Italy is infested with religious bigots ready to fight Bible truth with ban and slander. Exactly as supposed, this pressure caused the police to deny use of the Teatro dell'Arte or any other public building to the assembly.

While the matter was being referred to the provincial head of police for final decision, further investigation revealed that the Milan police had acted out of harmony with the Italian government and in violation of Italy's peace treaty with the Allied powers. The American Embassy was then prevailed upon to enter a protest with the Ministry of Foreign Affairs. Similar action was taken in the United States, where the Italian ambassador was contacted through the State Department. But little was expected from these inevitably slow and sluggish diplomatic channels.

Coupled with this, the provincial police head proved as shortsighted and tyrannical as his subordinates. With typical totalitarian logic he reasoned that the local Milan officials were democratic because of their excellent police force. What wisdom! In other words, Hitler and Mussolini and Stalin could be ranked with the staunchest democrats that ever lived, thanks to their superbly trained secret police! In his "generosity", this official encouraged the applicants to secure a private hall for the assembly. A hall in Milan to hold almost 1,000 persons, and only a few days left to find it. No mean task!

Nevertheless, by Jehovah's grace, 9:00 a.m., Friday, October 27, 1950, found Jehovah's witnesses together for the opening of their assembly. No, not in the Teatro dell'Arte were they gathered, but in a large parking lot near the well-known Milan "Champion Fair". Willing hands had labored till the previous midnight, arranging two large tents to form one "auditorium" equipped with fluorescent lights, and capable of seating 1,000 people, besides housing the assembly's various departments.

Shortly the joyous assembly was discovered by the surprised police, a jeep-full of whom arrived, bristling with rifles. Finding that the witnesses were lawfully assembling on private property, the officer in charge made his report and shortly returned to announce that now the assembly could proceed with full police approval. Tyranny, bigotry and lawlessness had been defeated by law-abiding, persisting Christian courage.

The duration of the assembly fully assured the 900 in attendance that it was rich in divine blessings, for which all thanks was returned to Jehovah God. Others noticed it too. Usual necessary assembly advertising prohibited in Italy by totalitarian law was accomplished through the publicity afforded by the very oppositionists who sought to silence the event. To the time of compiling this report, two national weekly magazines have covered the assembly, accompanying their stories with numerous photographs. It is expected that increased attention will follow the missionary work throughout Italy as Jehovah's witnesses there accompany their brothers world-wide in extending the invitation, "Praise Jah, you people."—Rev. 19:6, NW.



Must Christians Pay Tithes?

CERTAIN religious organizations, as, for example, the Adventists, Mormons, etc., insist on taxing their members one-tenth (or tithe) of their annual income for support of their respective church systems. It is said that such demands are in accord with the tithing laws given to ancient Israel.

The first mention of tithes in the Bible is found at Genesis 14:20, where it tells about the patriarch Abraham giving Melchizedek, the king of Salem and priest of the Most High God, a tenth of the victory spoils obtained in a particular battle. Since Christ was to be a priest after the order of Melchizedek, and since the apostle Paul recounts this incident in Hebrews and shows the superiority of the Melchizedek priesthood over the Levitical priesthood, some people conclude that Christians should pay weekly, monthly or yearly tithes to the greater Melchizedek, Christ Jesus. (Heb. 7:1-12) To draw such a conclusion is to overlook some very important facts, namely, that there is only one recorded instance of Abraham's giving a tithe. Hence it was not a regular thing with him, nor did he establish a tithing system for his descendants. The fact that his grandson Jacob voluntarily made a special vow to pay tithes on certain conditions proves that they had not practiced tithing.—Gen. 28:22.

In the expansion of the Law given at Mount Sinai, tithing taxes on the land, the fruit trees, and the herds and flocks, were taken for the support of the Levites, since

they had no common inheritance in the land with the other tribes. (Lev. 27:30-33; Num. 18:21-32) Out of this fund certain provisions were also taken for the comfort of strangers and orphans and widows. It seems that aid to the poor was to come especially from the third-year tithes. For two years the tithes must be taken to the tabernacle or temple at Jerusalem, but the third year the tithes for that year were to be paid in the villages locally and made available to not only Levites but also "the stranger, and the fatherless, and the widow".—Deut. 12:5-7, 11, 12, 17-19; 14:22-29; 26:12-14.

However, under the oppressive rule of Israel's selfish and wicked kings tithing was either neglected or was misappropriated, and as a result the nation did not have God's blessing. (Mal. 3:8-11; 1 Sam. 8:10-18) Good King Hezekiah during his reign restored the tithes for the sanctuary service. And again, after the Jews returned from Babylonish captivity, Nehemiah also set this matter in order.—2 Chron. 31:4-6; Neh. 10:34-39; 12:44; 13:5, 12.

Then came Jesus and the time for the ending of the old Law covenant. Born under that Law, while it was still in force, Jesus upheld and fulfilled every part of it, including its tithing provisions. However, his only commendation of tithing was a sort of left-handed one aimed at the formalistic and hypocritical tithe-paying religionists.—Matt. 23:23, NW.

LAW WITH TITHING ORDINANCE REMOVED

Search as you may you will not find Jesus recommending or commending tithing

for his followers. When Jesus sent out his apostles and disciples to do missionary work from house to house and city to city, even unto the ends of the world, he made no provisions for their support through tithing. (Matt. 10:1-42; 28:19, 20; Luke 9:1-10; 10:1-17; Acts 1:8) Jesus came to fulfill and put an end to the Law covenant and all of its ordinances by having it nailed to his torture stake, and at the same time his poured-out blood set in operation a new covenant with superior arrangements. (Col. 2:14-16) Under such new system Christians are under new commandments that are summed up in total or complete love. They must therefore consecrate, not a tenth part, but everything they possess to God's service and for the aid and comfort of good-will strangers among them.—Matt. 22:36-40.

Recall how Jesus commended the poor widow who gave two small coins, together worth about one-fourth cent. Not a mere tenth, but "all of what she had, her whole living". (Mark 12:41-44, NW) The same principle was emphasized in Jesus' parables, how a man finding a "treasure hidden in a field" sold everything, not a tenth part, and purchased the field. And again, how the merchant seeking pearls found a very costly one, and sold everything to buy it. (Matt. 13:44-46, NW) Jesus was not advocating tithing for Christians when he told the rich young man who had kept all the laws of Moses (including that of tithing) to sell the other nine-tenths of his wealth to help the poor and then follow Jesus so that he might have real treasures in heaven. (Matt. 19:20-22) Truly, Christians are under a superior law!

There are multitudes who, after giving one-tenth of their increase, might fare sumptuously every day, grat-

ifying every whim, and living by the most lavish expenditure. How could they fulfill the law of Christ? or be self-sacrificing? Instead of being Christlike they would be pharisaical. The Pharisees were oh so exacting! in paying tithes of the very smallest seeds (mint, dill, cummin); but how selfish and far away from the Lord were their hearts! "Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 15:6-9; 23:23, 24, NW) In fallen man under Satan's influence there is always the tendency to substitute form and formalism for spirit and spirituality, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed *rules*; Christ inculcated *principles*. Rules are for children; principles for men and women mature in Christian growth.

TITHING UNKNOWN IN EARLY CHURCH

After Jesus ascended on high do we find the apostles recommending tithing among Christians? Not at all! Paul, who was given the care of all the congregations (2 Cor. 11:28), declared that the provisions and ordinances of the Mosaic law were only a "shadow of the heavenly things", of "good things to come", and hence were not the very substance of spiritual things. "Let no man judge you" in connection with the invalidated Law. Christians are concerned about the substance, not the shadow.—Heb. 8:5; 10:1; Col. 2:12-17, NW.

Christians maintain no Levitical priesthood. No "clergy class" exists among them, for whom tithes are collected. "All you are brothers." (Matt. 23:8-11, NW) Those given oversight of Christian congregations, therefore, are unpaid slaves, not hirelings, not lovers of money or greedy for selfish gain. (John 10:13; 13:15, 16;



Heb. 13:5; 1 Pet. 2:16; 5:1-4, *NW*) This is why Paul, the overseer, instead of collecting tithes for his support, worked with his own hands making tents. (Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9) Christians in those ancient times, in proving love for God and fellow Christians, made voluntary contributions for the needy, yes, but no oppressive tithing system was established.—Acts 11:29, 30; Rom. 15:26; 1 Cor. 16:1, 2; 2 Cor. 9:1-7; Gal. 2:10.

Unknown in the early church, tithing was not introduced until wolves had entered in and spoiled the simple purity of the Christian flock. (Matt. 7:15; Acts 20:29, 30; Rom. 16:17, 18; 2 Pet. 2:1, 3) Apostasy in turn spawned an oppressive and expensive hierarchy of bishops, archbishops, metropolitans, popes, etc., who placed heavy financial burdens on the necks of the people. Revenue for this drone class had to be obtained somehow, and so in the year 567 the Council of Tours made tithing obligatory. In 585 the second Council of Macon made its payment mandatory under pain of excommunication. The pope-crowned Charlemagne enforced tithing throughout the "Holy Roman Empire", and in such countries as France the Roman Catholic Church continued collecting tithes until the Revolution in 1790.

Various Protestant denominations, while not insisting on the one-tenth under pain of death, and while not claiming that all the Jewish Law is binding upon them, certainly give the impression that the Mosaic tithing law still rests on Christians. They point to Abraham and Jacob who preceded the Mosaic law. By this device hundreds of thousands of dollars annually pour into the treasuries of the Adventists and Mormons. Tithing is often the main subject, the theme that is worn threadbare by the Mormons at their annual conferences. Like the Pharisees of old, "they bind up heavy loads and put them upon the

shoulders of mankind, but they themselves are not willing to budge them with their finger." (Matt. 23:4, *NW*) Of the clergy who receive tithes today it may be asked, Do you pay tithes of your income to what you consider God's cause? The Levites paid tithes of the tithes they received. Do you get all the tithes for yourself or for church work? The Levites did not keep all. Do you care for the poor in your congregation from the tithes received, as Israel did?

The Adventists try to justify their "take" in tithing with a barrage of misapplied scriptures. They cite Proverbs 3:9: "Honour the LORD *with thy substance*, and *with the firstfruits of all thine increase*." But this says nothing about honoring God with only ten per cent. Christians must consecrate all, and putting the Lord's interests first in their lives, they give him the best, the "firstfruits". Citing Psalms 24:1 and 50:10, 11, and Haggai 2:8, etc., as the Adventists do, in no way sustains their flimsy tithing argument. Deceitfully they quote 1 Corinthians 9:11, 13, 14 in their book *Bible Readings for the Home Circle*, 1921 edition, pp. 657, 658. Read the verse they leave out, verse 12, and you will see that Paul was not arguing for congregational support for himself, but was showing it was better to be self-supporting.

Let Seventh-Day Adventists explain this dilemma: They claim Israel's Law covenant was in two parts, the Ten Commandments written on stone, and the ceremonial law later dictated to Moses. This latter part, the ceremonial rituals and ordinances, was the part done away with by Christ, they say. Well then, how does it come they harp so much about keeping the tithing law, seeing that it was no part of the Decalogue, but was part of the added regulations? Even by their own erroneous dogmatism they are thus hung!

Christians, begotten of the spirit of

adoption, are sons of God, and as sons are under the new covenant, and they present their all to the Lord. (Rom. 8:14-17; 12:1) They are then made stewards in the Household, and must dispense their time, talents and material wealth in accordance with

God's perfect law of love. Let them therefore think, not in terms of tithes, but in the affection of allness, and thus gain entrance into everlasting abodes through their true Friends, Jehovah God and his Son Christ Jesus.—Luke 16:9.



Gilead Graduates Its Sixteenth Class

WITHOUT a question of doubt the greatest expansion of all times, on a global scale, of the knowledge of Jehovah God and his purposes as contained in the Bible, has taken place in the past eight years. Hence, the great rejoicing on the campus of the Watchtower Bible School of Gilead during the week end, February 10 and 11, was not alone due to the fact that it was graduation time; it was also because of the great share Gilead has had in the expansion of this vital Bible education. The school of Gilead (this name meaning "heap of witness") was dedicated in February, 1943; and since then its students have gone out to the ends of the earth, there to help and aid others to gain a deeper knowledge of the most precious Scriptures. The graduating of 125 more ministers, bringing the total above 1,600, gives every reason to look for a continued expansion in the number of earthly praisers of Jehovah God.

At the first session of the week-end program, held on Saturday evening, the regular weekly study of the *Watchtower* magazine was conducted. An audience of 890 filled the auditorium. The material under discussion, "Measuring the Visible Part of the Restored City," was particularly appropriate, it being a review of the theocratic expansion throughout the earth. The graduating students had come from 27 countries outside the United States and Canada, and so they were able to tell of the tremendous increases during the past year in their native lands.

Adding to the international theme, a very delightful program of musical selections followed, native songs of many lands sung by the students. Then, amid great applause, group after group, some in their native costumes, were called to the platform to receive their assignments in the foreign missionary field. The 125 ministers had come from 27

countries, and now their assignments showed they would leave for 38 lands, with only a few returning to where they came from. Their faces now glowed with joy and gladness!

Sunday morning, at 9 o'clock sharp, the principal session of the graduation exercises began, with the auditorium and additional rooms overflowing with 1,294 in attendance, despite midwinter. Each of the instructors spoke a few parting words to the student body. Telegrams and cablegrams of greetings from many parts of the world were read. Then the president of the school, N. H. Knorr, delivered a grand talk on a very interesting subject, "Divine Healing." *Watchtower* readers can study its many good points in the May 1 and May 15 issues. At the conclusion of this talk he presented diplomas to those graduating with merit. It was the largest number (121) ever given out by the school.

In a "Resolution adopted by the graduates, these many races and nationalities declared that they would take with them the same theocratic love and devotion that had enabled them to live, work and study together in peace and unity. To quote in part, they resolved:

"THAT we will not prove ourselves unworthy of the things Jehovah has given to us, but we will grasp hold of the opportunities that are offered to us;

"THAT in spite of world-wide opposition we will continue to defend and legally establish the good news, and even in countries where the Devil is using communism to hinder the work, we will continue to fight with boldness and determination and wait upon the Lord to deliver us in due time;

"THAT we will show appreciation for the knowledge we have received by helping the mild-tempered of all nations to come to an accurate knowledge of the truth, so sharing in the inevitable expansion of true worship."

European Assemblies

AS WAS announced some time ago, the Society is arranging for an international assembly in the British Isles. The dates will be August 1-5, 1951. Many persons in places outside of the British Isles are making their arrangements to travel to Europe this summer to take in the London Assembly and other assemblies. The Wembley Stadium, site of the 1948 Olympic Games, has been engaged. It is at an ideal location for the International Assembly of Jehovah's witnesses, set amid spacious surroundings away from the city bustle, but well served by travel facilities, both underground and bus.

The president of the Society, along with other members of the Brooklyn Headquarters staff and servants from other countries, will be present at this international assembly. All sessions will be held in the English language.

This is an exceptional year for London because of the Festival of Britain, which is being staged during the summer months. It is expected that this festival will attract thousands of foreign visitors, and big plans are being made to welcome visitors in England this year. It seems quite appropriate that Jehovah's witnesses should have selected London for their big assembly of 1951. This international assembly of Jehovah's witnesses in Britain promises to be the greatest event of all time in the forward march of the Theocracy's increase in the British Isles, and it is hoped that all persons who can possibly so arrange their affairs will put forth an effort to be present and share in the blessings. *Watchtower* readers in Britain are invited to attend all sessions at Wembley Stadium; admission is free and there will be no collections taken.

ROOMING

For the guidance of foreign visitors, the London office reports that normal rooming rates in both hotels and private homes will be in effect. It is reported that luxury hotels are all booked up; however, good-class hotels are available at 20/- to 30/- (\$2.80 to \$4.20) per person, bed and breakfast included. Small boardinghouse hotels run from 12/6d (\$1.80), bed and breakfast. Private homes are from 7/- to 10/6d (\$1.00 to \$1.50), bed and breakfast. All rooming inquiries should be addressed to the Watch Tower Convention Rooming Committee, 36 Craven Terrace, London, W. 2, England. Delegates living in America can write to Convention Desk, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, and those in Canada can direct letters to 40 Irwin Avenue, Toronto 5, Ontario, for information on rooming or travel accommodations. Those in all other countries should write direct to London about rooms. Special room request forms have been printed and all conventioners should use these forms when requesting accommodations. The forms may be obtained by those in Britain from company servants and all others may write to one of the addresses given above.

The brothers plan to operate a cafeteria under canvas in the immediate vicinity of the stadium. Snack bars will also be available.

PARIS, FRANCE

The following week at Paris there will be another assembly, August 9-12 inclusive, at the Palais des Sports. All talks will be given in French. Those speakers who understand no French will talk through interpreters. It is expected that French-speaking brothers from Belgium and Switzerland will attend this assembly,

along with British and American visitors who want to attend an assembly in another tongue. The Palais des Sports, Boulevard de Grenelle, Paris 15 (Metro. Bir Hakim), has seating accommodations for 12,000 and it is reported that excellent sound equipment is installed, making it ideal for the assembly. It is easily accessible by bus and the underground railway known as the Metro. It is beautifully situated in a very pleasant section of Paris. Only one block separates the Palais des Sports from the River Seine. Immediately facing the building and dominating the whole of Paris is the famous Eiffel Tower, rising nearly 1,000 feet. A cafeteria will be set up nearby.

The brothers in Paris are looking forward to having many visitors from other countries attending their assembly. The Paris office reports that there will be no difficulty in finding rooms for all conventioners. August is excellent for the assembly because during this month many students and Parisians are away on holidays and ample hotel accommodations are available at reasonable charges. First-class hotels, one or two single beds in a room, \$3 to \$5 per person, bathroom included; double bed in a room, \$2.50 to \$3 per person. In other hotels the price of rooms varies considerably, depending on the class of hotel and the number in each room. Excellent accommodations are to be obtained at \$1.50 to \$2.50 per person for a single bed in a room. For a double bed in a room the cost varies from \$.75 to \$2.00 per person. These prices do not include meals. It seems impossible to get accommodations for visiting brothers in

the homes of French brothers, because this space is very limited. It is hoped that most of the visitors can be accommodated near the convention grounds in reasonably priced hotels. Most hotels have attendants that speak English. For information or room reservations write in English or French to Comité du Congrès des Témoins de Jéhovah, Boite Postale 23-16, Paris 16, France.

It is reported that the weather in Paris in August is generally very warm, thus it is suggested that you bring along cool summer clothes. (This is not necessarily true of Britain, where it may be cooler.) A light raincoat is recommended for European travel.

The one-way train-boat fare from London to Paris (via Calais) is: first class, \$18.29; second class, \$14.91. Reservations can be made upon arrival at London.

THE NETHERLANDS

The following week end, August 17-19, 1951, a convention will be held in Rotterdam.

A sports arena known as The Ahoy has been booked. It is a new building and the main hall holds 10,000 people. There will be a cafeteria, as at the other assemblies. The brothers are looking forward to having



visitors from other countries. Rooming inquiries may be sent to Watch Tower Bible and Tract Society, Koningslaan 1, Amsterdam-Zuid, Netherlands, written in English or Netherlandish.

GENERAL INFORMATION

American travelers may find it very interesting to go to Britain, France and the Netherlands, traveling through Belgium

on the way. Some may wish to visit Switzerland and Italy while in Europe. At the moment no visas are required for these countries of those with American passports. It is our suggestion that passports be obtained early. (United States application forms may be obtained from the Department of State, Passport Division, Washington 25, D.C., or through the clerk of a United States District Court.) The conventioners can arrange their schedules to please themselves. A similar convention program will be put on in each country.

Other European assemblies will be held during the late summer. The week end following Rotterdam's, there will be an assembly in Germany; the meeting place has not yet been secured. Thereafter conventions will be held on week ends in Denmark, Finland, Sweden, Norway and Aus-

tria, all of which the president of the Society and some traveling companions are to attend, by Jehovah's grace. Convention dates for each country will be announced later. After such announcement you may, if you are interested in attending assemblies in any of these countries, write to the Society's branch office in the country regarding accommodations. This will be a big year for assemblies of the Lord's servants in Europe. In other parts of the world there will be district assemblies, and it is hoped that all of Jehovah's witnesses will this year be able to arrange their affairs to attend at least the nearest assembly, to enjoy a "feast of fat things" that the Lord will surely pour out upon his people. Now is the time to make the plans, especially for the European gatherings.



A Modern "Job" Maintaining Integrity

¶ About six years ago my wife and children started studying the Watchtower publications. At that time I had to go to the hospital for an operation, having cancer of the face. About three years ago I began to take an interest too. I know now that everything happens for good to them that love the Lord. While I was in the hospital this past year I tried to turn my remaining time to profit, as instructed at Luke 9:23. Some of the patients and nurses called me preacher and some called me Job. Job having been a preacher of righteousness, I felt honored in all my suffering to be put by them in his class. I have had 49 operations, losing my right eye, nose, roof of mouth, upper gums, teeth, lip, in fact, nearly all of my face is gone. On April 18, 1950, I was released from the Veteran's Hospital near Atlanta, Georgia, a well man. I have a new face—plastic. I feel like it will last until Jehovah sees fit to make me another one. All the praise goes to him. As for me and my house, we will praise Him yet more and more.—M. H., Alabama.

Surprise from a Clergyman

¶ This morning I was preaching the gospel from house to house in a blizzard. At the third door I was able to place a Bible study aid. Returning down the street, the lady who had taken the book came out and said that her vicar had just arrived and would I come in? Now for it, I thought! But to my surprise he gave me a real welcome and said that he had just looked through the book I had left with the lady and was greatly impressed by the title and the numerous Scripture citations. He said moreover, "I admire you people who come in all weathers in order to do this work, and the more I read about you, the more I feel the uselessness of material things and the need of God's kingdom." He concluded by asking, "What books have you got for me in your bag?" The result was that I was able to obtain subscriptions for both *The Watchtower* and the *Awake!* magazine with very little effort.—J. W., England.

Questions from Readers

● Why does the *New World Translation* say Christ's followers were called Christians "by divine providence"? I understand it is a name of reproach given by unbelievers. At Genesis 4:26 it tells of men hypocritically calling themselves by the name of Jehovah, and would not the antitype be those who call themselves by the name of Christ?—F. B., England.

Acts 11:26, *NW*, reads: "It was first in Antioch that the disciples were by divine providence called 'Christians.'" The translation so reads because that is what the original Greek word seems to mean. The verb *chrematizo* in question occurs nine times and the noun *chrematismós* occurs once, and by referring to these occurrences and noting how the translation reads in each one, you will appreciate that these Greek words are always used in connection with what is from God and hence divine in that sense. See Matthew 2:12, 22; Luke 2:26; Acts 10:22; 11:26; Romans 7:3; Hebrews 8:5; 11:7; 12:25, and Romans 11:4. Hence, because of the controversial nature of Acts 11:26, the *New World Bible Translation* Committee acted wisely in rendering the word "were by divine providence called". Whether it was the enemies who called the believers Christians or it was God by Christ Jesus, the calling of them by this name was within the divine providence according to the Scriptural usage of the Greek verb used. The Greek word used at Genesis 4:26 in the Greek Septuagint is not the same word as used in the scriptures here under discussion, but is the word used at Acts 2:21 and Romans 10:13.

● Why does Isaiah 45:7 state that Jehovah God creates evil, when we know him to be good and righteous in all his ways?—C. S., Ontario, Canada.

Isaiah 45:7 states: "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (*AS*) Jehovah God sows light for righteously disposed ones, and through his Word the Bible enlightens their minds, but he brings mental darkness upon those who willfully continue in

a wrong course. (Ps. 82:5-7; 97:11; 2 Pet. 2:4; Jude 13) Peace of mind, even now, is the lot of those devoted to God and his service, and in the new world under the reign of his Prince of Peace all then living will rejoice in that blessed state forever. (Ps. 72:1, 4, 7, 8; Isa. 9:6, 7) As for the statement that God creates evil, it does not mean anything or any practice that is morally wrong. "Evil" as here used does not mean moral evil, of which God could never be guilty, but it refers to a calamity or disaster or destruction, such as he brings upon his unrepentant foes, and that particularly at the battle of Armageddon. From rebellious Adam's time onward punishment has come from God upon the willfully wicked, and this has been wholly just on God's part, but it has been as an evil to the ones meriting it. This matter is discussed at great length in the two-part article entitled "Peace and Evil", appearing in the May 1 and 15, 1930, issues of *The Watchtower*.

● A Rosicrucian publication claims that there was no such city as Nazareth until the third century A.D., that Jesus never lived at Nazareth, and that wherever he is referred to as "Jesus of Nazareth" it should read "Jesus the Nazarene", because he was born to and reared by the Nazarenes Nazarettes and Essenes (known as the "Great White Brotherhood"). How would you answer these claims?—A. S., Ontario, Canada.

Although Nazarene(s) occurs only twice in the *King James Version*, you will notice it regularly occurs in the *New World Translation*, about nineteen times, from Matthew 2:23; 26:71; Mark 1:24; on through to Acts 26:9. But that does not disprove the contention that Jesus was from Nazareth and for that reason called a Nazarene, no more so than it proves he was a member of the Nazarenes Nazarettes and Essenes. These are nowhere mentioned in the Christian Greek Scriptures.

Although thus called a Nazarene at the above passages, Jesus is definitely called "Jesus from Nazareth" at John 1:45 and Acts 10:38 (*NW*) instead of Jesus the Nazarene. It is true that Nazareth is not mentioned in any Jewish source of that period, not even Josephus, but that is not denying the existence of such a town in Galilee. It is definitely mentioned in the Christian Greek Scriptures, and that is sufficient for us who "let God be true", and God's Word definitely states that it was because of his locating at Nazareth that he

was called a Nazarene, even aforetime by the prophets, and not because he belonged to any forerunners of the Rosicrucian sect. (Matt. 2:23, NW) Nazareth is definitely mentioned twelve times by itself in the Christian Greek Scriptures.

Says McClintock & Strong's *Cyclopædia*, under "Nazareth": "Previous to that event [Matt. 2:23], the place is altogether unknown to history. In Old-Testament Scripture it is never once named, though a town could hardly fail to have existed on so eligible a spot from early times. Josephus, though personally familiar with the whole district in which it lies, is equally silent regarding it. The secluded nature of the spot where it stands, together with its own

insignificance, probably combined to shroud it in that obscurity on account of which it would seem to have been divinely chosen for the rearing of God's . . . Son. As his forerunner, John the Baptist, 'was in the desert,' unnoticed and unknown, 'till the day of his showing unto Israel,' so the great Messiah himself, till his public ministry began, was hidden from the world among the Galilæan hills. . . . Of the identification of the ancient site there can be no doubt. The name of the present village is *en-Názirah*, the same, therefore, as of old."

Nazareth is the Syriac form of the name. It was a good obscure place for Joseph and Mary to go to hide from the murderous Herods.

Dallas, Texas (White & Col.), May 18-20, Fair Park Automobile Bldg., State Fair Park.

Minneapolis, Minn., May 18-20, Minneapolis Armory, 6th Ave. S. and 6th St. S.

Toronto, Ont., May 18-20, Varsity Arena, 275 Bloor St. W. and Maple Leaf Gardens, Carlton and Church Sts.

Denver, Colo., May 25-27, City Auditorium, 14th and Curtis Sts.

Montreal, Que., May 25-27, The Auditorium, 4110 Lasalle Blvd., Verdun.

Winnipeg, Man., May 25-27, Amphitheatre Rink.

Atlantic City, N. J., June 1-3, City Convention Hall.

San Francisco, Calif., June 1-3, Cow Palace, Geneva Ave. and Rio Verde St.

Saint John, N. B., June 1-3, Curling Rink, Lansdowne Ave.

Vancouver, B.C., June 1-3, Forum Building, Pacific National Exhibition.

Atlanta, Ga., June 8-10, Atlanta Municipal Auditorium, Courtland and Gilmer Sts.

Atlanta, Ga. (Colored), June 8-10, Sunset Casino, 690 Magnolia St. N. W.

Edmonton, Alta., June 8-10, Edmonton Gardens, Exhibition Grounds.

The time and place for the 1951 district assemblies are listed above. Be sure to attend and partake of Jehovah's bountiful blessings.

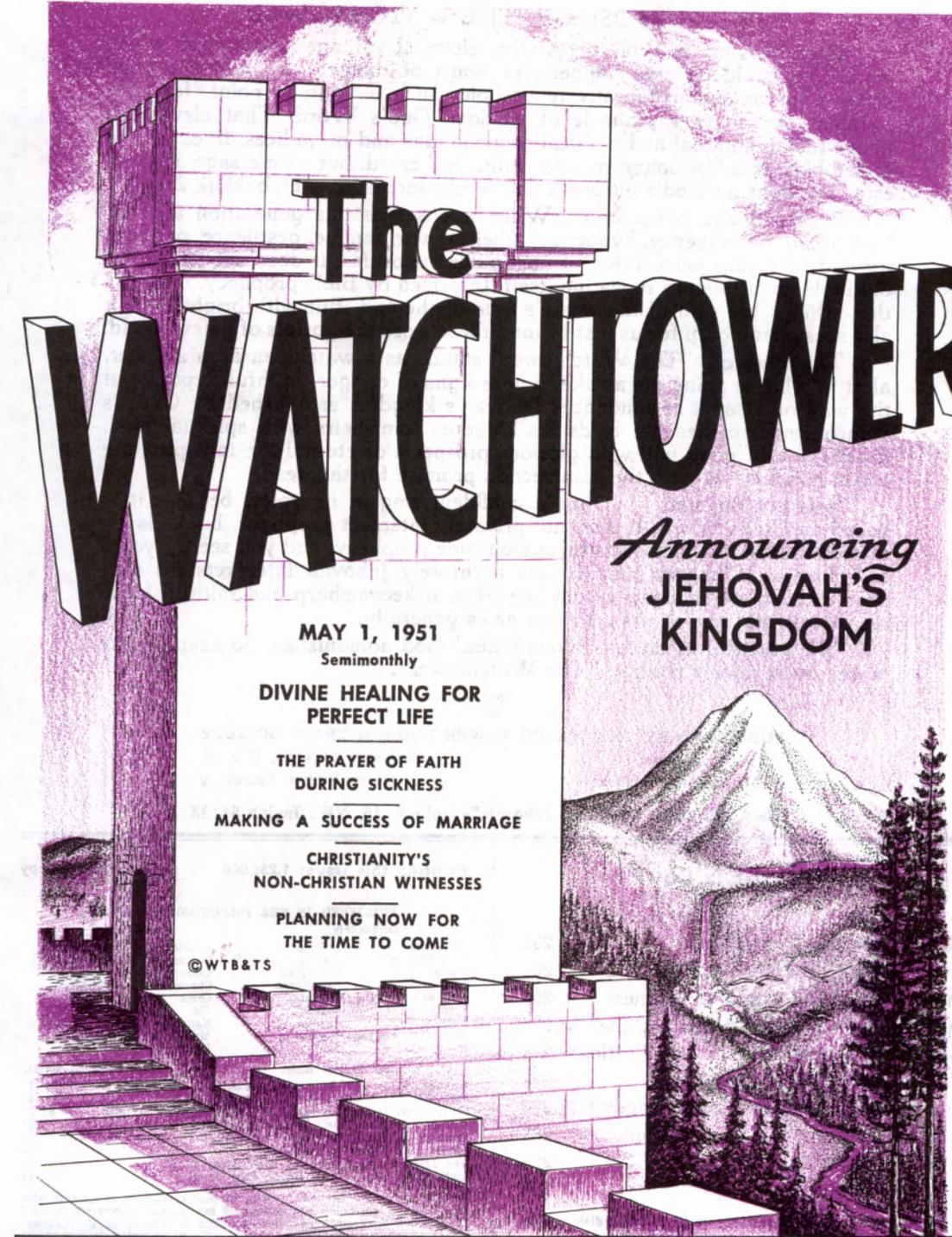
"WATCHTOWER" STUDIES

Week of May 20: In Defense of Marriage; also "Let Marriage Be Honorable Among All", ¶ 1-3.

Week of May 27: "Let Marriage Be Honorable Among All," ¶ 4-26.

1951 DISTRICT ASSEMBLIES—U. S. AND CANADA

Chicago, Ill., May 18-20, International Amphitheatre, 43rd and South Halsted Sts.



The WATCHTOWER

MAY 1, 1951

Semimonthly

DIVINE HEALING FOR
PERFECT LIFE

THE PRAYER OF FAITH
DURING SICKNESS

MAKING A SUCCESS OF MARRIAGE

CHRISTIANITY'S
NON-CHRISTIAN WITNESSES

PLANNING NOW FOR
THE TIME TO COME

© WTB&TS

Announcing
JEHOVAH'S
KINGDOM

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly		
Afrikaans	Ilokano	Arabic	Portuguese
Cebu-Visayan	Italian	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N. Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

May 1, 1951

No. 9

RELIGIOUS MEETING IN PUBLIC PARK NO UNION OF CHURCH AND STATE

THE Supreme Court of Wisconsin, by a unanimous decision on December 5, 1950, strengthened the great wall of American civil liberties by sealing up one of its gaping holes. The court ruled that the County of Milwaukee could not prohibit meetings in the public parks by Jehovah's witnesses because they were religious.

Milwaukee county passed a law completely forbidding all religious organizations from holding meetings or giving speeches on the public streets and in the parks of the county, on the ground that both state and federal constitutions prohibit union of church and state. It was argued, in support of this county law, that since parks were sustained at public expense the usage of them by religious organizations was an unlawful appropriation of public funds for religious purposes.

Notwithstanding this prohibitive law, Jehovah's witnesses in Milwaukee went ahead and applied for permission to hold meetings in South Shore Park. The permit was denied, but the public Bible lecture was held anyway on July 31, 1949. David Carter, the ordained minister who delivered the Bible discourse to the assembly, was allowed to give his talk without interference. But at the conclusion the park police ordered him to report to the district attorney's office the next day to answer a summons for an alleged violation of the law. There he was charged with dis-

obeying the law prohibiting such meetings, and was therefore put on trial. Subsequent conviction and appeals finally brought the case to the Supreme Court of Wisconsin.

In due time, on November 10, 1950, counsel for Jehovah's witnesses had the privilege of giving the state supreme court solid-rock arguments, and mortar too consisting of cohesive reasoning and judicial logic, with which the court might plug up this hole the enemy had blasted in the defenses of civil liberties. It was pointed out to the high tribunal that, while both the state and federal constitutions prohibit the establishment of a state religion, yet they do not exclude religions from enjoying certain benefits from the state. While churches may not be aided or supported by public funds, yet they have a constitutional right to hold meetings. Moreover, to deny a religious group the right to use the parks would be to discriminate against religious assemblies, and since no discrimination of that sort appears in the First Amendment of the United States Constitution, none should be written into it at this late date. It was also emphasized that Jehovah's witnesses had not monopolized the park or prevented others from using it too, nor did the meeting interfere with any other recreational activity going on in the park. Consequently, Jehovah's witnesses as a religious organization had as

much right to exercise freedom of speech and assembly in the public park as do political and commercial organizations.

Counsel for Jehovah's witnesses informed this high court that the doctrine advocated by the antireligious county law was similar to the threat of Communism against all religions. In communistic countries all religion is curtailed. There, the most powerful as well as the insignificant religious organizations are completely barred from benefits of the state, such as tax exemption granted to the churches in this country. And to a very large extent communist countries deny religious groups civil guarantee of protection of their fundamental rights of assembly, worship and speech. Surely the courts of this democratic land cannot allow laws of that nature to creep in and choke out time-honored religious freedom!

If the argument supporting the Milwaukee county law is correct, the court was informed, then criminal gamblers and slot machine operators would have the constitutional right to hold meetings in the parks, while law-abiding Christian ministers endeavoring to improve the morality of the community would be prohibited from using the same parks. If the extreme contention that the doctrine of separation of church and state bars Jehovah's witnesses from the parks is accepted, then the same twisted reasoning would make unconstitutional and void all exemptions from taxation now granted the churches. Such interpretation would certainly mean the death toll to all religions, for the burden of taxation would be too great.

Wisconsin's highest court saw the tragic consequences to religious freedom if it accepted the doctrine of this Milwaukee county law. Hence it unanimously accepted the argument advanced by Jehovah's witnesses and handed down a judgment that will do much to protect the religious liberties

of all Americans. It was a most timely decision too, for totalitarian forces are steadily increasing their pressure against the fortresses of freedom.

Briefly consider the solid truths and brilliant logic contained in this very important decision. "When, in Art. I, sec. 3, the Wisconsin Constitution guarantees the right of free speech it does not except or restrict speech on the subject of religion." If it did it would clash with the First and Fourteenth Amendments of the United States Constitution and would therefore be null and void. "Speech on religious topics is just as free . . . as speech on other subjects." It is granted that civil authorities have the right, and may, in "the interests of public order, safety, and equitable sharing of facilities, exercise reasonable control over when, where and under what conditions public meetings may be held on public property". However, "the Milwaukee county ordinance purports not to regulate but to prohibit speech in public parks on political as well as religious subjects." Hence, "to deny to the people all use of the people's property for the public discussion of specified subjects is an unconstitutional interference of rights expressly guaranteed by both state and federal constitutions." Consequently, the ordinance "is void, as in conflict with both constitutions, and the conviction under it is likewise void and must be set aside". This was the unanimous and happy conclusion of Wisconsin's Supreme Court.

There are other cases against Jehovah's witnesses in other parts of the country where the same type of ordinance prohibiting religious park meetings has been framed and applied. It is therefore hoped that, by the undeserved kindness and guiding power of Jehovah, the courts in those states will wisely follow the Supreme Court of Wisconsin and plug up similar breaches in the democratic walls.

DIVINE HEALING *For* PERFECT LIFE

*"All your sicknesses he
heals, he saves your
life from death."
—Ps. 103:3, 4,
Mo.*

JEHOVAH God, without the aid of the electronic scientists of today, can make a healthy world. The more advances medical science claims to make in its fight on disease, the more diseases or complications it encounters or appears to create for itself. In nations reputedly the most civilized the malignant diseases are spreading and yearly taking a terrible toll. The sign of the end of this system of things has also appeared in fulfillment of Jesus Christ's prophecy. We see "in one place after another pestilences" and "food shortages" which lead to undernourishment and so open the way to the invasion of sickness and disease. (Luke 21:7, 11, NW; Matt. 24:3, 7) This poses an unconquerable problem for man, but not for Jehovah God the Almighty. Undismayed he moves ahead in carrying out his promise to create a diseaseless new world, where obedient mankind will enjoy perfect life forever.

² It was a completely healthy world that God established with Adam and Eve and their "covering cherub" back there in Eden. What, then, brought on these things called disease, sickness and ill-health, with death as the end? It was the violation of God's inflexible law! No creature can tamper with His law and expect to

remain well. By this we mean not only the physical law of nature but also the moral law, and this primarily.

³ Terrible plagues Jehovah God brought upon the oppressor's land in order to liberate his chosen people from the military power of ancient Egypt. Then in the free wilderness, to show what he could do for the national health, he cured the undrinkable water for his liberated people and said: "If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee." (Ex. 15:22-26, AS) On his own wise terms he entered into a covenant or agreement with the nation of Israel, requiring strict obedience from them but promising unusual blessings. He gave them not only the most sanitary and healthful laws but also commandments concerning their moral conduct toward God, man and beast.

⁴ To warn against the idea they could tamper with his law and not suffer the unavoidable consequences, he said to them: "Jehovah will smite thee with the boil of Egypt, and with the emeralds [or,

3, 4. How did Jehovah's dealings and covenant with Israel show the connection between keeping law and keeping well?



1. What now poses a problem for medical science, but not for God?

2. What brought in ill-health and death? What does this show?

tumors], and with the scurvy, and with the itch, whereof thou canst not be healed. Jehovah will smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed." (Deut. 28:27, 35, 58-61, AS, margin) So there is a connection between keeping the Creator's laws and our health and well-being. The diseaseless free new world will be made up of happy creatures who keep their Maker's laws perfectly.

⁵ Jehovah said to his fellow worker, his only-begotten Son who became the Jewish Messiah: "Let us make man in our image, after our likeness." (Gen. 1:26) So Jehovah the Creator and his Son Christ Jesus know all about the human system, a joint creation of theirs. They knew how to make it function perfectly at the beginning. They know what put it out of order down till this day. They know what to do to rid it of every disturbance and put it in perfect running order again. This knowledge they will fully prove in the righteous new world now so near. Still, all through human history, from man's fall into sickness and death, Jehovah has revealed himself as the divine Healer. He especially mani-

festated his power to heal by his beloved Son when on earth as the "man Christ Jesus".

⁶ In his days on earth there was much physical suffering among the Jews in Palestine, and we read: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every kind of disease and every kind of ailment." (Matt. 9:35, NW) It was God's spirit or active force operating through Jesus that did this. To this fact the apostle Peter testifies, saying: "Jesus who was from Nazareth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him." (Acts 10:37, 38, NW) No physical affliction in others could resist his treatment, not even death. The record reports a number of cases where he even raised the dead, so that he could say, in proof of his being the Messiah or Christ: "The dead are being raised up, and the poor are having the good news declared to them."—Matt. 11:5, NW.

PHYSICAL CURES SUSPENDED FOR CENTURIES

⁷ Jesus passed on this power to certain ones of his disciples. We read: "So he summoned his twelve disciples and gave them authority over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment. These twelve Jesus sent forth, giving them these orders: ' . . . Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free.' " (Matt. 10:1, 5-8, NW) When he afterward sent out seventy more followers, he gave them similar instructions: "Cure the sick ones in it, and go on telling them: 'The kingdom of God has come near to you.'" (Luke 9:1-6; 10:1-10, NW) After Jesus re-

5, 6. What facts about him and his Son argue in favor of Jehovah's knowledge and ability as Healer?

7. Did Jesus reserve the healing power to himself? What are the facts?

turned to heaven, this healing power continued with his apostles. In fact, beginning at the Pentecostal feast, the glorified Jesus poured out the holy spirit of God upon all his devoted followers, and upon some of them he conferred the gift of the power to heal and even raise the dead. (Acts 2:1-18; 5:16) The last physical cure by the power of God's spirit to be reported in inspired Scripture is that where, about A.D. 59, the apostle Paul on the island of Malta prayed, laid his hands on a man and healed him of fever and dysentery.—Acts 28:7, 8, NW.

⁸ Today, after nineteen centuries, there are religionists in Christendom who practice what they call "divine healing". There are a number of religious sects that insist on it. Their members outwardly refuse to take any medicines and claim to rely solely on prayer, fasting and mental concentration. Certain evangelists see that printed announcements of themselves are made attractive to the public by including in the advertisement "miracles of God's power" and "prayers for the sick". Apparently miraculous cures are effected at public healing meetings which astound the on-lookers. Is this "divine healing" and is it done by the gift of the holy spirit? That claim is made, but is it true? And are we to reject all the benefits of modern medical science and to seek cures from God by his miraculous power? Is it a rejection of Christian faith to use medicines and have operations?

⁹ One big fact helps us to answer these questions, and it is this: That divine physical healing was a feature of Christ's first presence and of the infancy of his congregation, but it was due to pass away with the death of his apostles and their associates. Authority to heal was one of the

gifts of the spirit which, since Pentecost, was imparted only through the apostles or in their presence. Do not let any of us fail to see what the magician Simon of Samaria could see, namely, "that through the laying on of the hands of the apostles the spirit was given," and so Simon was shrewd enough to offer Peter money to buy this apostolic power but was refused with indignation. (Acts 8:17, 18, NW) Again it was while the apostle was present, preaching to the Italian centurion Cornelius and his household, that, without Peter's laying his hands upon these Gentiles, "the holy spirit fell upon all those hearing the word" and they began "speaking with tongues and glorifying God". (Acts 10:44-46, NW) For the same reason it was first when those twelve men at Ephesus listened to the apostle Paul and got baptized again, this time in the name of the Lord Jesus, and "Paul laid his hands upon them," that "the holy spirit came upon them, and they began speaking with tongues and prophesying".—Acts 19:1-7, NW.

¹⁰ Men who received the gift of miraculous healing through or in the presence of the apostles could not impart the spirit to others. So they could not pass on the gift of healing power to others. Consequently when the apostles died and also those associated with them, then the spiritual gift of miraculously healing people in a physical way ceased to be imparted or exercised. Today we are nineteen centuries removed from the apostles. That is a very big gap to be leaped between us and the apostles through whom the gifts of healing were imparted. So in the physical absence of Jesus and his apostles it is futile for a Christian to pray for the spiritual gift to heal others and for himself to be miraculously healed.

8. Who now insist on divine healing? What questions does this raise?

9. What big fact helps us to answer these questions? What proves it?

10. Why is it futile to pray now for healing or for healing power?

¹¹ No, we are not arguing that God's holy spirit has not been poured out upon the remnant of Christ's faithful congregation in these last days. We merely mean that this special miraculous gift has not been bestowed with it. But the "fruit of the spirit", which is love, has not failed to appear. It abounds in the true Christian congregation today. Paul made it clear that love would remain after the miraculous gifts of the spirit passed away. He wrote: "Love never fails. But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." The gift of miraculous healing marked the babyhood of the Christian congregation in order to build up its faith and to identify it as God's chosen people from then on. But now that it has come to manhood or maturity after these nineteen centuries of Christian experience, the true remnant of Christ's followers do not exercise that gift. "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:8-11, NW) Now we Christians have something grander and larger than physical healing, and this we shall presently explain.

¹² Sticklers for divine physical healing in these "last days" will argue that if we do not possess and use this miraculous power it proves we are not the true organization of God. But we ask, Were all Christians who received the holy spirit to be endowed with the gift of miraculous healing? Or miraculous tongues? Or miraculous translations of tongues? No; no more than all Christians were meant to be apostles, or predictors of future events, or miracle

workers. "Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? But keep striving after the greater gifts. And yet I show you a surpassing way. If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal." (1 Cor. 12:29 to 13:1, NW) Many are the so-called "healers" throughout heathendom as well as Christendom. And yet how they all display the lack of love in that they covet financial reward, fame, notoriety, prominence, and selfish power over people! So they are nothing in God's sight, despite their wonder-working.

¹³ Such healers do their works, not to support divine truth, but to perpetuate religious lies. They apparently cure physically, but fail to impart the more vital healing which is spiritual, leading to life in the new world. They release people from the power of a bodily ailment, but do not liberate them from the power of the Devil and his organization, this world. Measured by these facts, their works of healing are not manifestations of God's spirit.

¹⁴ Instead of placing heavy stress on miraculous cures, note where God's Word puts them in the list: not first, but fifth. Count: "God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings." (1 Cor. 12:28-30, NW) Moreover, when Jehovah God foretold that he would pour out his spirit upon all kinds of flesh, he did not put the healing gift to the front as the proof of that spirit upon his people. He said: "I shall pour some of my spirit out upon every kind of flesh, and your sons

11. Was the passing away of the healing gift foretold? Where? How?

12, 13. (a) Why can it not be argued that divine healing is a necessary qualification? (b) What proves divine healers now fraudulent?

14. What shows healing was not the spirit's foremost manifestation?

and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. . . . And then anyone that calls upon the name of Jehovah will be saved." (Acts 2:16-21, NW; Joel 2:28-32, AS) Prophesying, or the preaching of the Word of Jehovah's prophecy! This is what is foremost in proving the outpouring of His spirit upon all flesh that is devoted to him as his witnesses and slaves. This prophesying of the divine truth accomplishes far more than mere physical healing does.

¹⁵ Accordingly when Jesus, about to ascend back to heaven, gave his farewell commission to his followers, he did not give prominence to the fifth-rate gift of healing. He emphasized preaching, witnessing, and teaching. Read his words on this at Matthew 28:19, 20; Luke 24:46-48; Acts 1:6-9. This fact is not contradicted by the words that appear in the King James Version, the Douay Version and other old versions of the Bible, at Mark 16:17, 18, namely: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those words, in fact, all the verses from Mark 16:9-20, do not appear in the most ancient and authentic Greek manuscripts. Hence they are branded as spurious. The best modern Bible translations mark them as such or leave them out altogether. Even Jesuit Lattley's translation, the *Westminster Version* of 1948, is obliged to admit in a footnote on Mark 16:9-20, "These verses have not the same textual support

as the rest of the gospel." Hence the unquestionably inspired words of the apostle Paul at 1 Corinthians 12:28 to 13:11, quoted above, place a limit to how far and how long those added words of Mark's gospel may apply. They could not apply beyond the death of the apostles and their personal associates.

NATURAL CURATIVE METHODS NOT DEBARRED

¹⁶ In this day of great medical advancement those who contend for divine physical healing insist on resorting to it, for selfish benefit, rather than resorting to all the ordinary curative methods which are available today. They claim this is an evidence of their faith in God and their reliance upon him. But such a selfish application of divine healing is not supported by Jesus Christ and his apostles. There is no question that these men truly exercised the gift of miraculous healing by God's spirit. Did they exercise this miraculous power for their own physical benefit? Never! At the close of a 40-day fast Jesus did not satisfy his extreme hunger by turning stones into loaves of bread. The suggestion to use his power in such a selfish way came from Satan the Devil, not from God. When Jesus got tired from journeying, he sat down to rest, as by the fountainside at Samaria. When he grew sleepy, he slept for recuperation, as on the pillow in the stern of the boat when crossing the sea of Galilee. When his apostles returned from a strenuous missionary tour and reported to him, he took into consideration their physical and nervous frame and invited them to withdraw with him into a lonely place to "rest up a bit". (John 4:6; Mark 4:38; Luke 8:23; Mark 6:30-32, NW) So Jesus did not resort to the miraculous for the benefit of himself and his disciples.

15. How does Jesus' farewell commission to us support this? Why does Mark 16:9-20 not contradict this?

16. Is resort to divine healing for self-benefit Christlike?

¹⁷ In this respect Jesus did not follow the slogan, "Physician, cure yourself." At his home town of Nazareth, when preaching to his old associates in their synagogue, he said: "No doubt you will apply this illustration to me, 'Physician, cure yourself'; the things we heard as having happened in Capernaum do also here in your native territory." By this his old townsmen were meaning he should practice his miraculous powers on his former neighbors, the people of his town where he had been brought up, as if to say, Curing begins at home, for the benefit of your own first. "But he said: 'Certainly I tell you that no prophet is accepted in his native territory. For instance, I tell you in truth, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land, yet Elijah was sent to none of those women, but only to Zarephath in the land of Zidon to a widow. Also there were many lepers in Israel in the time of Elisha the prophet, yet none of them was cleansed, but only Naaman the man of Syria was.'" Jesus tried to appeal to his own townspeople by his preaching rather than by the miraculous relief of sickness. If he had followed their idea, "Physician, cure yourself," he would not have been run out of town by them and threatened with stoning to death.—Luke 4:16-30, NW.

¹⁸ Hence Matthew 13:58 tells us: "He did not do many powerful works there on account of their lack of faith." (NW) His miracles of healing he did on outsiders, just as the ancient prophet Elijah did. He knew that healing powers were not for personal advantage, but for a sign to outsiders, just like the gift of tongues: "Tongues are for a sign, not to the believers, but to the unbelievers, whereas proph-

esyng [preaching] is, not for the unbelievers, but for the believers." (1 Cor. 14:22, NW) The one gifted with the power of divine healing was not to be a self-healer.

¹⁹ If such a gifted person were to use his power selfishly, to keep himself always well, then, barring accidents or persecutions, when would he determine to die or let himself die? The prophet Elisha succeeded Elijah, and Elisha was used to raise a dead boy to life and to recover the foreigner, Naaman, from his leprosy, and to do other miracles. But did he cure himself or pray for miraculous cure? The faithful Record informs us: "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face." On his deathbed Elisha used his prophetic power for King Joash but did not seek miraculous recovery for himself. "And Elisha died, and they buried him." Then what happened? "It came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."—2 Ki. 13:14-21.

²⁰ These facts corroborate that the healing power was to be used for others, not for the healer's personal comfort. Neither was the healer to enrich himself by this practice and accept financial pay or material rewards for his miracles. Elisha refused a reward from Naaman for cleansing him of his plague but gave the glory to God. So when his servant Gehazi deceitfully tried to collect the reward offered and misused Elisha's name, he was stricken with the disease from which Naaman had been cleansed. (2 Ki. 5:1-27) Those who pretend to practice divine healing and

17, 18. Why did Jesus not follow the Nazarenes' proverb, "Physician, cure yourself"?

19, 20. What does Elisha's course show as to self-cure and pay for miracles of healing?

who accept pay or rewards or take up collections of money render themselves unclean before God. Jesus instructed his gifted apostles: "You received free, give free."

²¹ Take now the apostle Paul for further illustration. Once he preached till midnight and Eutychus at a window collapsed with sleep and fell from the third story and was picked up dead. Paul freed himself from any blame by restoring Eutychus to life. That was an emergency miracle on a man within the congregation who had an accident.—Acts 20:7-12.

²² But how about making other members of the congregation well? There was Epaphroditus from Philippi, about whom Paul writes: "He fell sick nearly to the point of death; but God had mercy on him, in fact, not only on him, but also on me, that I should not get grief upon grief. . . . on account of the Lord's work he came quite near to death, exposing his soul to danger, that he might fully make up for your not being here to render private service to me." (Phil. 2:25-30, NW) But there is not the trace of a suggestion here that Paul performed divine healing to save Epaphroditus from dying. Nor did he prevent him from getting near the gates of death, even though this fellow worker was of great help to Paul. But God blessed what means were used to bring him back to health and so God had mercy on the sick brother. Incidentally, if Epaphroditus were not to sleep in death but to go immediately to heaven at death, would sparing him for further earthly life have been a *mercy* to him? Besides him, there was Trophimus. In Paul's last letter before his death at Rome he writes to tell Timothy: "I left Trophimus sick at Miletus." (2 Tim. 4:20, NW) Why, now, did the gifted Paul leave Trophimus sick, and why had not Trophimus

asked Paul to use his gift of the spirit upon him to make him well? Because miraculous power is not to be used for our personal convenience or for the relief of devoted Christians in the congregation.

²³ There was another companion and fellow worker of Paul's who was afflicted with chronic sickness, Timothy. He had stomach disorders and frequent spells of sickness. Did Paul use his gift on him and miraculously drive away his ailments beyond return? Or did he say: "Timothy, exercise faith and pray for God to intervene and put you in better physical condition for the ministry of the good news"? Listen to Paul's prescription to Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23, NW) Timothy may have been a total abstainer from alcoholics; we do not know for sure. But then the drinking water may have been bad and so contributory to Timothy's ailment. Paul told him the sensible thing to do; no, not go to a drugstore and get a pharmacist's special wine for constitutional disorders (as prohibitionists argue), but just "use a little wine", without specifying what kind.

²⁴ As for Paul himself, he was not an altogether well man according to various suggestions in the Scriptures. Luke describes himself as accompanying Paul on his missionary trips, from Troas, in Asia Minor, on. And what was this Luke's profession? Paul tells us in these words: "Luke the beloved physician sends you his greetings." (Col. 4:14, NW) Not in a spiritual sense, but in a physical medical sense Luke was a physician. The reasonable inference is that Paul had him along for the medical services he could render both Paul and his fellow missionaries. Were true Christians under obligation to restrict

21, 22. What do the cases of Eutychus, Epaphroditus and Trophimus show?

23. Did Paul use or recommend divine healing for Timothy?

24. What does Luke's accompanying Paul argue?

themselves to faith cures and divine healing, it would have been inconsistent for Luke as a Christian to practice his profession, especially upon his companions in service.

²⁵ From these Scriptural facts we rightly conclude that, when we fall sick or certain ailments come on us with age, we may turn to natural methods of cure, or medical remedies. We may resort to doctors of whatever school seems to us to be the best. We may go to sanatoria or to hospitals or have a surgical operation. Such curative methods are not barred to a

25. So from the above facts what do we conclude we may and may not do?

Christian of faith. We need not delay the proper treatment or care of ourselves by praying and waiting upon miraculous divine healing. It would be wrong to pray and wait for an answer to such a prayer. Why? First, because such healing is not for believers themselves and, second, because such gift of healing by the holy spirit has passed away. To apply to faith healers would do us a spiritual injury, because these carry on their profession, not by power of God's spirit, but by the Deceiver's power. Their teachings and works prove they do so. If they understood the Scriptures they would not be in that business.

The Prayer of Faith During Sickness

THE disciple James speaks about the prayer of faith for the sick. Does he not contradict what has been said above? Let us examine his words on this: "Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him."—Jas. 5:13-15, NW.

^{1, 2} The context makes it clear that James is here talking, not of physical, but of spiritual sickness. He first mentions suffer-

ing evil. That refers to "suffering evil for the good news according to the power of God". It means enduring some hardships for serving as a Christian witness of God and keeping one's integrity toward God. (2 Tim. 1:8, NW) So, if one is suffering thus, let him carry on prayer so as to be helped to continue faithful, advises James. But, James, what if anyone is in good spirits? "Let him sing psalms." Doing so, he edifies himself and those hearing him. But what if anyone is not in good spirits? In other words, what if one is sick spiritually? The fact that James contrasts being sick with being in good spirits plainly indicates he is dealing with spiritual and not physical sickness. The course of treatment he now recommends also argues it is spiritual sickness. The older men of the congregation, who are full-grown in the faith and

1, 2. What shows whether James 5:13-15 speaks about spiritual sickness?

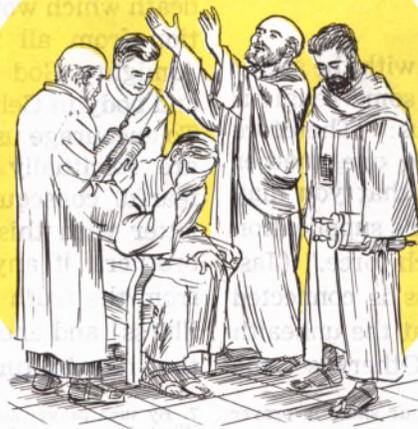
full of wisdom from above and acquainted with God's instructions, are the proper ones for the spiritually sick one to call in. If he were ailing physically, he would call in a doctor, if he could afford it, or would resort to some medicinal remedy.

³ What are the older men of the congregation to do with the one sick spiritually? They are to pray over him, so that he can hear what they pray and can show he agrees, with his "Amen!" He has fallen into such a spiritual state that he cannot properly pray on his own accord any more. Not able to ask in faith and with an unwavering mind, he has no confidence in his own prayer. (Jas. 1:6, 7) Something has brought on this spiritual illness. The older men must ascertain what this is. Paul, too, refers to this kind of sickness and tells one cause, the improper celebration of the Lord's evening meal or Memorial supper. "For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged." (1 Cor. 11:29-31, NW) Those in this condition were not keeping unity with the Christian congregation, the body of Christ. So Paul as an older brother wrote them for their help and spiritual cure.

⁴ The older men of the congregation are not merely to pray with the spiritually sick. They must also rub him with oil in the name of Jehovah. Not literal oil, like the so-called "extreme unction" of Catholics, or like that described at

3. Why were the older brothers to pray over the sick?

4. In what way is it that they rub the sick with oil?



Mark 6:13. The "oil" here is the soothing word of instruction from the Holy Scriptures and it restores the spiritually sick one to unity with the Christian congregation which is in God's favor. As it is written: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments." (Ps. 133:1, 2, AS) Speaking of oil to symbolize refreshment and soothing, Psalm 23:5 (Mo) says: "Thou hast poured oil upon my head, my cup is brimming over." The healthful effect of God's message is described at Proverbs 15:30 in this way: "Good tidings make the bones fat." (AS) And the correction which leads to spiritual health is described as soothing and curative by the psalmist when he says: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." (Ps. 141:5, AS) And that it denotes a means of healing is shown when the good Samaritan poured oil along with wine into the wounds of the man waylaid by robbers. (Luke 10:34) So the older men of the congregation are to rub the spiritually sick one with oil in the sense of stimulating him with the soothing, healing, comforting, corrective Word of God.

⁵ In the name of Jehovah they are to do this. That is to say, in faithfulness to Jehovah God and according to his purpose, so as to aid the spiritually ill one to recover and have a part anew in vindicating God's name and proving the Devil a false god and liar. Those older men must

5. How do they do this "in the name of Jehovah"? And with what effect?

pray in faith, believing that God's Word is right and has power to help the sick one to see the error of his way and to recognize the right way. Such a united prayer of faith, together with the invigorating application of God's Word, will make the spiritually indisposed person well. It will build up his confidence in God's promise and in the rightness of God's Word and way, and will restore him to that way. Thus "Jehovah will raise him up", giving him strength to go in the way of truth and righteousness, and lifting him up out of his despondency and a feeling of being abandoned by God. His spiritual illness may have been due to getting into the bad habit of neglecting to meet with God's people or due to failing to feed regularly on God's Word and active service. Or he may have committed some serious sins for which he has been put out of favorable relationship with God and his organization. But now if he responds to the prayer offered unitedly by older men of faith and to their healthful stimulation of reproof, correction and exhortation from God's Word, and turns around and resumes the right way, what sins he has committed will then be forgiven him. This forgiveness is not on the basis of any self-righteousness in him, but is on the basis of Jesus' righteous sacrifice for sins.—1 John 1:7 to 2:2.

CONFESSION

⁶ Hence, in direct contrast with the secret confessional carried on by some religious systems, James instructs us: "Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication when it is at work has much force." (Jas. 5:16, NW) Since the illness is connected with sins, it is apparent that the unhealth is spiritual, not physical. Otherwise, the

sinners against God would all be in states of serious bodily disease or sickness. But such is not the case. Oftentimes worldly sinners are in far better physical health than faithful servants and witnesses of Jehovah God. To illustrate the powerfulness of prayers by the righteous man, not a sin-sick man, James calls to mind Elijah's prayer: "Elijah was a man with feelings like ours, and yet in prayer he prayed for it not to rain, and it did not rain upon the land for three years and six months. And he prayed again, and the heaven gave rain and the land put forth its fruit." (Jas. 5:17, 18, NW) The land of Israel was smitten with drought and famine because the nation was spiritually sick and out of harmony with Jehovah God. Elijah called for the fire test to demonstrate that Jehovah is God, and when the people at Mount Carmel acknowledged this and shouted, "Jehovah, he is God," and then turned the demonized prophets of Baal over to be executed, Elijah prayed for rain upon their land. It came. In unshakable faith he prayed seven times for this miracle of rain. Prayer works.

⁷ So by praying for those who are spiritually sick and who plain-spokenly confess their sins to us and seek our spiritual aid they "may get healed", spiritually so. This saves them from lapsing into spiritual death which would end up in their destruction from all future life. In their case Almighty God would destroy "both soul and body in Gehenna". (Matt. 10:28, NW) To encourage us to thus help brothers who are spiritually ailing and in danger of fearful consequences, James ends up his letter with this powerful reminder: "My brothers, if anyone among you is misled from the truth [this resulting in spiritual illness] and another turns him back, know that he who turns a sinner back from the

6. To whom may we then confess our sins? Is prayer of value then?

7. By such prayer how are those confessing sins healed? What does this restoration save misled ones from?

error of his way will save his soul from death and will cover a multitude of sins." (Jas. 5:19, 20, NW) Those sins which the spiritually sick person confessed and from which you prayed for him to be healed will be covered over. God will remember them no more, but will renew his peaceful relations with the returned sinner. It is by the sin-canceling blood of Jesus that the sins are thus covered over, but your prayer helped to move the divine arrangement of things to such a result. For such a privilege of lifesaving service you can be very thankful.

"A THORN IN THE FLESH"

⁸ But are we not also privileged to pray to God in our physical sickness and speak to him about it? Yes, we are. But we are not to pray for divine healing. The day for that is past. That gift of the spirit passed away with the decease of the apostles and their immediate associates. Furthermore, this miraculous healing was to be a sign to outsiders and to be performed upon them. It was not to be used for the selfish comfort of the faithful believers. True Christians, the servants of Jehovah God, do get physically sick. His own Word testifies to that. The apostle Paul had some physical affliction, which he likened to a "thorn in the flesh". Did he pray about it? Or, so highly gifted as he was, did he miraculously pluck this thorn out of his flesh himself, or did God do it for him with divine power? Hear Paul's own testimony:

⁹ "No one should put to my credit more than what he sees I am or he hears from me, just because of the excess of the revelations. Therefore, that I might not be overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep striking me, that I might not be overly

exalted. In this behalf I three times entreated the Lord that it might depart from me; and yet he really said to me: 'My undeserved kindness is sufficient for you; for my power is being made perfect in weakness.' Most gladly, therefore, will I rather boast as respects my weaknesses, that the power of the Christ may like a tent remain over me. Therefore I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak, then I am powerful."—2 Cor. 12:6-10, NW.

¹⁰ What was Paul's thorn in the flesh? Some think it may have been poor eyesight or a pussy affliction of the eye. This may have been a hang-over from the three days of blindness with which Jesus struck him down when, as Saul of Tarsus, he was on his way to Damascus to extend his violent persecution to Christians there. To stop Saul abruptly and to convince him instantly that Christ was resurrected to heavenly glory and that it was the followers of the living, glorified Christ whom Saul of Tarsus was persecuting, Jesus miraculously appeared to him in the way to Damascus. But while not being killed by the vision or having his eyes burnt out of their sockets, he had to pay dearly for it. It was only by another miracle that his eyesight was restored. But likely to only a limited degree.—Acts 9:1-19.

¹¹ Paul seems to refer to dim eyesight when he writes the Galatians: "I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me." This, too, may be why he added this line to them: "See with what large letters I have written you with my own hand." (Gal. 4:15; 6:11, NW) For that reason, too, it may be that he dictated most of his letters. Poor eyesight seems to be betrayed when in the Jewish court

8, 9. May we pray about our physical sickness? How did Paul go about it?

10, 11. What may have been Paul's "thorn", according to some indications?

he looked intently at the Sanhedrin and spoke back sharply to the high priest and then apologized, saying: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" (Acts 23:1-5, NW) At any rate, a pussy, weak pair of eyes in those days without spectacles could have been quite a handicap and hindrance to Paul at work and study. It could have irked him, making him long for its correction, and making him pray about it. *An American Translation* renders "thorn in the flesh" loosely as "a bitter physical affliction".

¹² But Paul's "thorn in the flesh" may correspond with something that plagued the Israelites after they had entered the land of milk and honey. On the plains of Moab, across the Jordan river from the Promised Land, Moses said this warning to them: "But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell." And Moses' successor, Joshua, repeated this warning before he died. (Num. 33:55; Josh. 23:11-13, AS) The Israelites failed to heed these warnings and did not push the campaign of ridding the land of the pagan, demon-worshiping peoples, and so Jehovah sent his angel and said to them: "Ye have not hearkened unto my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (Judg. 2:2, 3, AS) So the apostle Paul may have had some such thorn in the flesh like those pagan, demon worshipers of Canaan who plagued with their presence those Israelites who were trying to go straight

according to Jehovah's law. If so, what do the Scriptures allow for such "thorn" in Paul's side to be?

¹³ Since Paul was here writing a letter to the Corinthians to follow up his first letter in which he deplored the *disunity* that had crept in among them, and the sectarian spirit that led them to follow human leaders, the "thorn" may have been their "superfine apostles". These were not in harmony with Paul's teaching, and they denied Paul's apostleship. So Paul said to the congregation: "I consider that I have not in a single thing proved inferior to your superfine apostles. But even if I am unskilled in speech, I certainly am not in knowledge, but in every way we manifested it to you in all things. Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for being found equal to us in the office of which they boast. For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:5, 6, 12-15, NW.

¹⁴ He also mentioned to the congregation in Galatia those men who were gnawing away at Paul's work and threatening it with ruin among them. So he said: "I marvel that you are being so quickly removed from the One who called you with Christ's undeserved kindness over to another sort of good news. But it is not another; only there are certain ones who are disturbing you and wanting to pervert the good news about the Christ. . . . As we have said above, I also now say again, Whoever it is that is declaring to you as

12. To what else may the thorn in Paul's flesh correspond?

13, 14. So who do the Scriptures allow for such "thorn" to be?

good news something beyond what you accepted, let him be accursed." "I wish the men who are trying to overturn you would even get themselves emasculated." "Henceforth let no one be bothering me, for I am bearing on my body the brand-marks of a slave of Jesus."—Gal. 1:6-9; 5:12; 6:17, NW.

¹⁵ Paul calls the "thorn in the flesh" an "angel of Satan, to keep striking me, that I might not be overly exalted". And such these false apostles and disturbers and assailants of Paul's apostleship and work would be, to keep him from getting too elated over his ministry. On the other hand, if the "thorn" was an irremovable affliction of his eyes or other part of his body, it could serve as an angel of Satan to prick him with pessimism or an inferiority complex and a consequent discouragement. Whatever the thorn's nature, Paul prayed three times for its removal. Another thing, he prayed at a time when the gift of the spirit for healing was still bestowed and operated. The thorn, Satan's angel, weakened Paul. He would have been glad to be rid of it.

¹⁶ But the Lord did not answer his triple prayer. Instead, he fortified him with these words: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." Because Paul was left weak by the unextracted thorn, it gave the Lord the opportunity to give Paul a strength to do things which was not his own. So the Lord could demonstrate what he could do with a faithful servant who was hampered with a sore weakness. This gave evidence that the power of Christ was overshadowing his apostle. Realization of this changed the mental view of things for Paul. Instead of being further grieved over his imbedded weakness, Paul said: "Most gladly, therefore, will I rather

boast as respects my weaknesses, that the power of the Christ may like a tent remain over me. Therefore I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ." Why so, Paul? "For when I am weak, then I am powerful." Since he was physically weak in himself, he had to be powerful by the power of Christ which sheltered him like a tent.

ACCOMPLISHMENTS DESPITE AFFLICTION

¹⁷ Paul failed to get divine healing in this respect, but not because he lacked faith. Nevertheless, he labored far in excess of any of the rest of the apostles. His case shows that we do not have to have divine healing of our physical infirmities and sicknesses in order to accomplish something in active service as a witness of the Most High God. Paul illustrated what God through Christ can make out of a man afflicted with a thorn in the flesh which constituted a weakness for him. Like Paul, we can be happy over what the Lord accomplishes through us in spite of our ailments, disabilities or weaknesses which divine healing fails to remove from us today. If we accomplish anything in spite of these, we are bound to conclude it was the Lord who accomplished it through us, and not we ourselves. This keeps us from growing elated and swell-headed. It reminds us we are powerful to do anything only by his power which tents over us. It allows God's power through Christ to be made perfect in operation through us, in the face of our admitted debility. For this reason the glory for our accomplishments deserves to go to God through Christ. Our ministry as his servants and witnesses is a glorious treasure, and we can now appreciate why this treasure is committed to creatures of earth who are

15, 16. (a) How was the thorn an "angel of Satan"? (b) So what did Paul pray, and how did the Lord respond and Paul take it?

17. Yet how did Paul labor, and what do his case and his attitude show us?

like earthen vessels. Paul explains: "We have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves." —2 Cor. 4:1, 7, NW.

¹⁸ The service reports of modern days show that God is accomplishing a mighty work through men and women and children who are fully devoted to him but who are handicapped with some physical impairment. They have enough truth so as not to pray and wait upon God to perform the miracle of divine healing and relieve them of what ails or hampers their bodies, before they try to get something done in his service. They do not have to have the power of divine healing remove their natural infirmities and defects in order to be convinced themselves or to convince others that they have the truth and are witnesses of Jehovah. Just as they are they try to serve as ministers of the good news of His kingdom which must now be preached world-wide. So today invalids and cripples on their wheel chairs or beds testify to the incoming Kingdom by whatever means and to whomever their limited conditions allow. They speak to all who come in touch with them, they write letters, mail out or pass out literature, telephone, use sign language, etc. These are reporting the time they thus devote to witnessing, and they are listed among the more than

18. To correspond with this, what do 1951 service reports show?

375,000 active witnesses whom the Almighty has raised up in this year 1951.

¹⁹ These confined ones should not be neglected. We should care for them, cooperate with them, supply their service needs, furnish them spiritual food by personal visitation and other means. Besides persons in hospitals, sickrooms, and other places of confinement who are letting the light of Kingdom truth shine out, there are others who are blind, who are deaf and dumb, who are crippled or otherwise handicapped and afflicted. These are nevertheless going out into the field and proclaiming the Kingdom and accomplishing a mighty witness, all in demonstration of God's power amid weakness. So none of suchlike should be disheartened. Let them carry forward their splendid efforts and put the power of God to the proof. By this they have part in demonstrating that it is as Zechariah 4:6 states: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts."—AS.

²⁰ However, the questions on sickness and divine healing are more than we can consider in this *Watchtower* issue. Are you interested to have these discussed in our next issue? We believe so. So your questions as yet unanswered in the above are very likely to be satisfied in what we have yet to say.

19. Besides such confined ones, what are other handicapped ones doing, and thereby what do they demonstrate?

20. What about further questions on sickness and divine healing?

Image Put to Unexpected Use in Chile

 In the famous seaport of Valparaiso one of the missionaries began a study in "Let God Be True" with a Catholic family. Like all Catholics they had their own statue of the Virgin, a large expensive one in this case. Following the study of the chapter, "Use of Images in Worship," they realized the pagan nature of such worship, but they did not wish to lose the money invested by destroying the image so an advertisement was inserted in the daily paper. Many came to investigate but in each case they asked, "Why do you wish to sell it?" To all they explained the truth they had learned from their Bible study as to the uselessness of such an image. This resulted in no buyers but many hours of witnessing. It gave so many opportunities to witness that they became loathe to sell it.

"Subjection to the Superior Authorities"

MODERN dictators would have us believe that their rise to power is especially arranged by God. Their destiny, so we are told, is divinely guided, and their hideous shadows of authority stretch across the earth "by the grace of God". The "divine right of dictators", however, is nothing more than a revision of the old slogan, the "divine right of kings". On the other hand, the so-called democratic nations also proclaim that their civil authorities serve by divine appointment. And so in this regard the rulers of all nations make similar claims.*

As in former times, so now the most fervent apostles and high priests of this shackle-binding dogma have been and are the clergy of both the Eastern and Western blocs of Christendom. These lettered men of theology try to prove their point by citing certain texts from the Bible. For example, they point to the ancient pagan rulers, Nebuchadnezzar and Cyrus, saying Jehovah made them kings over Babylon and Persia. (Dan. 2:37, 38; 5:18, 19; Jer. 27:5-13, 17; 2 Chron. 36:22, 23, AS; Ezra 1:1, 2) 'Render to Caesar what is Caesar's,' the clergy chirp parrotlike, and 'let everyone be subject to the higher powers'. (Matt. 22:21; Rom. 13:1) But, lacking understanding, these modern-day Pharisees have misapplied the Scriptures.

It is absolutely illogical and unreasonable to believe that the omnipotent God of the universe, the One supreme in love and justice and wisdom and power, is directly responsible for the woes and sorrows and misery brought upon the peoples of the earth by their blundering, grafting, cruel and altogether wicked rulers who honeycomb every man-made government. To say

that God installed the Caesars, the Mussolinis, the Hitlers, the Stalins, and all the rest, is to make God responsible for the persecution of Christ Jesus and all his true followers down to the present time. No, Christ and the apostles declared that Jehovah God has nothing to do with this wicked world, that the Devil is "the ruler of this world", "the god of this system of things," and "the whole world is lying in the power of the wicked one".—John 12:31; 2 Cor. 4:4; 1 John 5:19, NW.

Make no mistake about this, the true "higher powers" or "superior authorities" to whom Christians are commanded to subject themselves in worship are Jehovah God and Christ Jesus! Jehovah is the Source of all authority, and to his glorified Son, Christ Jesus, the reigning King of the new world, God has given a name and power and authority second only to himself.—Job 37:23; Ps. 62:11, *Mo*; Matt. 28:18; John 5:26, 27, 30; 17:1, 2, *NW*.

This explains why the apostles Peter and John chose to obey Jehovah God and Christ Jesus rather than earthly rulers in matters pertaining to worship. (Acts 4:19, 20; 5:29-32) This is why the apostles and early Christians did not take part in politics, did not serve in Caesar's armies, did not worship the emperor's image, did not become spotted with this world's affairs. Following a similar course, Christians today, and not Caesar's representatives, have God's rich blessing and holy spirit.

"Pay back, therefore, Caesar's things to Caesar," yes! Christians do this in the form of taxes and obedience in civil matters, but at the same time they do not forget to pay back "God's things to God"—pure worship of him. "There is therefore compelling reason for you to be in subjection"!—Matt. 22:21; Rom. 13:1-6, *NW*.

* For a detailed discussion, see *The Watchtower*, November 15, 1950.

MAKING A SUCCESS OF

Marriage

THE business of being husband and wife is the oldest enterprising partnership in the world. For nearly 6,000 years the institution of matrimony has been in operation. One would therefore expect that by now all its wrinkles would be ironed out and its difficulties solved. However, each year divorce figures continue rocketing upward and the percentage of successful marriages sinks ever lower. Why is this? Why do so many entering this vocation soon fall into bankruptcy? Young people are led to believe that marriage is a blissful state of complete happiness, contentment and success. Is it possible to avoid the host of hardships and troubles that often makes married life miserable? Important questions these, and both married and single persons should know the answers.

Reasons for separations and divorces are said to be many. Cruelty, desertion and nonsupport, marital unfaithfulness, economic problems, social position and standing in the community, physical and mental sickness, and incompatible dispositions are a few. The most frequent cause is attributed to sexual relations between husband and wife. A closer look, however, reveals that all these marital troubles arise from much deeper causes. Selfishness and the absence of true love, a deficiency in knowledge, understanding and wisdom, a lack of mercy, forgiveness, patience and self-control, a warped sense of justice, a misuse of power and authority—all of these

are basic causes, and from them arise all the surface storms that bring woeful consequences upon those sailing the sea of matrimony. Not to be overlooked either is the great and powerful marriage-wrecker, Satan the Devil, who has done

and is doing everything possible to mock and ridicule, break up and destroy the sacredness of wedlock.

All well and good, these are the causes. But today most people are not particularly interested in delving into the causes and whyfors of matters. Leave such things to the specialists and experts, is their attitude. What people want to know is how the results from these causes can be escaped. The important thing married people are interested in is how to get along happily and make a success of it.

Marriage is of divine origin and, when properly arranged and carried out, has God's approval. (Gen. 2:22-24; Prov. 18:22; Heb. 13:4) It was Jehovah God that created male and female and made them to complement each other. Their characteristics should therefore complete, not compete with, one another. There is no issue drawn as to which is the "better half". The physical strength, energy, initiative, determination and reasoning power of the male should not be antagonistic toward the female characteristics of devotion, sympathy, intuition, and motherly qualities and instincts. Nor vice versa. None should find fault or complain because they were not born of the opposite sex. (Rom. 9:20, 21) And because marriage is ordained by Jehovah God, in order for it to produce happy results it must be carried out according to his perfect laws as found in the Bible.

READ THE MARRIAGE RULE BOOK!

In studying God's Rule Book the Bible one learns that the marriage covenant between a man and woman devoted to the Lord is most sacred and binding. The all-important ingredient for any marriage, according to God's infallible Word of truth, is love. Without love no marriage will succeed. With it no marriage will fail. Apart from the definition of the dictionary, love is said to be the "perfect expression of unselfishness". But it is not a cold, abstract and lifeless principle or truth. Love expresses itself in action. When there is true love there is a warm expression of unselfish devotion and affection between husband and wife. Love is a godlike quality, the "fruit" of God's spirit, for Jehovah himself is the personification of love.—Gal. 5:22; 1 John 4:8.

Love is patient and long-suffering and forgiving. Love is kind, gentle and tenderhearted. Love is generous, considerate and constantly on the lookout for opportunities to do good to the mate. Love is not ill-mannered, resentful, hot-tempered, mean, rude, insolent, vulgar, discourteous, or immodest. No, love is not selfish in any degree. It takes no pleasure in unrighteousness; it has no joy in the suffering of others. Consequently, if love is the activating motive in the hearts and minds of husband and wife there is no problem between them too big to solve.—1 Cor. 13:1-8, 13, NW.

For example, take the matter of sexual relations between man and wife, said to be the primary cause for marriage failure. Often such marriages result from an extravagant heat of selfish passion. The license certificate, instead of representing a sacred covenant of partnership, is looked upon as a convenience which removes so-

cial stigma and legalizes the lustful and selfish cravings of the weakened and sinful flesh. Little wonder that people with such a selfish beat of the heart soon tire of each other and begin seeking ways and means of escaping the bond of wedlock. With no regard for God's law of love these individuals also have no regard for His commands against covetousness and adultery, and in their lewdness they commit all manner of sexual abuses. What does it matter to them that unfaithful Israel was destroyed for her abominable whoredoms?—Ex. 20:17; Jer. 5:7-9; 29:23; Matt. 5:27-30; Heb. 13:4.

How different when couples are motivated by a true expression of devotion and unselfishness one toward the other! Each seeking the other's welfare and pleasure in all things. Each desiring to satisfy and please his mate rather than himself. Each faithful and true to the other. What joy and peace there is in such a family!

What an uplifting force for good if society in general followed the Bible's precepts and commands in this matter! No men lusting after their neighbors' wives. No women playing the harlot with other men. Venereal diseases and all associated evils would soon die out.



WIVES IN SUBJECTION TO HUSBANDS

Man and woman were not created equal in power and glory; the man came first and was given special prerogatives. (1 Cor. 11:8, 9) Man united with his wife, the two became one, but headship still remained in the man. Even as Jehovah is head over his wifely organization, and Christ is head of his espoused church, so also the head of every marriage arrangement properly resides in the husband. This is the theocratic regulation and it works for unity, peace

and harmony, and if altered, confusion and discord are bound to result, as was the case with rebellious queen Vashti in the ancient Persian empire.—1 Cor. 11:3; Eph. 5:23; Esther 1:10-20.

If the husband is the head it follows that the wife must be in subjection to him. "You wives, be in subjection to your husbands, as it is becoming in the Lord." Even if the wife is consecrated to the Lord and her husband is not, still the principle applies. (Col. 3:18, *NW*; 1 Pet. 3:1) Wrote Paul under inspiration: "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." And again he says: "Let the women keep silent in the congregations." If they do not understand a matter "let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation". (1 Tim. 2:11, 12; 1 Cor. 14:33-35, 40, *NW*) Does this mean that a woman is to remain dumb at all times? Not at all. Paul is writing concerning congregational matters and he is saying that women should not openly dispute, debate or wrangle over a matter and thus challenge and disgrace the man's position of headship.

Some men, lacking understanding, take these Bible texts to mean that wives are only ornaments and conveniences around the house, to be seen but not heard. They conclude that the wife should have no voice in domestic matters and it is the husband's exclusive right to make all decisions without consulting the wife either before or after. Worse yet, some senseless husbands seize hold of God's words to Eve, "thou shalt be under thy husband's power, and he shall have dominion over thee," as a divine edict to them to lord it over their wives and treat them as slaves or beasts of burden. (Gen. 3:16, *Dy*) Nothing is farther from the truth as set forth

in the Bible. There is absolutely no warrant in Scripture for domestic dictatorship, bossism or domineering brutality on the part of a husband.

Women are not cows or pieces of property that become exclusive possessions of husbands to do with them whatsoever they please. A woman does not lose all her godly rights and liberties upon marrying. Actually, marriage is a partnership in which both the contracting parties give up a certain amount of the freedoms associated with singleness: "The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:4, *NW*) Instead of a husband's enlarging his possessions and expanding the domain over which he can rule as a feudal lord, in reality he must share what he has with his newly acquired mate. From then on two mouths must be fed, two bodies clothed, and the hazards of sickness and accident are doubled. One consolation: if the double load is properly distributed by love twice as many hands carry it!

HUSBANDS, LOVE WIVES AS OWN SELVES!

Take special note of Paul's counsel: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." Christ was no dictator. Unselfishly he laid down his life for the congregation. Husbands should follow his example. "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself [the two are one flesh], for no man ever hated his own flesh, but he feeds and cherishes it, . . . let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband." —Eph. 5:25, 28, 29, 33, *NW*.

A man never intentionally does injury to his own body. He never humiliates himself before his friends, nor does he sit around a clubhouse gossiping about his shortcomings. You never find a man browbeating himself. Why should not a husband show the same love for his wife, his own flesh? When a man stubs his toe he never beats the toe because it made him stumble. No, he cries out in pain hoping his browbeaten wife will tenderly apply a soothing ointment. Why, then, should this same brutish fellow lash his wife with his tongue, or with something worse, if she makes a mistake, stumbles or falls?

How different when God's law of love and unselfishness is followed! "You husbands, keep on loving your wives and do not be bitterly angry with them." (Col. 3:19, NW) "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one . . . Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing."—1 Pet. 3:7-9, NW.

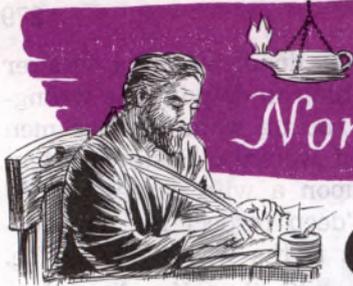
Ah, yes, live with your wife according to knowledge of God's commands and with understanding of his fundamental laws of nature. Consider the biological constitution of the female, her limitations, her cycles, her vicissitudes, which greatly affect her mental processes, disposition and temperament. God does not overlook these feminine restrictions; neither should husbands. (Lev. 18:19; 20:18) You husbands, look upon your wives as if they were delicate instruments, finely balanced, and give them the same gentle treatment you give the delicate organs of your own body. Showing love and tenderness is not displaying masculine weakness, nor is it showing reverence. Perish the thought!

"Assigning them honor as to a weaker vessel" has nothing to do with the wrongful practice of setting women above men on a pedestal of worship. Bestowing tender affection upon a wife causes her to respond with "deep respect for her husband", and this is the way it should be.

"Live joyfully with the wife whom thou lovest." (Eccl. 9:9) Continually scolding, finding fault and complaining about what she does or fails to do is not the way of love. Remember, it is just as irritating for a wife to dwell with a whining, cantankerous husband as it is for a man to be cooped up with the continual verbal drippings of a contentious and nagging wife.—Prov. 19:13; 27:15.

All the other problems that cause friction in married life will also disappear if the simple counsel of the Bible is followed. You wives, cultivate the happy habits for holding husbands, as set forth in Proverbs 31:10-31. You children, recognize and obey your father as head of the family. You fathers, 'preside over your household in a right manner.' (Deut. 6:7; 11:18, 19; Eph. 6:1-4; Col. 3:18; 1 Tim. 3:2-5, NW) None are perfect; all make mistakes. Be therefore humble, asking forgiveness of each other, and never let the sun set while you are still in a provoked state of mind.—Eph. 4:26.

Truly the Bible has more worth-while counsel and instruction on the subject of marriage than all the books ever written by men. And besides, it tells about God's new world of righteousness which will shortly remove all demon rule and its wicked influence on married life. What glorious opportunities lie ahead for Armageddon survivors! So you folks who are now married and who have prospects and hopes of living in that new world—the sooner you line up with the theocratic rules of life, the sooner you will begin enjoying the blessings of a successful marriage.



Christianity's Non-Christian Witnesses

CHRISTIANITY has its own foundation, unshakable and enduring! It does not lean for support on the writings or testimony of worldly historians. However, you who may question Christian authority, consider carefully what your own profane historians have written in support of the Bible testimony. Christians will also do well to read the testimonies of the heathen, for therein is revealed what a tremendous impact Christianity had on the ancient Greek and Roman world 1900 years ago. The remarks and comments made by non-Christian writers are added proof that the account found in the Bible is not of human invention, is not a fanciful fairy story, is not the product of a fertile imagination. No, the events recorded in the Bible actually happened. Their historicity and authenticity are well established, and even the contemptuous notices of ancient antagonists only give further evidence that such events occurred.

Some persons may conclude that there are comparatively few references to Christ and his followers found in the extant writings of the first two centuries. But remember, even if Christians had made up the majority of society back there, few enemies would have recorded their history in minute detail. The facts, however, show that Christianity in its youth was looked down upon by profane historians as a small and obscure sect, a split off of the despised Jews, and a 'new and pernicious superstition', aimed at overthrowing the popular idolatry of the day.

"There is, therefore, but little reason to expect that a heathen historian, writing of his own time, and having no personal interest in Christians, should make very frequent allusions to them, or be very minute or accurate in his description. And we should have still less reason to anticipate that literary men of the same period, whose themes are not necessarily related to Christianity, should go out of their way to make mention of it. Nevertheless we shall find, upon examination, that a fair proportion of Pagan writers have in some way recognized the existence and spread of Christianity during the first two centuries."—*The Critical Handbook of the Greek New Testament*, by Edward C. Mitchell, 1896, Chapter III.

The historians Appian and Pausanias among the Greeks, and Livy, Paterculus, Valerius, Justin, and Florus among the Latins, all wrote of a period earlier than the reign of Tiberius, hence, it is not surprising that they fail to mention Christianity. Tacitus, said to stand in the front ranks among all the secular historians of antiquity when it comes to accuracy and fair judgment, was born about A.D. 54. In his *Annals*, Book 15, in telling how a rumor reported that Nero was the one guilty of burning Rome, Tacitus says in paragraph 44:

"To get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus [Christ], from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the

hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired."—Translated by A. J. Church and W. J. Brodribb.

The Roman satirist and poet, Juvenal (c. A.D. 60-140), makes an allusion to Tacitus' description of the Christian persecution. (*Sat.* i. 155-157). The highly esteemed statesman and philosopher, Seneca (c. 4 B.C.-A.D. 65), who was Nero's tutor, makes a slight reference to Christianity. (*Epist.* xiv.) So does Dio Chrysostom (c. A.D. 40-115), the "golden mouthed" Greek sophist. (*Orat. Corinthiac.* xxxvii. p. 463) Likewise, the Greek historian and philosopher Arrian, who was born about A.D. 96. (*Dissertat.* iv. 7. ¶5, 6) Suetonius, the Roman historian who was born toward the end of the first century, in sketching the life of Claudius Caesar, says: "[Claudius] expelled from Rome the Jews, who were continually exciting disturbances, at the instigation of Chrestus [Christ]." (*Vit. Claud.* cap. 25.) And again, in telling of the cruel persecution under

Nero, Suetonius says: "*The Christians were punished, a set of men of a new and mischievous superstition.*"—*Vit. Nero.* cap. 16.

TESTIMONY OF PLINY AND TRAJAN

Pliny the Younger, as governor of Bithynia, wrote to Emperor Trajan inquiring how best to deal with the early Christians. This occurred not more than forty years after the death of the apostle Paul, and therefore his letter is a classic document compelling all who refuse to place confidence in the Biblical record of Christ to admit that he did live, that he was a great teacher, that he gained devoted disciples who lived a life so different from the pagans as to cause even the Roman emperors to sit up and take notice.

After confessing in this letter that he had not personally attended the "trials concerning those who profess Christianity", Pliny says: "The method I have observed towards those who have been brought before me as Christians is this: I ask them whether they were Christians." If they admitted it they were punished. However, others, "upon examination denied they were Christians, or had ever been so." These, when put to the test, not only offered up pagan sacrifices, they "even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances". Still others, Pliny says, admitted that at one time they were Christians and even "addressed a form of prayer to Christ, as to a divinity", but for some time now they no longer claimed to be Christians. —*Harvard Classics*, vol. 9, pp. 425-428.

Pliny wanted to know



if Trajan approved of these methods and tactics. In answer, the emperor commended Pliny on the way he was handling the matter. "You have adopted the right course," Trajan wrote, "in investigating the charges against the Christians who were brought before you." Trajan's nephew, who succeeded him as emperor (A.D. 117-138), in writing to the proconsul of Asia regarding Christians, declared: "If, therefore, in accusations of this sort, the people of the province can clearly affirm any thing *against the Christians*, so as to bring the case before the tribunal, to this only let them have recourse, and not to informal accusations and mere clamors."—Ap. Euseb. *Hist. Eccles.*, iv. 9.

OTHER OPPOSERS TAKE WITNESS STAND

The Greek rhetorician by the name of Lucian, born toward the end of Trajan's reign, attacked the teachings of Christians and ridiculed their form of worship. Writing to Cronius concerning the death of Peregrinus Proteus, a famous Cynic, Lucian says, among other things, that the Christians "spoke of him [Christ] as a god, and took him for a lawgiver, and honored him with the title of Master. They therefore still worship that great man who was crucified [impaled on a *crux simplex*] in Palestine, because he introduced into the world this new religion".

Origen, one of the most notable "Church Fathers" (A.D. 185-254), has preserved the testimony of several additional non-Christians of ancient times. For example, a Greek philosopher named Numenius, who lived in the latter half of the second century, Origen says, "quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." (McClintock & Strong, *Cyclopaedia*, vol. 7, p. 225) Origen also speaks of Phlegon, who lived about the middle of the second century, as mentioning the fulfill-

ment of certain prophecies pertaining to Christ.—*Contra. Cels.* lib. ii., ¶ 14.

Celsus, a rabid enemy of Christianity who lived about 130 years after the death of Jesus, made many quotations from the Christian Greek Scriptures, explaining: "We take these things from your writings, to wound you with your own weapons." The original works of Celsus are lost, but Origen has preserved for us nearly 80 of his quotations from the Scriptures. Jesus, Celsus says, was represented as the Word of God; was called the Son of God; was from Nazareth, the son of a carpenter; claimed to have had a miraculous conception. Celsus makes allusion to Jesus' being carried down to Egypt, to his baptism in the Jordan, to the voice declaring him to be God's son, to the temptations in the wilderness, to the choosing of the 12 apostles. He admits that Jesus performed great miracles: fed multitudes, opened blind eyes, healed the lame, cured the sick, raised the dead. He also makes reference to many points of doctrine in the teachings of Christ. And in the end, he refers to the betrayal by Judas, Peter's denial, the scourging, crowning, and mockery heaped upon Jesus, as well as the darkness and earthquake that came at Jesus' death, and then the resurrection that followed. Thus this heathen writer unwittingly proved that such things were written down and were universally believed by Christians at that time.—Mitchell's *Critical Handbook of the Greek New Testament*.

One more non-Christian witness is now called to the stand, the celebrated Jewish historian, Flavius Josephus. A passage in his *Antiquities of the Jews* (Book XVIII, chapter iii, ¶ 3), though challenged as, but not proved, spurious, reads: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of

such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day [about A.D. 93].” Again, Josephus (Book XX, chapter ix., ¶ 1) tells how the high priest Ananus “assembled the sanhedrim of judges, and

brought before them the brother of Jesus, who was called Christ, whose name was James”.—Translated by William Whiston.

Thus, the testimony of many witnesses confirms the fact that Christianity is not an invention of recent times, but has deep roots in ancient secular history. Let all nonbelievers, therefore, who imagine the Bible has no foundation in provable facts, lay aside their false ideas and misconceptions and properly evaluate the Bible for what it is—Jehovah God’s Word of truth, unassailable and indestructible! The days of men are like grass, but “the word of our God shall stand for ever”—John 17:17; Ps. 103:15; Isa. 40:8; 1 Pet. 1:25.



Planning Now for the Time to Come

MANY readers of *The Watchtower* have placed their hopes in the new earth of the new world in which righteousness dwells. We think of that time of Kingdom blessings, and it was the learning of those things that caused many of us to inquire further into the study of God’s Word. But we have learned from the Scriptures more than merely concerning the blessings of the Kingdom. We have come to know and understand Jehovah, his name, his Word, his purposes, the issue involving his sovereignty, his undeserved kindness extended toward men in this day, and we have grown in love for him and in our worship of him. Properly worshiping God is a very blessed condition for any man.

When should these conditions of true worship begin? Upon this point the *Watchtower* magazine has said, “Let all begin speaking and living as now under his kingdom.” Is this saying that now, before Armageddon, those who love Jehovah should

begin living in a manner similar to the way they will live on earth after Armageddon? That is it exactly. The fact of the matter is, those who will be carried through Armageddon’s war and ushered into the new earth following that decisive time and be privileged to worship Jehovah God then are those only who, in this day before Armageddon breaks, worship and serve him.

The requirement, then, which must be met precedent to our entering into the new world is to engage in his worship now. Jehovah became King in 1914 when he placed his appointed king, Christ Jesus, upon his heavenly throne as his kingly representative, in fulfillment of the nineteenth chapter of Revelation. Since that time there have begun to flow to Jehovah’s servants Kingdom blessings. There is war on earth, yes. There are famine, illness, death, and other troubles; that is true. The material blessings which are included in the Kingdom benefits following Armageddon

have not come to the people, Jehovah's people or others; but the more important things are here.

The opportunity to worship Jehovah, the opportunity to conform to his righteous requirements, to be guided by his law as now expressed to us in his Word the Bible, to be a follower of Christ Jesus, to stand against the old world of Satan's organization and for the Theocracy under Christ Jesus, to preach the message of good news of the Kingdom, to prove to all who will observe that we are living under the Kingdom rule and we worship Jehovah now—those things are with us, available to us, and we must cling to them now if we will exercise them in the days to come beyond Armageddon.

It is not just a little insignificant handful of people organized into some obscure sect that engages in Jehovah's worship. On the contrary, "I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.'" (Rev. 19:6, NW) If our hopes are that we will be found in that great crowd which will be carried through the battle of the great day of God Almighty, we must be found in the great crowd of praisers of Jehovah now before Armageddon engaging in his worship. We must live now, insofar as it is possible for us to do so, in devotion to God, as we hope to live on earth in the years to come.

FUNDS FOR KINGDOM WORK

In this the Scriptures are our present guide. Even as material things will be secondary in connection with the worship of Jehovah in the new world, even so they are very secondary in connection with the worship of Jehovah now. When Jesus said "pay back . . . God's things to God", he

was not referring to responding to a religious solicitation for funds. Christ Jesus in his entire ministry never asked for a cent of money, nor did the apostles, nor the early church. Christians have never solicited funds and they do not do so now. As Christians we appreciate that that which we pay back to God and that which is due to him is our worship and our love and service. Material things are incidental.

The great amount of money that is required in this period to carry on the activities of the Watch Tower Bible and Tract Society and Jehovah's witnesses whom it serves comes to us without solicitation, voluntarily from Jehovah's witnesses themselves, from their associates, companions, persons of good will, and others who want to see the Word of God spread among the people and desire to use some of their material blessings to that end. Those funds, when received by the Watch Tower Society, are spent earth-wide to carry on this very work of Bible education, that the worship of Jehovah may be expanded, that the crowd of his praisers may increase.

The money that is contributed to the various branch offices of the Society throughout the earth is only part of the financial cost of the ministry of Jehovah's witnesses. As local congregations, the thousands of companies carry on the ministry in their own part of the field, and each individual minister of the Lord is self-supporting, bears his own expenses and goes to the people in his Bible educational work under his own resources. The minister of Jehovah hardly gives a second thought to this feature of his service, because all that he has, as well as himself, is consecrated to Jehovah. It is this spirit of loving devotion, which God has so richly blessed, that accounts for the marvelous increase in his work earth-wide.

Planning ahead is a Scriptural and proper procedure, and the Watch Tower Bible

and Tract Society likes to plan ahead to the extent that it can. Every year those who anticipate that they may want to contribute some funds to the Society during the coming twelve months are privileged to write to the office of the treasurer and so state their hopes in this regard. This is in no sense of the word a pledge, but, in so stating what they intend to do, those writing in merely give an indication of what they hope they can do. That is why we often refer to it as "Good Hopes". A discussion of the matter here is not a solicitation in any sense of the word. The response to this *Watchtower* article is simply an individual's expression of a hope that during the forthcoming twelve months an amount will be donated according to his present plans. That gives the Society something on which to base its program for the coming year.

Concerning this matter of planning ahead the apostle Paul, at 1 Corinthians 16:2, writes, "Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then." (NW) On this same matter, in 2 Corinthians 9:7, he states, "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (NW) So any who wish to assist financially in the proclamation of the Kingdom message, leading others to place their hopes in the new world and to conform thereto even now, may so indicate by writing to the Society.

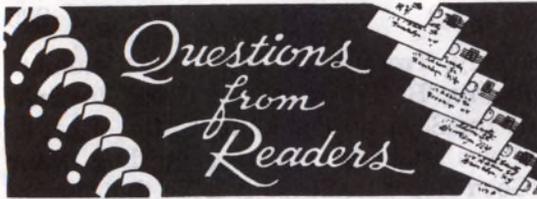
The branch office of the country in which you reside may be addressed, and for the United States, address your card or letter to: Watch Tower Bible and Tract

Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, New York. In writing the Society, something to the effect as follows can be stated regarding your "Good Hopes": "It is my hope that during the next twelve months I will be able to donate to the work of praising Jehovah, in acknowledgment that he has begun to rule as King, the amount of \$....., which contributions I will make in such amounts and at such times as proves to be convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus. [signed]" It might be well to keep a copy of your card or letter as a reminder to yourself. In addition to the above address of the head office in Brooklyn, on page 258 is a list of other branch office addresses, and a complete list is on the last page of the *Yearbook*.

We understand the fact that there are many persons who may not wish to write to the Society in accordance with the above, preferring not to make an expression of their hopes or anticipations for the coming year but wishing to merely contribute something at their convenience, as time goes by. Such is perfectly agreeable.

The desire which we have is that any donation be used to advance the Kingdom interests. This will be accomplished only by the blessing of Jehovah the King. So with you we wish to join in our mutual prayers to the Most High for his direction and blessing upon the use of these things, and, above all, upon the personal devotion of ourselves at this time to the righteous requirements of his worship, that we may be found in that great crowd of praisers of Jehovah now and following Armageddon.





Questions from Readers

The answer to the second question of this section appearing in the November 15 issue drew many responses and further questionings. Without being dogmatic, it stated that it seemed Scriptural to believe that children executed in Jehovah's battle of Armageddon would not be resurrected. Here we consider questions raised.

- How does this affect the statement in the *Armageddon* booklet, on page 55, that not all those executed at Armageddon will remain dead forever?—B. E., Maryland.

What has been published in the November 15 issue of *The Watchtower* represents our present understanding of the matter, and replaces the thought expressed in the 14-year-old booklet *Armageddon*. We call notice to the fact that before this answer was published in *The Watchtower* the same point had been made in "*This Means Everlasting Life*", pages 248, 249.

- Adam's offspring did not come under eternal destruction because of his fall. Why should young children suffer eternal destruction at Armageddon because of having wicked parents?—E. N., Minnesota.

Adam and Eve in Eden were on judgment with respect to the tree of knowledge and the course they took fixed their destiny, it being a time of judgment. Adam and Eve's children were not born at that time and hence not directly or personally on judgment in Eden. That is why God could arrange for the ransoming of all of their future children who would accept his arrangements, this acceptance being shown by them at whatever time God might be pleased to bring them into a period of judgment. It is likely that for the majority of men who have lived on the earth this time of judgment will be in Christ's millennial reign, at the time of the general resurrection and thereafter. At that future time of judgment arranged for them by God's mercy each one will be on his own responsibility, as shown by Ezekiel 18:20-23.—See "*This Means Everlasting Life*", pages 94, 95.

However, long before this many persons will have had their time of judgment, as the Scriptures show that God has brought certain judg-

ment periods upon human society at certain times, during which he held them accountable for their course of action. That they might be really accountable for themselves and for their young children dependent upon them, he caused testimony to be given that they might know the issue and make their decision, by which they would determine their destiny, independent of any inherited condemnation from Adam. He warned parents not only of the consequences to themselves but also of those to their irresponsible offspring.

One of such judgment periods was the flood of Noah's day, prior to which Noah preached righteousness for some forty or fifty years. (Heb. 11:7; 2 Pet. 2:5) Another was the fiery end of Sodom and Gomorrah, which cities saw warning miracles by angels and heard witnessing by Lot before the rain of fire fell. (Gen. 19:11-14, 24) In Jesus' day it was a time of judgment and he warned certain Jewish cities of a fate like that upon Sodom and Gomorrah, and judged certain scribes and Pharisees fit for the eternal destruction of Gehenna.—Matt. 11:20-24; 23:33, NW.

Our present day is also a time of judgment, and it is this that the objectors to the answer in the November 15 *Watchtower* apparently fail to fully appreciate. For seventy-one years *The Watchtower* has been publishing the warning of God's Word, and since 1919 Jehovah's witnesses have been active as never before in giving world-wide witness, in this time of judgment when the enthroned King is separating the nations as a shepherd divides the sheep from the goats. Abuse and persecution come upon them from both adults and children under the influence of their elders. So it is because we now live in a period of judgment that we say all persons are on trial. And because children are present they too come in for judgment, and their case is not parallel to that of Adam and Eve's offspring, who were not present in Eden at the time of that pair's judgment trial.

- Can we Scripturally say that those slain by Jehovah at the climax of such judgment periods as at the Flood and at Sodom and Gomorrah and at Armageddon go into eternal destruction?—I. F., Washington.

Please open your Bible and read Luke 17:24-37. It speaks of "that day when the Son of man is to be revealed" (NW), and the surrounding verses show that to be in the time of the end, climaxed by Armageddon. It states that at Armageddon it will be "just as it occurred in

the days of Noah" when "the flood arrived and destroyed them all", and it will be "just as it occurred in the days of Lot" when he fled Sodom and "it rained fire and sulphur from heaven and destroyed them all". Since these are parallel cases, if it can be shown that the destroyed in any one case will have no "resurrection of judgment" it follows that those in the other two cases are likewise doomed. (John 5:28, 29, NW) The parable of the sheep and goats, now in course of fulfillment, shows that at Armageddon the goats "depart into everlasting cutting-off", thereby indicating the fate of those destroyed in all three cases.—Matt. 25:31-46, NW.

Those perishing in the Flood and in the fiery rainfall on Sodom and Gomorrah did not die because of inherited sin from Adam, but were condemned because they ignored Jehovah's warning and were slain by him. They became warning examples of everlasting judicial punishment. (Heb. 11:7; 2 Pet. 2:5-8; Jude 7) Now just a minute, someone protests, are you not forgetting Jesus' words to the rebellious Jewish cities: "It will be more endurable for the land of Sodom on Judgment Day than for you"? Does that not mean at least some of those destroyed at Sodom's fall will be resurrected and able to successfully endure a future judgment day? We reply that these words have not been forgotten.—Matt. 10:15; 11:24, NW.

This is a form of speech-construction common in Biblical times. It is used to emphasize the impossibility of a thing. Jesus used a similar construction when he said: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:25, NW) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones who were loath to part with their wealth would not enter the kingdom. So it was with his other use of this speech form. Sodom and Gomorrah could not endure judgment. Not even ten righteous were there. Only four, and one of those failed at a crucial moment. (Gen. 18:32; 19:15, 17, 26) The Jews knew Sodom's fate was sealed, so when Jesus told them that judgment would be more endurable for such doomed ones than for these Jewish cities they got the powerful point.

But an objector still may protest that Jesus said these cities would be brought down to Hades, not to the everlasting destruction of Gehenna. Jesus said: "Will you perhaps be exalted to heaven? Down to Hades you will come!" (Matt. 11:23, NW) The hope of literally going to heaven had not been held out to these Jews, this hope not being understood until the outpouring of holy spirit at Pentecost after Jesus' death and resurrection. Since by heaven no destination after death would be meant, so by the contrasting word Hades a destiny would not be meant.

By these words Jesus was making the strongest possible contrast between exaltation and abasement. Heaven reaches high above, Hades goes underground, lower than Gehenna, which was aboveground just outside Jerusalem. Had Jesus used Gehenna the Jews might have thought he meant literal Jewish cities would be plucked up and set down in that specific valley. So Jesus merely used these extremes of height and depth to show how those exalting themselves would be abased, just as Jehovah used heaven and Sheol, the Hebrew equivalent of Hades, to show these same extremes: "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down." (Amos 9:2, AS) These Jewish cities had heard the warning and had seen powerful works; they had had fair judgment trial and by their decision showed they were worthy of eternal destruction.—Matt. 10:5-15; Luke 10:8-12, NW.

So today this time of judgment of the nations is not a mere dress rehearsal for a further and decisive second judgment to come, thereby making the destruction of individuals at Armageddon not count for eternity. If it were a matter of these people dying and coming back in a general resurrection for a second opportunity, then their blood on the head of the watchman class would not be so serious, nor would Jehovah view the warning work so vital as to make the stones cry out the alarm if we remained silent.—Ezek. 33:7-9; Luke 19:40.

● Some maintain that at Armageddon there will be three classes: sheep that survive, goats that are eternally destroyed, and uninformed or irresponsible ones who will die but will be resurrected, and that in this latter class will be young children. Is this correct?—L. P., Montana.

We know of no Scriptural backing for such a view. The parable of the sheep and goats shows

the nations being separated into two classes, not three. The goats headed for everlasting cutting-off are not just those who persecuted Christ's brothers. The parable upbraids the goats, not for what they did, but for what they failed to do, for their indifference toward and lack of interest in his brothers.—Matt. 25:45.

Many who never come in touch with the anointed remnant nevertheless subscribe to what others do in persecuting or fail to do in the way of giving help. The Bible shows a communal responsibility, where a community upholds rulers who persecute Jehovah's people. Did not the Egyptians suffer the plagues because of Pharaoh's hardheartedness? Did not the Amalekites suffer for generations afterward because of Amalek's opposition to Israel in the wilderness? Were not the entire households, including little children, of Korah and Dathan and Abiram swallowed up in destruction because of the rebellion of the household heads? Did not Achan by his greed bring death not only to himself but to his sons and daughters as well? Even King David brought death upon his people by his own transgressions. (Ex. 5:1, 2; 9:13-16; 17:8, 14, 16; 20:5, 6; Num. 16:23-33; Josh. 7:24, 25; 2 Sam. 24:10-17) Now, who will be rash and commit the folly of posing as more just than God by saying He was wrong in such procedures?—Deut. 32:4.

In harmony with the parable of the sheep and goats, Ezekiel chapter 9 shows but two

classes, those marked for preservation and the unmarked ones appointed to destruction. And in this latter class note that little children were included, to be slain without pity. This is a prophetic picture of the destruction at Armageddon. At a time of judgment Jesus said: "If the blind lead the blind, both shall fall into the ditch." That means not only clergy and laity but also parent and child. If a parent chooses to sin against the holy spirit despite the eternal interests of his offspring, that then becomes the responsibility of the parent. In that same time of judgment Paul and Barnabas said to the Jews: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations." (Acts 13:46, NW) Those Jews became responsible for the fate of their offspring, not Paul and Barnabas.

Parents devoted to their children will in the interests of their offspring shun wrong ways, taking instead right paths so as to put their children in the way of preservation. "Jehovah knows those who belong to him," and that also means little children at Armageddon whose parents belong to Jehovah and who try to rear them according to God's Word. (Deut. 6:6, 7; Eph. 6:4; 2 Tim. 2:19, NW) To Christian parents of young children the promise is: "Otherwise, your children would really be unclean, but now they are holy."—1 Cor. 7:14, NW.

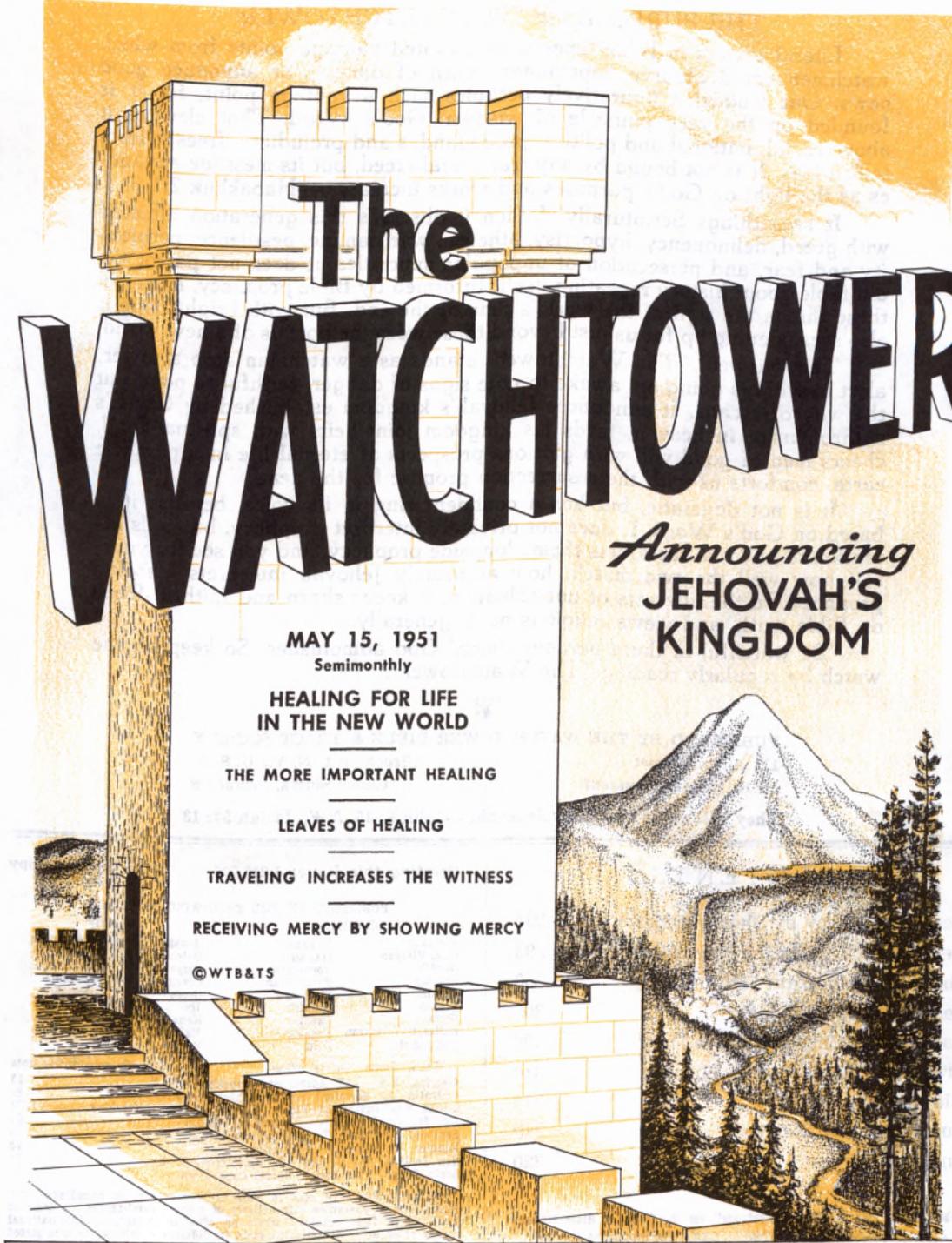


1951 DISTRICT ASSEMBLIES—U. S. AND CANADA
 Chicago, Ill., May 18-20, International Amphitheatre, 43rd and South Halsted Sts.
 Dallas, Texas (White & Col.), May 18-20, Fair Park Automobile Bldg., State Fair Park.
 Minneapolis, Minn., May 18-20, Minneapolis Armory, 6th Ave. S. and 6th St. S.
 Toronto, Ont., May 18-20, Varsity Arena, 275 Bloor St. W. and Maple Leaf Gardens, Carlton and Church Sts.
 Denver, Colo., May 25-27, City Auditorium, 14th and Curtis Sts.

Montreal, Que., May 25-27, The Auditorium, 4110 Lasalle Blvd., Verdun.
 Winnipeg, Man., May 25-27, Amphitheatre Rink.
 Atlantic City, N. J., June 1-3, City Convention Hall.
 San Francisco, Calif., June 1-3, Cow Palace, Geneva Ave. and Rio Verde St.
 Saint John, N. B., June 1-3, Curling Rink, Lansdowne Ave.
 Vancouver, B. C., June 1-3, Forum Building, Pacific National Exhibition.
 Atlanta, Ga., June 8-10, Atlanta Municipal Auditorium, Courtland and Gilmer Sts.
 Atlanta, Ga. (Colored), June 8-10, Sunset Casino, 690 Magnolia St. N. W.
 Edmonton, Alta., June 8-10, Edmonton Gardens, Exhibition Grounds.

"WATCHTOWER" STUDIES

Week of June 3: Divine Healing for Perfect Life.
 Week of June 10: The Prayer of Faith During Sickness.



The WATCHTOWER

MAY 15, 1951

Semimonthly

HEALING FOR LIFE
IN THE NEW WORLD

THE MORE IMPORTANT HEALING

LEAVES OF HEALING

TRAVELING INCREASES THE WITNESS

RECEIVING MERCY BY SHOWING MERCY

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Announcing
JEHOVAH'S
KINGDOM

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

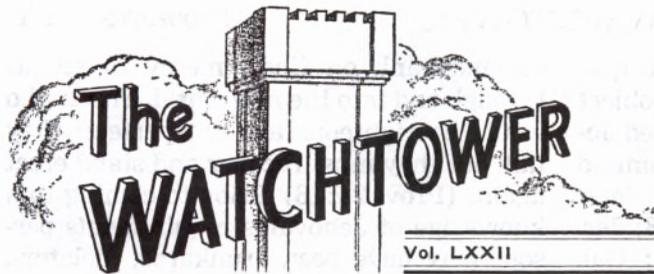
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Ilokano
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Danish	Norwegian
English	Pangasinan
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French	Spanish
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	Kanarese
	Malayalam
	Polish
	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

May 15, 1951

No. 10

RECEIVING MERCY BY SHOWING MERCY

MEN are merciful toward themselves. They want mercy from others for themselves. All men need mercy, for all have weaknesses and shortcomings that put them in need of forgiveness from others. But what is oftentimes the case? Why, the very ones that need mercy shown to them withhold it from others. Oh yes, they show a selfish kind of mercy by being very lenient and understanding toward those who have weaknesses similar to their own, but on points wherein they are strong and need little forgiveness they tend to be harsh judges. A man may not be tempted by alcohol and be very intolerant of those who are, while at the same time he falls short in sexual morality and craves great mercy for himself and others with this weakness. The gossip may condemn the covetous, the covetous wags a finger at the hot-tempered, who in turn rails against the drunk, who scorns the idolater that frowns on the fornicator, and each one all the while is as easy on his own weakness as he is harsh on the weaknesses of others.

Sin is sin, whether of one kind or another. If we offend in one point of God's law, we have broken his law. The gossip commits trespass just as surely as does the fornicator, and God classifies both offenders as sinners, and both need his mercy and forgiveness. "For whoever observes all the Law but makes a false step in one point, he has become an offender against them all."—Jas. 2:10, NW.

Three verses later the disciple James adds

this important reminder: "The one that does not practice mercy will have his judgment without mercy. Mercy exults triumphantly over judgment." If we were judged strictly on the basis of right and wrong, none of us could stand; but God's mercy enters in on our behalf to triumph over judgment and see us through. However, to receive this mercy from God we must practice it toward others, and not just in cases involving weaknesses we share in and hence understand so well, but also in cases involving sins to which we never succumb and which leave us at a loss to understand why others commit them. Christians seeking divine mercy cannot afford to forget Jesus' words: "If you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15, NW.

Frequently a person is heard condemning faithful Bible characters. One may point with indignation at King David because of his immorality on one occasion, another berates Noah as a drunkard. It is true that David committed adultery with Bath-sheba, and Noah drank too much wine on one occasion. (Gen. 9:21; 2 Sam. 11:4) Moreover, Moses the meekest of men was provoked to unwise words that kept him from entering the Promised Land; Elijah fled in fear from his service as a prophet; Jonah headed in the opposite direction because he did not like his territory

assignment; Jeremiah determined to quit preaching because it made him the object of reproach and derision; Peter denied Jesus, and on another occasion compromised on a point of doctrine because of fear. (Num. 12:3; 20:10-13; 1 Ki. 19:1-18; Jer. 20:7-9; Jon. 1:1-3; Matt. 26:69-75; Gal. 2:11-14) But what does this prove? That they were hardened sinners and grossly wicked? No; it merely shows that they were imperfect and in need of God's mercy. They took any rebuke the Lord administered, recovered from their temporary lapse into sin, and pressed on faithfully.

What their self-righteous critics fail to appreciate is that these men did not abuse God's show of mercy by settling themselves into habitual sinning to the indulgence of fleshly weaknesses. They responded to God's rebukes and showed his mercy was not wasted on them, but that it worked toward their recovery for righteousness. Busily picking at these men and posing as upholders of standards higher than God's, these critics fail to discern how such cases magnify God's mercy, as Paul said: "Where sin abounded, undeserved kindness abounded still more." (Rom. 5:20, NW) Nor do they appreciate Jesus' words: "Stop judging, and you will by no means be judged; and stop condemning, and you will by no means be condemned." (Luke 6:37; Rom. 14:4, NW) Undoubtedly these arrogant critics need mercy more than did the ones they criticize, and if their sins were written down for the world to read they would perhaps be exposed as guilty of the same sins plus many more. They remind of the self-righteous Pharisees who swelled with pride that they were not like others, yet concerning whom Jesus said harlots would enter the Kingdom before them.—Matt. 18:23-35; 21:31; Luke 18:11.

But none should hastily conclude from this that one may give up and let sins and lusts of the flesh have their way with

us, and bank on God's mercy to see us through and into the new world. Those who would be righteous are not perfect; they fall, but they must recover and stand erect again. (Prov. 24:16) Prior to coming to a knowledge of Jehovah's requirements persons may have been drunkards, idolaters, thieves, fornicators, and so forth; but when they set themselves to follow in Jesus' footsteps they shun the old pathways of a sordid past. (1 Cor. 6:9-11) They must wage warfare against the weak flesh, in order to walk according to God's spirit.

The apostle Paul pointed out this conflict between flesh and spirit, saying: "In me, that is, in my flesh, there resides nothing good; for ability to wish is present with me, but ability to work out what is right is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." (Rom. 7:18, 19, 22, 23, NW) He continues his argument to show victory comes from God through Christ for those "who walk, not in accord with the flesh, but in accord with the spirit".—Rom. 8:1-8.

So all of us are imperfect sinners, in need of mercy. Mercy that works toward our salvation comes from Jehovah: "To the Lord our God belong mercies and forgivenesses." (Dan. 9:9) It is administered to us through Christ Jesus, "by means of whom we have our release by ransom, the forgiveness of our sins." (Col. 1:14, NW) Finally, we must show it toward others, if we are to get it for ourselves: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. Happy are the merciful, since they will be shown mercy."—Col. 3:13; Matt. 5:7, NW.



HEALING FOR LIFE in the NEW WORLD



"And the leaves of the trees were for the curing of the nations."—Rev. 22:2, NW.

JEHOVAH God has been carrying forward an unusual health program for the past nineteen hundred years. Now he is about to engage in a healing work that will cure all humans that live in the everlasting new world. The coming health program will enable all men and women who follow the divine prescription to live evermore in perfect physical and mental well-being on an earth free from all traces of disease and senility.

² The wonders that will be accomplished in recovering mankind to perfect health were foreshadowed in the astounding cures and healings that Jesus Christ and his apostles accomplished at the beginning of the health program which has been in progress for the last nineteen centuries. As for this present program, it has aimed particularly at preparing certain ones, a limited group from among mankind, for eternal life in the spirit realm. That is, it has been carried on for the particular benefit of the Christian congregation of 144,000 faithful overcomers of this world, who are to be united with Jesus Christ in his heavenly kingdom. But that kingdom itself will be a healing agency. Through it all the families of the earth will be blessed with perfect life and happiness.

³ As explained in the last previous issue

1, 2. What future health program is Jehovah about to engage in, and what is the main objective of the present health program?

3. At its start how was the current health program highlighted?

of *The Watchtower*, the current health program for the Christian congregation was highlighted at its start nineteen centuries ago with miraculous physical cures. At the word or touch of Jesus Christ blind eyes were opened, deaf ears unstopped, dumb mouths filled with articulate speech; the lame walked without a limp or a crutch, the bedridden got up instantaneously well, the unfortunates crippled with leprosy were cleansed of all its ravages, the dead rose from their funeral bier or memorial tomb. Luke, who himself was a physician, nicely wrote of this manifestation of divine therapy to say: "And Jehovah's power was there for him to do healing." (Luke 5:17, NW) Not by any mysterious course in metaphysics, mesmerism, or other hypnotic power, but by direct grant, Jesus conferred on his specially chosen disciples the authority to perform physical cures. With the express command that they were to do these without financial charge! Then he died a martyr's death, this man of whom it had been prophesied: "Yet surely our sicknesses he carried, and as for our pains he bare the burden of them, . . . the chastisement for our well-being was upon him, and by his stripes there is healing for us."—Isa. 53:4, 5, Ro; 1 Pet. 2:24.

⁴ Did the divine health program abruptly cease for all time at Jesus' death? No;

4. Why did not the health program cease at Jesus' death?

Jehovah God saved it from collapse by raising him from the dead to take his seat at God's right hand in heaven and there exercise all authority for God in heaven and on earth. Ten days after ascending and returning to heaven, that is, on the day of Pentecost, this glorified Jesus poured out holy spirit upon his faithful disciples on earth, and with it he conferred upon many of them the gift of miraculous physical healing power. Thus the health program from heaven went on among mankind.

⁵ As also explained in the previous issue of *The Watchtower*, the miraculous healings and cures of human bodies continued on till the last of the apostles and their Christian associates died. By those miracles the Christian congregation had been established in its faith and had also been definitely identified as being the true "Israel of God", taking the place of the natural house of Israel which had rejected Jesus as Messiah or Christ. In due time the Christian congregation passed out of its babyhood. Today, after a career of nineteen centuries, it is at its maturity or full growth of Christian manhood. God has put away from it a number of things peculiar to its babyhood, such as the gift of the spirit for performing instantaneous cures on the human body and mind. So the remnant of this Christian congregation who are yet on earth do not exercise such a gift of the spirit. They have no Scriptural reason to expect from any source or by any channel a miracle of divine healing in their case. But this results in no real loss or embarrassment to them, because their hope and eternal destiny is spiritual, heavenly, and not physical, earthly.

⁶ Even in the first century during the operation of miraculous healing the most

faithful of the Christians were subject to physical illness and maladies common to all the rest of mankind, and died of them. Not all died a martyr's violent death or lived to the extreme old age of the apostle John, who received the Revelation and who may have died from the decay and collapse due to great age. Christians who were gifted with the authority to heal were not authorized to use the power upon themselves or have their similarly gifted brothers use it upon them for the comfort, ease and convenience of the Christians. Nor did they pray for such miraculous healing of their physical organisms. They used reliable remedies or the services of the practicing physicians. So today, long after the passing of the spirit's gift of physical healing, faithful Christians get sick or fall victim to the major diseases of these times. They, too, seek relief in sensible ways.

⁷ Sometimes surgical operations are submitted to as a last resort. The life of the patient hangs by a slender thread. Recovery seems very unlikely. There is almost every reason to despair for his life. But then there is a turn, and the sick one or the subject of the surgical operation recovers and resumes his former activities. Because it is so marvelous should we view it as a case of divine healing in this twentieth century? The recovered one may feel that way about it. He will use expressions of gratitude to God and describe it in terms that make it a case of divine healing. He will say God was merciful to him and spared his life especially for the further work which God has purposed for him.

⁸ But if God accomplished the cure, that is, if it were a case of divine healing, why, then, did this Christian have to resort to doctors and their prescribed medicines? Or why did he have to agree to an opera-

5. Why is there no divine physical healing now, and does this represent a real loss for us?

6. Have Christians been and are they subject to illness? How do they seek relief?

7. Are unusual recoveries today to be viewed as healing divine?

8. What are the sensible arguments against such a view?

tion and maybe violate God's law and take a blood transfusion or an injection of blood plasma? Were such things the preliminaries of divine healing in apostolic times when this was an operation of God's spirit? Not at all. Back there God's miracles were direct and instantaneous, without aid of human physicians and medical remedies, and where these had failed. But this is not so today. Hence where a Christian experiences an unusual recovery and survival, he should not persuade himself that this was by special intervention from heaven. Persons outside the Christian congregation have unexpected, extraordinary recoveries, too. Besides, while one Christian may have staged a baffling comeback from the jaws of death, another Christian or many other Christians under similar circumstances have not been so successful but have succumbed to the great physical distress. So what? Did divine favor smile on the one who had the revival of his physical forces and who came back to normal health and activity? But did it frown on those who had no physical improvement and who lingered, grew worse and finally died from their affliction or operation? That would not be fair to say, especially where those who succumbed were just as faithful and devoted to God as was the one that had an unusual recovery.

⁹ Remember that shortly after God appeared to Jacob and pronounced his name as henceforth "Israel", his beloved wife Rachel had hard labor in bringing her second son Benjamin to birth and died. Not as any sign of divine displeasure, we may be sure. (Gen. 35:9-20) At the age of 147 years Jacob himself fell sick and died of his illness. But not because of being out of God's favor, for he continued as God's prophet down till the last. Jacob was embalmed by the physicians of Egypt. (Gen.

47:28 to 48:1; 49:33 to 50:3) Elisha, too, fell sick of a sickness from which he died, but he prophesied even on his deathbed as one of Jehovah's witnesses. (2 Ki. 13:1-20) It is possible, also, that Timothy's cases of stomach trouble and his frequent spells of sickness continued with him till his death, and that the wine which Paul advised him to take served only to give him some relief. (1 Tim. 5:23) So one's succumbing to an operation or a sickness is no evidence of God's displeasure or lack of interest and attention. No more so than a phenomenal recovery is to be interpreted as his special intervention and favor. We must be reasonable and balanced in mind. Bear in mind that there are many bodily factors and accompanying circumstances which work for pulling some through an operation or siege of serious illness, but which are not present for those who succumb.

¹⁰ This does not mean we are not to be grateful to God and to voice gratitude to him if we convalesce. Nor does this mean we may not take the matter to Him in prayer when we are sick or our beloved fellow Christians are sick. Every circumstance and affair in our lives is a matter which we can take to him in prayer. Still, we may not ask for divine healing and expect it, even if we use as a basis Jesus' words: "If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you." (John 15:7, NW) We know what the sayings of Jesus are regarding his followers for this day, and they do not tell of miracles on the physical organisms of his followers at this time.

¹¹ The proper thing we can ask is for our heavenly Father to help us to endure in Christian fortitude during illness or phys-

10. Is sickness a proper matter for prayer? With what limitation?

11. During sickness what can we properly ask for? And if we die, whose are we still?

9. What further shows that failure to recover is no sign of divine displeasure or lack of attention?

ical impairment. We can ask him to help us to act as faithful witnesses through it all, not to lose faith in him, to suffer no spiritual injury because of it. We can pray that we may be guided in the use of proper remedies which are available or the proper medical services. Even amid sickness we can let our light shine. Our obligation is to "preach the word, be at it urgently in favorable season, in troublesome season". (2 Tim. 4:2, NW) There have been cases where the physically infirm have been improved bodily by proving their zeal for his Kingdom in getting out actively into the field service, although poor health appeared to dictate against it. Let us remember that, to quote the apostle, "both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah. For to this end Christ died and came to life again, that he might be Lord over both the dead and the living." (Rom. 14:8, 9, NW) So the faithful Christian who fails to recover and dies still belongs to the Lord Jesus.

BLAMING IT ON THE DEVIL

¹² Some will now propound the question, Is not Satan the Devil the one who causes us to fall sick and so puts us out of commission? Is he not the one who causes fatal accidents to Jehovah's faithful or accidents that cripple their further usefulness in his service? For support of an affirmative answer they will refer to Job's case. There Satan caused fire to fall from heaven and consume Job's great herds of sheep and their keepers, and also a violent storm to strike the house where his ten children were feasting and to collapse the

house upon them to their death. In addition to this that wicked one struck Job with a frightful disease which covered him from head to toe with corroding, itching boils.

¹³ But Job's case does not provide us the rule by which we are to measure all cases of sickness and accident. Job was made a special test case. First, Jehovah called Job's integrity to Satan's attention, and then the adversary accused Job of serving God for his selfish benefit, because God had hedged him and all his good things about with divine protection, so that it was prosperous for Job to serve God. But now let God lift this protection and let Satan touch him in the mat-



ter of these selfish benefits, and Job would renounce God, cursing him to his face. When Job refused to be pressured into this unfaithfulness by loss of property and children, then Satan obtained permission to touch Job's skin and flesh and threaten his life with an incurable disease. Added to this, Job's own wife turned against him and three of his prominent friends condemned him as a hypocrite afflicted by the just hand of Jehovah God. But these keen tests from the Devil failed to move Job from his integrity. Satan's challenge to God concerning this godly man was thus defeated, and Almighty God miraculously healed Job and more than made up for all that Job had formerly lost during the crucial test.

¹⁴ True, we Christians are each under a test of our integrity in the midst of this hostile world. But no one is to think he is of such importance that he is singled out and made a special test case such as Job was made. If such were the case, then we would have to carry the picture of Job all

12. To whose case do some refer to argue for Satan's hand in sickness and accident?

13, 14. Why does not Job's case provide the rule to measure all cases?

the way through in its application to each individual Christian. In that case each Christian would in this life have to have restored to him twice as much as he lost by accidents engineered by Satan. He would have to experience miraculous divine healing and afterward live a long life of good health, to correspond with Job's 140 years after he got well.—Job, chapters 1, 2, 42.

¹⁵ Moreover, the test on Job was permitted by God and was written down to serve as a prophecy. It foreshadowed how the Job class, beginning with Jesus himself (who never got sick), would be exposed to the testing of their integrity toward God by Satan. However, this test was not to be by literal accidents, loss and terrible diseases due to Satan. No; but by persecutions and opposition from this world which would bring loss of close associates, and bring us a disgraceful, misrepresented appearance in the eyes of the world, making us look loathsome to them, so that they would accuse us of being religious hypocrites and under God's curse. For instance, when orthodox religious systems of Christendom accuse us of being blasphemers, haters of everybody, and Nazis, Fascists and imperialists here and Communists there. Job's miraculous restoration, therefore, foreshadowed, not the divine healing of our physical ailments and our being made immune against further accidents, but how Almighty God would restore the faithful remnant of his anointed witnesses to his favor and would counteract all the false accusations and misrepresentations of his servants before all the people of good will.

¹⁶ So let us take the sane view of sickness and accident. There are many things

15. Whom did Job picture, and hence what did his test foreshadow?

16. Why do the cases of the woman with the spirit of infirmity and Paul's thorn in the flesh not argue for Satan's hand in all sickness?

besides sickness and accident which Satan can use to put our integrity to the test. True, Jesus did say of the woman who was bent over double and whom he cured: "Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" But we note that the record says the woman had a "spirit of weakness" and was evidently under the power of a demon who would not let her straighten herself up. (Luke 13:10-16, NW) True, also, Paul spoke of his "thorn in the flesh" as an "angel of Satan, to keep striking me"; but this was not a sickness or accident, as we explained in our previous issue of *The Watchtower*. Whatever the thorn was, it was something that Satan the adversary worked on in order to make matters hard for Paul and to worry him. So it may be with ailments and accidents in our case. While Satan may not be blamed for them, yet he can use them after they have befallen us to worry us, weaken our faith in God, break down our zeal in God's service, make us lose God's spirit and quit.

¹⁷ Sickness, diseases and accidents have their normal causes. These causes produce the same results in the lives of devoted Christians as in the lives of unconsecrated worldlings. At Lystra, in Asia Minor, when the pagans wanted to worship the miracle-working Paul and Barnabas as gods, they leaped out into the crowd and objected: "Men, why are you doing these things? We also are human creatures having the same infirmities as you do." (Acts 14:8-15, NW) And we can all agree with the psalmist David when he said: "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." (Ps. 51:5, AS) So just because a person believes the good news of God's kingdom and devotes him-

17. Do normal causes produce the same ill effects in Christians as in others? Does turning Christian change their bodies any?

self to follow in Jesus' footsteps, God does not work a miracle and change his bodily organism any. Oh, he might be able to prolong his life by better living henceforth as a Christian, both morally and physically, because he learns more and more of the truth and gives his body decent treatment and does not abuse it as those in the world do with their bodies. Unselfish activity in God's service does one good in both mind and body. Study of God's Word and applying it in word, thought and deed has a salubrious effect upon one in every way. To quote Solomon: "Fear Jehovah, and depart from evil: it will be health to thy navel, and marrow to thy bones."—Prov. 3:7, 8, AS.

¹⁸ All the sickness that has entered the earth resulted from the original violation of God's law. Likewise today, sickness and disease are due to some violation of God's laws concerning physical well-being. They are not due to the direct touch of Satan. Various ones of us may inherit tendencies to certain bodily ailments, and these may appear after certain causes lead them to develop and break out. Say a plague is sweeping the land. A worldling with a healthy constitution may go through it unaffected, whereas a faithful Christian may be laid low with it and die or have a hard time recovering. The reason for this may lie entirely in the weaker physical frame and in not knowing what precautions to take against becoming infected. So these are natural, physical processes which may operate in any and all persons regardless of one's faith. It would be unreasonable to blame the Devil directly.

¹⁹ The same with accidents: These are generally due to carelessness. Under those same circumstances carelessness by anyone will result in the same accident. A bus

loaded with conventioners is returning them to their homes and the driver falls asleep at the wheel. The bus crashes, many are killed and almost all others are wounded. Aha, the Devil is to blame! No; rather the carelessness and thoughtlessness of the driver. Again, a carload of witnesses who have been out in the field service spreading the Kingdom news drives off for a little outing and parks at a curve in the road. Another car rounds the curve and, for momentum, makes too sweeping a turn and crashes into the parked car and kills all the occupants. The work of the Devil? No! Lack of thought and caution at a curve.

²⁰ A Christian steps on a loose rug on an oiled floor, skids, falls and breaks his hip. Blame the Devil? No; anybody else stepping in haste on that rug on the slippery floor would have had the same experience, even the Devil's favorite. Two Christians get married and want to stay childless for freer action without worries and burdens. Suddenly, to their dismay and despite all their carefulness, along comes an unwanted baby! They claim the Lord was the one who led them to meet each other and get married, but as for this baby, why, that was where the Devil took advantage of them to interfere with their service of God. But if they did not want to have children, why did they get married in the first place? Is not the primary function of marriage the bringing of children into this earth? By getting married, they endangered their freedom for service and exposed themselves to the burdens and responsibilities of children. No, Satan did not implant the power of reproduction in men and women. He did not start that baby's life, a life which Christian parents are to view as "holy" in God's sight. (1 Cor. 7:14) No, that baby was no "accident". Do not fool yourself about the operation of natural law which God the Crea-

18. Rather than Satan's direct touch, what operates for disease without discrimination of any?

19, 20. If not Satan, what is the cause of accidents, impartially?

tor fixed unalterably in the human system. That law operates where all your carefulness may not be smart enough to block its operation.

²¹ So sickness, malignant maladies, accidents, and old age may be expected to take their usual course among devoted Christians the same as among the rest of mankind. When the body gets old and no longer has youth's power to repair itself or to build up new tissues, it can be expected to break down, Christian or no Christian. Isaac, the son of Abraham, turned blind in his old age and was sightless for about 50 years, although he was a type of Jesus Christ. (Gen. 27:1, 21-23; 35:28, 29) We may try to patch up the worn-out body, but if medicines, a specialist's treatment, or a surgical operation fails to add a cubit to the old Christian's life span, that is not directly his fault. Yet, when such measures fail, he is not then to look or pray for divine healing. Christians have long since had this operation of the holy spirit suspended toward them. You may recall how God turned back the time dial fifteen years for King Hezekiah, and the prophet Isaiah put a fig plaster on Hezekiah's malignant boil as a symbol of God's power to heal. (Isa. 38:1-22) But we are no longer living in the days of prophets and apostles gifted with the power of supernatural healing. So the extraordinary is not to be expected or prayed for just because we are faithful Christians.

²² When the oncoming battle of Armageddon strikes in its fury and with its desolations, many devoted Christians will be in their old age or in an infirm condition. Hence it may be that during the progress of that battle with all the conditions which it will produce on and around the earth,

21. Are Christians to expect certain common physical conditions to result differently in their case from that of others? Why your reply?

22, 23. May some succumb to death at Armageddon for natural causes? And would this indicate judgment executed against them?

many Christian aged, weak in constitution, or with poor hearts, may die from sheer natural causes. When we read the prophetic accounts of that battle, for instance, Psalm 46, telling how the earth will be moved, the mountains be carried into the midst of the sea, the waters roaring and showing great agitation so that even the mountains shake with the swelling thereof, we can see it will be a time that will be hard on the hearts and physical constitutions of even the hardest of persons. We may have to undergo many privations in common with the people of the world, including food reductions, exposure to the heartless elements, etc., so that it will be a strenuous time, taxing our physical powers. Some, because of physical condition, age, or other circumstances, may prove no more able to endure the hardships of Armageddon than others.

²³ But the death of faithful witnesses of Jehovah then simply because their bodies cannot take it will not be a judgment against them, betokening an execution of them by Jehovah's heavenly hosts. They will give way to death in their faithfulness, in vindication of God, and their death will not mean their extinction forever, but it will allow for a resurrection in the new world that follows Armageddon. But if it pleases God, he can strengthen even the weakest of his faithful people in an abnormal way to undergo all the hardships of that time of unparalleled trouble and survive. The surviving of any of his people will be because he has preserved them amid the destruction which he executes against all his enemies.

²⁴ While we are active in God's service we should try to take the best care of our health and physical vitality and to guard against overindulgence, hazards and accidents as far as possible. The same as when

24. What, then, should be our course as to health and security?

we lock the doors, shut and bolt the windows, fasten the cellar door, and do other things, to safeguard our homes against entry by thieves. And then we may trust our heavenly Father and Caretaker for the rest. If, though, we come into dangers because of faithfulness in his service, we must accept whatever he lets come according to his will, and we may thank him for

his deliverance of us from recognized dangers. Take no needless chances. Do not put Jehovah to the test in an unwarranted way. "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory." "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men."—1 Cor. 10:31 and Col. 3:23, NW.



The More Important Healing

JEHOVAH God and Christ Jesus are still active as the great Healers. But how is that if the day of bestowing the gift of the spirit for curing the sick in body is about nineteen centuries in the past? How, too, has his health program for his Christian witnesses continued till this day? In what way is he accomplishing cures and healings now? The Scriptures answer that he is performing such marvels now in a greater way than in a physical or bodily way, namely, in a spiritual way.

² Religionists who make miracles on the human body their outstanding tenet and their chief claim to being God's people lay the main stress on what is physical or natural. They overlook God's greater miracles which are accomplished in a spiritual way. The physical miracles in the apostolic days so long ago were merely secondary to the more wonderful and more important spiritual miracles. The physical healings passed away in due time as was foretold,

but the works of spiritual transformation have continued on through the centuries down till now. Natural-minded people of this world will not be able to appreciate these greater and more vital wonders, and they will not care for them or attach any value to them or believe them real. On this the apostle says: "But a physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them, because they are examined spiritually."—1 Cor. 2:14, NW.

³ But today hundreds of thousands of persons of good will are beginning to appreciate these wonder works which are more important for everlasting life in the new world than temporary physical cures in this world could ever be. The good effects physically on those who received miraculous bodily cures in apostolic times ended with their death. The good effects on those who have believed and experienced God's power through Christ in a

1. How are God and Christ still active as Healers?
2. In this respect what do advocates of divine healing overlook today? And why do not natural-minded people appreciate it?

3. How are the spiritual miracles more important and durable in effect?

spiritual way continue, in that they will be with them when they are resurrected to life in the promised new world. So let us not claim to be Christians and yet be merely 'physical men who do not receive the things of the spirit of God nor understand them'.

⁴ Jesus and his gifted disciples gave vision to the blind to see the natural world about them. There is, though, a deadly spiritual blindness, for which Satan the Devil is indeed responsible. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4, NW) Eyes of the mind or of understanding need to be opened to see the light of life, otherwise we shall stumble into destruction. The blind religious guides led the blind Jewish people to the pit where both tumbled in together to destruction. (Matt. 15:14, NW) So, which is it more vital to remove, the physical or the mental blindness? Which miracle is the greater, the physical or the spiritual?

⁵ Also, Jesus and his disciples with the gift of healing made the deaf to hear, the dumb to talk, the lame to walk, the lepers to be clean enough to enter into the temple with other worshipers of God. But those physical miracles do not compare with the spiritual miracles which cause people formerly deaf to God's Word to hear it now with understanding. By spiritual miracles those whose tongues were dumb as far as praising God opened

their mouths to declare his fame, to preach his Word and to witness to his kingdom. Those who were limping along uncertainly according to human moral standards and traditional self-righteousness and worldly respectability gained strength to walk unflinching in the path of God's righteousness through Christ, uncompromisingly holding to the narrow path that leads to eternal life. Those who were infected with the leprosy of sin accepted true cleansing from the loathsome state of transgressors of God's law, being washed in Jesus' blood.

⁶ Jesus and his apostles raised the dead: Jairus' daughter, the son of the widow of Nain, Lazarus, Dorcas, Eutychus. But these resuscitations of the physically dead only to die again in the flesh, were these miracles greater than raising people who were dead toward God in their sinful, alienated condition to live, act and serve Jehovah God? For the anointed Christians this means immortal life in the new world, glory with Jesus Christ in his heavenly

kingdom. To those having this spiritual resurrection during this world it is written: "Furthermore, it is you

God made alive though you were dead in your trespasses and sins, . . . God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus."—Eph. 2:1-6, NW.

⁷ When Jesus at Nazareth announced his



4. Which cure of blindness was more important, the natural or spiritual?

5, 6. How did the physical miracles compare with the spiritual miracles of a corresponding kind?

7. What prophecies did Jesus quote referring to miracles of healing? And to what kind of healing?

commission as God's Sent One, the Messiah, to those Jews in the synagogue he referred to the miracles of spiritual healing which he was to accomplish, saying: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:16-19, NW) The need of spiritual cure as being foremost Jesus stressed again when he once more quoted from the prophecy of Isaiah, to explain why he was preaching to the people in parables: "This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiah is having fulfillment which says: 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.'"—Matt. 13:13-15, NW.

⁸ What was necessary for those religious Jews was to have the spiritual miracles, to open their mental eyes, to unstop their ears of understanding, to remove the fatty encasement of selfishness from about their heart. Then first could they see through what God was doing and could identify the Messiah whom he had sent and turn back from their self-righteous worldly course and get spiritual healing from Jehovah God. With all the miracles that Jesus performed upon human bodies the majority of the Jews never did turn to him and his

apostles and have their eyes, ears and hearts repaired spiritually and get the cure from sin and its consequences and be raised to life as the spiritual Israel of God. For this reason the nation of natural Israel, who would not believe without signs and wonders, were rejected by God. Their holy city and temple were destroyed, their nation was broken up and its members were scattered to the four winds as a people despised and cursed.

RESTORATIVE REMEDY

⁹ People who are fascinated by the thought of divine healing with physical miracles today are blind to the fact that Jehovah's great health program is operating mightily today, that he is performing marvelous miracles of spiritual healing for us to live in that glorious new world which stands immediately before us. The outstanding miracle is the one he has wrought upon the remnant of his faithful witnesses who make up his visible theocratic organization. He foretold this miracle twenty-five centuries ago at the time that ancient Jerusalem was menaced with destruction by the Chaldean armies under Nebuchadnezzar king of Babylon. We read:

¹⁰ "For thus saith Jehovah, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounds and against the sword; while men come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have slain in mine anger and in my wrath, and for all whose wickedness I have hid my face from this city: Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return,

8. What miracles were necessary for those religious Jews? Why?

9, 10. On whom in this century has God wrought an outstanding miracle, and how did he foretell it by Jeremiah?

and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And this city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it."—Jer. 33:1-9, *AS*.

¹¹ During the years of the first world war, 1914 to 1918, the remnant of spiritual Israel came under Jehovah's displeasure. His kingdom by his Christ had been born in the heavens in 1914, at the end of the "appointed times of the nations" that year; but, under the great stress of persecution, oppression and international opposition during those war years reaching a climax in 1918, God's anointed witnesses failed and their organization experienced a breakup and they came under captivity to the world system of modern Babylon. But from 1919 on they came to a realization of their spiritual condition. They appealed for some divine restorative remedy. Their appeal was well worded by Jeremiah who foretold the captivity of spiritual Israel: "Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of Jehovah? let it come now. As for me, I have not hastened from being a shepherd after thee." (Jer. 17:14-16, *AS*) The hearts of the remnant were broken because of God's apparent disfavor and because, through fear and improper understanding, they had been forced out of his service.

¹² God heard the prayer of his repentant,

11. How did the remnant come into a condition needing healing?

12. How did he heal and revitalize the remnant? With what response?

brokenhearted remnant. He regathered them, repaired the breaches of their organization and reorganized them for more effective service than ever. He built them up on earth as the visible theocratic organization to represent his heavenly Jerusalem which was now radiant with Kingdom glory. Here, not physical cure of fleshly organisms, but spiritual cure of the remnant of his witnesses was needed, to recover them from unclean fear and from religious foolishness. "He sendeth his word, and healeth them, and delivereth them from their destructions." (Ps. 107:17-20, *AS*) He opened their eyes and ears more fully to get Scriptural understanding. For a time they had been lying as dead under the world's repressive laws and measures, but now they were revived by God's spirit. Up they stood and engaged in free and fearless activity as his witnesses to tell all the nations the good news of His kingdom. A spiritual resurrection indeed! (Rev. 11:7-12) So they were delivered from their captivity and were assembled into an unbreakable unity of faith and action. By all this Scriptural understanding and these joyful service privileges they were greatly comforted. Their tongues were loosed to sing: "Praise ye Jehovah; for it is good to sing praises unto our God; for it is pleasant, and praise is comely. Jehovah doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds."—Ps. 147:1-3, *AS*.

¹³ In this way, by means of this restorative work of mercy to his anointed remnant, the great heavenly Physician performed a modern miracle of spiritual healing. It has astounded Christendom, but has also chagrined her. The restored organization of Jehovah's people abounds

13. So how has Jehovah's city or organization become a joy, praise and glory before all nations, and with what illumination?

with the peace, truth and spiritual prosperity with which he has filled it. By activating them in his witness work in all quarters of the earth He has made their organization become a praise and glory for him before all the nations, and the name of "Jehovah's witnesses" has become a joy to numberless multitudes. For his visible theocratic organization this is a day of brightness amid the thickening gloom and darkness of the worldly nations. They have heavenly light day and night; and the light increases to the illumination of perfect day, the brightness of a week of days all concentrated into one. As it was predicted: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound."—Isa. 30:26, *AS*.

¹⁴ God's restoration of his witnesses to his theocratic organization, his entrusting them with the ambassadorship of his kingdom to the people of all nations, fulfills Bible prophecy. It is a convincing evidence to his witnesses that the promised kingdom has been established in the heavens. Jehovah now reigns over the earth by his Christ whom he has enthroned as King of the new world. Just as long ago Job was restored from his captivity in Satan's power and was healed of his deadly disease and was vindicated, so God's faithful remnant have experienced restoration, pardon from sins, and spiritual healing. And just as the beggar Lazarus died to his diseased, hungry state at the rich man's gate where the despised curs licked his ulcers, so the remnant of Jehovah's witnesses have experienced a change of condition since 1918. Like Lazarus, they now find themselves in the bosom of favor of the greater Abraham, Jehovah God. (Luke 16:19-25) They

no longer feel sick spiritually. They are in His theocratic organization, a city of radiant spiritual health. Once lamed by the enemy world, now they seize the prey from this world, the people of good will. Why is this so now? The prophetic answer comes: "For Jehovah is our judge, Jehovah, our lawgiver, Jehovah, our king: he will save us. . . . then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:22-24, *Da*.

CHRISTENDOM REFUSES THE ONLY REMEDY

¹⁵ Pitted against the remnant of Jehovah's witnesses today is the great organization of Christendom, which boasts of an antiquity all the way back to the apostle Peter. After her centuries of existence, at least sixteen centuries since Emperor Constantine's day, is she a picture of health physically, spiritually? Medical science within her has made great strides forward, but what has this accomplished for her? Persons who practice Christian Science or Jewish Science of faith healing, and those who advocate direct divine healing by prayer and laying on of hands, how much have all these accomplished for Christendom's relief? Not even the elimination of the common cold, not to speak of those great killers: heart disease, cancer, arthritis, tuberculosis, pneumonia, kidney and liver diseases, peptic ulcers, etc.

¹⁶ But aside from that, look at Christendom's worse condition socially, politically, economically, judicially, morally, and religiously. Her condition is well described by Isaiah when telling of her ancient prototype, Israel: "Ah! sinful nation, guilt-laden people; brood of evildoers, children who deal corruptly; who have forsaken the

14. How does this healing prove Jehovah's kingdom has been set up?

15. What have Christendom's healers accomplished for her physical health?

16. What is her condition otherwise, and which healing does she need more?

LORD, and spurned the Holy One of Israel, and gone back in estrangement from him! Where will you still be smitten, that you continue in your defection? The whole head is ailing, and the whole heart sick; from the sole of the foot to the head there is no health in it—nought but blows and bruises and bleeding wounds, that have not been pressed nor bound up nor softened with oil." Which, then, is it that Christendom needs more, the healing of her people's physical organisms or their spiritual healing?

¹⁷ Admittedly there is serious need of physical healing. Yet this physical well-being would never spare her from the woes and destruction of the impending war of Armageddon. It is the spiritual healing that is the more urgent, the more important, the really vital healing. For it is only those who seek and gain the spiritual recovery who will survive the terrible desolations and destructions of the "war of the great day of God the Almighty" and enter the healthy new world. Putting the spiritual therapy in the first place, the prophet Isaiah prescribed the course for Christendom to take and described the certain results: "'Come now, and let us reason together,' says the LORD: 'If your sins be like scarlet, can they become white as snow? If they be red like crimson, can they become as wool? If you prove willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall taste the sword'; for the mouth of the LORD has spoken."—Isa. 1:4-6, 18-20, *AT*.

¹⁸ But Christendom is like Asa king of ancient Jerusalem at the time of his serious disease. Of him it is written: "Yet in his disease he sought not to Jehovah, but to the physicians." (2 Chron. 16:12, *AS*) Today Christendom turns her back on the

real remedy which Jehovah prescribes in his Word and summons her religious medics to the side of her deathbed. These, with their pagan philosophies, traditions of men, empty rites, ceremonies and holy years, and worldly-mindedness, turn out to be what Job said of his false friends, "forgers of lies" and "physicians of no value".—Job 13:4.

¹⁹ With Jeremiah we can fitly raise the question: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22) The clergy physicians are quacks as far as the spiritual well-being of the people, the laity, is concerned. With two world wars already to their account and a third one menacing Christendom and, worst of all, Armageddon unavoidably threatening her, the clergy have matched Jeremiah's description of the religious leaders who failed to avert Jerusalem's destruction: "From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6:13, 14) The prophet Ezekiel (34:4) testifies that they have neglected the eternal spiritual interests of God's sheep: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Hence God's Word cries out woe to them, and their woe will come upon them in full at Armageddon to their destruction.

17. Why is this the more important healing? How does Isaiah prescribe it?

18. What do the physicians Christendom consults prove to be?

19. How have these clergy physicians matched Jeremiah's and Ezekiel's descriptions of priests, prophets, and shepherds?



Leaves of Healing

CHRIStENDOM'S clergy claim to have as their divine commission the converting of the world to Christ. But after all these sixteen centuries they are farther than ever from it. God foreknew how they would turn out in this day. So he has not sent them out nor depended upon them to accomplish the spiritual healing of his "sheep" on earth. He has raised up a loyal remnant of imitators of the Right Shepherd Jesus Christ, who appreciate that the spiritual need of the people is more important than their physical well-being. Just after the first world war the remnant themselves required the great Physician's attention, and he healed them spiritually. In fact, for the sake of these elect or chosen ones Jehovah cut short the days of the great tribulation upon Satan's world, that the remnant might be relieved of what ailed them spiritually and might be saved to heavenly life in the new world. He healed the waters of doctrine that they were drinking, to immunize them against infection by this sinful world. (Matt. 24:21, 22; Ezek. 47:8, 9; Ex. 15:23-26) The truth is, he caused a continually deepening and expanding river of Kingdom truth to flow forth to them. Its waters have been life-giving to them. Spiritually, the result of the divine health program to them has been miraculous, fulfilling the prophecy: "Your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall

be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."—Isa. 35:4-6.

² This spiritual remnant with a heavenly destiny were not the only ones to be healed as to their relations with God through Christ. A great crowd of others with an earthly destiny also needed the benefit of the heavenly Physician's health work. They needed to be invited to the waters of Kingdom truth. They needed to have applied to them things with curative powers. So God commanded that his healed remnant should themselves go forth on a healing mission in these ominous days preceding Armageddon. For it is only the spiritually healed one who will get through Armageddon and emerge into the hale new world. So he has made his faithful remnant of Kingdom heirs to grow up like sturdy trees of righteousness on the banks of the river of truth. The situation is beautifully pictured for us at Revelation 22:1-3: "And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb down the middle of its broad way. And on this side of the river and on that side there were trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees were for the

1. For what healing did Jehovah cut short the days of tribulation, and with what miracles resulting?

2. What others needed healing? And so on what mission did Jehovah send out his remnant?

curing of the nations. And no more will there be any curse."—NW.

³ The standing of those rows of trees of righteousness there is a sure sign that water of life is there. The trees' abundance of leaves invites the sunstricken, parched seekers of life to cooling shade beneath their foliage. The fruits of the Kingdom, that is to say, the Kingdom message and the active service in spreading it, they hold forth for the great crowd of people of good will to eat and to pass on to other famished ones. Being trees of righteousness, they are good trees. Their leaves are the faithful outward professions of what they believe and teach, without hypocrisy, and accompanied by Kingdom fruits every month and season of the year. And so these symbolic leaves, when applied to the people of good will everywhere, are health-giving, curative, acting like medicine. As Ezekiel stated in a corresponding vision: "Their fruit shall serve for food, and their leaves for healing." (Ezek. 47:12, AT) Hundreds of thousands have already come to these trees by the riverside, have eaten the Kingdom fruits offered and have applied to themselves the curative leaves by accepting the educational services of Jehovah's anointed remnant of witnesses. They have experienced healing mentally, morally, and in their relations with God. So now they are in line for eternal life in the new world.

⁴ Let the misguided religionists who insist on supernatural physical cures yield themselves unwittingly to the power and influence of deceptive demons to accomplish such cures and carry on in their healing practice. Jehovah's effective health program for endless life in the new world is on and is accomplishing wonders in more and more parts of the earth. It is ever

widening its scope. For as the great crowd of people of good will get their ears open and hear the invitation to the salutary waters of Kingdom truth, their mouths once parched into speechlessness are opened and they speak the invitation to others who are dying of thirst and hunger. In fact, they are commanded to share the waters and invite others to them. As it is written: "And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." (Rev. 22:17, NW) No socialized medicine this, carried on by taxing the people. This is a service from God without charge to those who exercise faith in him and in his kingdom by Christ Jesus.

PAIN AND DEATH TO GO

⁵ For men and women of good will today the spiritual restoration is not all there will be to it. That is only the start of real health for them. There will also be marvelous miracles in due time in a physical way, to end up in human perfection of body and mind, in a diseaseless paradise. True, the spiritual health to which they can only attain now before Armageddon has a salutary effect on their minds, hearts and spirits and even upon their physical condition. But after the battle of Armageddon there will come the erasing of all human imperfection and sin from among the inhabitants of the new world. That new world will be the time and place for it. That will be the seventh thousand-year period of human experience, and it corresponds with the seventh day of rest and of physical recuperation which Jehovah legally established among his chosen people of old.—Ex. 20:8-11.

⁶ That seventh millennium will mark the

3. (a) What are their fruits and their leaves? (b) Who avail themselves of these, and with what benefit?

4. Hence, why does Jehovah's health program widen its scope?

5. How will the health program thus begun with those of good will end up? Where and when?

6. What will that millennial sabbath day be the appropriate time for, and how did Jesus on earth foreshadow this?

fixed time of ushering afflicted mankind into rest and release from laborious attempts at self-perfection, and deliverance from sin and all its attendant imperfection, disease, accident, old-age decrepitude and death. That was one reason why Jesus performed many miracles on the Jewish sabbath day. He showed what he would do for the ailing bodies of mankind on the millennial sabbath day of which he is the Lord. (Matt. 12:8; Mark 3:2; Luke 6:7; 13:14; John 5:9, 10, 16) He can and will act the part of Physician for the bodies of the people of good will whom he redeemed, for it is written of him since his resurrection and glorification in heaven: "Jesus Christ is the same yesterday and today, and forever."—Heb. 13:8, NW.

⁷ Immediately after the battle of Armageddon is over and the new world is fully inaugurated, what about those people of good will who survive the battle because of having had spiritual healing? Will they be instantaneously healed of every bodily affliction and miraculously perfected? No. This would not comport with their still being in the same human bodies and still having traces of sin and evil inclinations which they inherited from Adam. They will no more be perfected in an instant after Armageddon than the faithful witnesses of ancient time, Abel, Enoch, Noah, Abraham, etc., will be resurrected as perfect men by God's power through Christ the King. Some of the anointed remnant of Kingdom heirs will also survive Armageddon with the great crowd of "other sheep", and this remnant will not experience any perfecting in the flesh in an instant of time. They are looking for perfection, not in the flesh, but in the heavens, by a share in the first resurrection to life as spirit sons of God.

7. Will Armageddon survivors have an instantaneous change to human perfection? Or any of those resurrected on earth?

⁸ Were the earthly "other sheep" to experience physical healing to human perfection instanter after Armageddon, then for them to receive the divine mandate to marry, multiply and fill the earth with righteous offspring would mean to bring perfect children into the earth. Such children would not need the benefits of Jesus' ransom sacrifice and the healing work of his kingdom. Of course, there will be no stillborn babies then, nor any death of mothers in childbirth. But after Armageddon children will not be born in human perfection in fulfillment of God's mandate then. Evidently what childbearing will then be authorized will cease before the married couples reach human perfection. So their children will also feel the effects of descent from the sinner Adam and will have to exercise faith and avail themselves of God's redemptive provisions through his King Jesus Christ. Everlasting life is not possible to man except through him. "The gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23, NW.

⁹ There will be healing of mankind from all the effects of inheriting sin and condemnation from Adam. That includes even death in the memorial tombs. This stupendous miracle of healing will be wrought by resurrecting those who died and returned to the dust of the earth. There is no room for doubt about this, for Jesus and his apostles raised the dead and the omnipotent Physician Jehovah God raised his beloved Son Jesus Christ to everlasting life, as testified to by hundreds of witnesses of God's resurrected Son. But for those who survive Armageddon and for those who will be resurrected from the memorial tombs, the physical healing will be gradual until human perfection is

8. Why does fulfillment then of the mandate to multiply and fill the earth argue against getting human perfection instantaneously?

9. From what will mankind then be healed? At what rate of healing?

reached, at the latest by the end of the thousand years. This gradual progress in physical health will depend upon their progress in the way of righteousness under Christ's millennial rule.

¹⁰ There will be no need to cast demons or unclean spirits out of anybody then, because these will all be bound with Satan their ruler in the abyss. So no wizards, witches, necromancers, spirit mediums will be possible then, and no misinformed religionists will be able to go around and hold healing periods and perform supernatural cures by the power of Satan the Devil who always tries to transform himself into an angel of light and mislead mankind. (2 Cor. 11:13-15) The only cures then possible will be from God through Christ the King and will be without financial charge. All those who undergo the full divine treatment till the great Physician discharges them from treatment because completely cured will be able to meet the loosing of Satan and his demons at the end of the thousand years. None will then be too weak to meet and repel his deceptive assaults and hold on to their perfect health of body, mind and heart against his infectious efforts. Those who yield to his deceptions will do so, not due to some lurk-

10. (a) Why will cures then be possible only from God through Christ? (b) How will further disease possibilities be cauterized out?

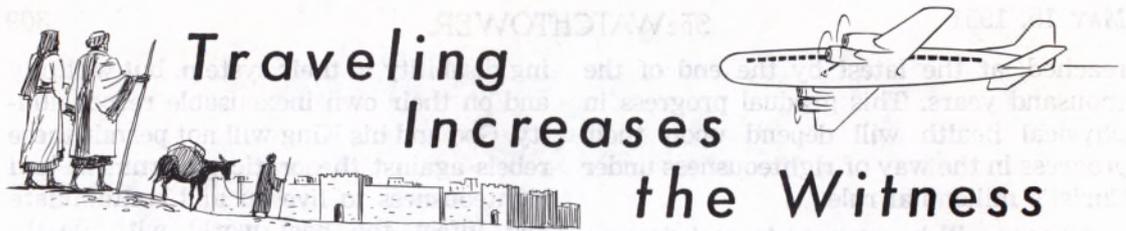
ing disability in their system, but willfully and on their own inexcusable responsibility. God and his King will not permit these rebels against theocratic government and righteousness to live on and contaminate and infect the new world with death-breeding sin. They will destroy them utterly, cauterizing out the disease possibilities with the fire of everlasting destruction.—Rev. 20:7-15.

¹¹ This will represent the climax of the great Physician's health program. Those who keep their complete spiritual soundness by their integrity under this final test will be justified to eternal life on the paradise earth. They will eat of its perfect fruits and sustain their lives in God's image and likeness, with everlasting joy upon their heads. Earth will no more be labeled with a sign, "Beware! Contagious disease here," to warn the rest of the universe. Divine healing will have attained the miraculous result predicted: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4, NW.

11. So what will be the grand result of God's health program for earth and its inhabitants?

Pastor Says Church Fails in Duty

Asked whether religious groups were meeting the needs of the community today, a religious pastor, Owen Geer, told a Los Angeles, California, roundtable discussion group on May 29, 1950: "No, religious groups could be many times more effective in our time than they are." R. K. Staley, prominent lay member of the Hollywood Presbyterian Church, supported Pastor Geer, stating: "The people have asked for bread, but the church has given them a stone. Creation is no chance occurrence, and so man himself is no chance development. The church should have opened the door to understanding so man could feel his relationship to the Creator." Geer later filled out his own remarks when he said: "The question is not so much what the church has done as what the church might have done had it fulfilled its mission. The church could have been many times more effective than it has been. It could unite in all its strength to abolish war, if it would. Why don't we do this? Why do we permit sectarianism and racialism?"



JESUS was an energetic traveler. He instilled into the minds of his followers the idea that they must travel in order to preach the good news. After he completed working in one place, "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1, NW) You may remember that earlier in his career Jesus set down the pattern he wanted to follow. He did not gather around him just one small group and stay with them always; he gave all the opportunity to hear the good news and then he went on to new fields, because he was sent by Jehovah to witness to all the descendants of Israel. When the crowds tried to detain him from going away from them he said, "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43, NW.

Even though in his traveling he met up with the objection of being ruled by the demons because of his good works, and even though he received persecution and went through many trials and hardships, he continued his tour of all the cities and villages. As he traveled he always saw crowds and "felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.'" (Matt. 9:36-38, NW) And so Christ Jesus selected twelve apostles to do the same kind of

work he did, and he sent them out to preach. Later in his ministry he sent out seventy disciples to preach, and in time men and women by the hundreds, even thousands, took up preaching the message of good news and traveled to the ends of the earth. It was their traveling that aided greatly to increase the witness.

Why were the apostles and early Christians energetic travelers like their Master Christ Jesus? Their only reason was to see that Jesus' words were fulfilled when he said that the good news of the Kingdom should be preached in all the world for a testimony.

Today we see that Jehovah's witnesses still travel. The majority of them are in the thousands of cities and villages throughout the world, working as company publishers and calling from house to house, village to village and town to town in their assigned territory. Those theocratic publishers who find themselves in position to leave home go greater distances and take up the pioneer service and travel in territories not reached by company publishers. And then there are others who become missionaries who go into lands far distant, even to the ends of the earth. To visit these brothers in all parts of the earth is a most blessed privilege for anyone in Jehovah's organization. Many of those that have traveled to the ends of the earth assembled at Yankee Stadium in New York city during the summer of 1950 and enjoyed the fellowship of brothers of like precious faith and then returned with renewed strength to their territories to tell others of their experiences

and of the advancing work of the Kingdom.

It is good from time to time for someone from the Society's headquarters at Brooklyn to visit these outlying congregations, missionary homes and branch offices to help them with their problems. So N. H. Knorr, president of the Society, and M. G. Henschel arranged another trip to visit those in distant fields engaging in the great harvest work of gathering together some of the "other sheep". In the course of the trip Brother Knorr sent reports of his experiences, which *The Watchtower* is pleased to publish here.

Friday, February 23, was a bright, sunny, clear morning in New York. We had breakfast with the Bethel family and then Brother Henschel and I were taken to LaGuardia field by some of our fellow workers of the headquarters, to begin our trip to the Far East. We boarded a TWA Constellation at the airfield and took off at 10 a.m. There was a good breeze blowing and that helped the plane take off quickly. It also blew away much of the haze and smoke which is common to New York city, and this gave us an exceptionally fine view of the New York metropolitan area. The captain flew westward until he had crossed the Hudson river, then he banked to the south and flew over Jersey City. We could see all of the famous skyscrapers of the city, as well as the harbor and rivers and the bridges across the rivers. Cars and trains were visible though we were several thousand feet up. We saw the Bethel home clearly and then the radio towers of the Society's station, WBBR, rising into the sky on Staten Island. After this special fare—a huge feast for the eyes—we started west toward Chicago. We flew over Sunbury, Pennsylvania, en route and saw no clouds until we reached Ohio. Pennsylvania's rugged brown terrain of the winter season was dotted here and there with patches of snow, while here and there a

frozen lake sparkled in the bright sunlight. Rivers and streams followed their serpentine courses through the valleys. A few coal mines came to view, with their huge piles of blackish slag and dingy wooden buildings. We were flying at more than 200 m.p.h., so it was not very long until we lost sight of the ground and looked instead upon the sun-brightened sea of fluffy white clouds that extended as far as the horizon. We plunged down through the clouds when we neared Chicago and landed there twenty minutes ahead of time.

Some passengers left the ship at Chicago and others took their places. It was not long until we were once more flying high above the United States toward Los Angeles. In the modern sky transports it is easy to read and write when the weather is not rough, so some unfinished mail and other matters brought along from the office were taken care of. We took a southerly route, passing over Kansas City and Albuquerque. We saw the sunset as we neared the Colorado river, and there was a bit of bumpy weather over California. In the darkness we could see the lights of a city below and we noticed that the same lights could be seen from time to time. To keep the passengers informed, the captain announced that too many planes were trying to land at Los Angeles International Airport and we were circling over Riverside. This lasted for about five minutes and then word came from the airport that it was safe to approach Los Angeles. But over Los Angeles it was again necessary to circle over the city and await further orders. Between fifteen and twenty minutes were spent cruising over the city and maintaining the same altitude so other planes which were also in the vicinity would not collide with ours. Seven or eight times we saw the same drive-in theaters and business corners and it began to feel like we would be hanging up in the sky for hours. It was like sweet

music when we heard the landing gear being lowered, for we knew clearance for landing had come through.

STOP IN CALIFORNIA

When we reached the ground we found out why things were so difficult at the airport. The California sun had spent a busy day drawing up moisture from the Pacific ocean and, now that darkness had come, a little rain might be slipped in without letting the Chamber of Commerce see it. When the plane came to a halt near the main buildings we saw a man clad in a raincoat and with a hood over his head dash over to the stairway and up to the door of the plane. He had about forty red-and-black umbrellas with him, and when he opened the door and stepped inside the identity of a true Californian came to light, for he said: "Welcome to Miami!" We were glad for the umbrella service and we had many laughs with the brothers who met us over the wonderful California reception. It had been a long trip and some humor at the end of it was appreciated.

After claiming our luggage we traveled away from the airport by car. Water was everywhere. We rather enjoyed jesting over the weather as we drove through the city. Manchester boulevard was like a river. It would have been appropriate to carry pontoons there, for the ripples were lapping at the running board. We were hungry and so we stopped a few minutes at a small café. But even there we could not forget the rain, because, as we sat awaiting our food, the roof sprang a leak and water dropped on us. Then on we went and when we got to the city limits we found no rain and the full moon was shining.

We stayed in California from February 24 to 27. During that time we had snow, hail, rain, windy days, and sunshine. California offered us all the variety one could ask for. We found our visit with a number

of the brothers to be very enjoyable. The opportunity was given us to visit the Palomar Observatory, where the Hale 200-inch telescope is situated, and about which the *Awake!* magazine had reported sometime ago. While it is a wonderful thing to behold the heavens with the naked eye, to see some of the photographs that have been taken through the giant telescope makes you appreciate the immensity of the great universe of Jehovah. Even with this big "eye" one can see only a small portion of God's magnificent and glorious creation. Knowledge such as this should help all mankind to appreciate the Creator, but it is reported that most of those scientists that use this wonderful telescope do not declare the majesty and honor of Jehovah's name. Actually, those persons who have sought to know the Most High and have studied His Word know more of His glory, honor and power than do the famed scientists.

The Society maintains a supply depot at Lynwood, and it is a busy little place where brothers work hard to produce millions of handbills every year to advertise public meetings. Shipments of literature are made to companies and pioneers in the western part of the United States through this depot, at a considerable saving to the Society. It was interesting to see that they had orders on hand for over seven thousand copies of the *New World Translation of the Christian Greek Scriptures*, and none were in stock to fill these orders. Not that I was glad they could not fill all the orders, but it shows that the demand is greater than the supply and that people everywhere desire to read this excellent translation. (We were later to find that the demand in countries visited also exceeds the supply.) There is great interest in the truth in the western part of the United States, and in California hundreds more persons were reported taking their stand

and sharing in the great ingathering work. We found the spirit and zeal of the brothers in California to be excellent, and they are pushing ahead in the good work.

Tuesday night, the 27th, was very cool. Shortly before midnight a number of the local brothers came out to the International Airport to wish us a good trip and to send greetings along to their brothers abroad, adding warmth to the departure. We certainly appreciated their interest in the trip and their hospitality in visiting with us. A few minutes before midnight we were advised by the Pan American Airways to board their waiting Stratocruiser destined for Honolulu. As we boarded the plane we waved a farewell to our brothers. We took our seats, fastened the seat belts and began to look at the interior of the plane. The seats were large and comfortable and in every way the plane seemed to be bigger and better. After we took off at midnight we found the sleeping good.

In the morning we learned that the flight had been made at a comparatively low altitude, only 12,000 feet. The trip was very smooth and the captain told us that they always choose the altitude where they find the best weather conditions. This flight convinced us that the Stratocruiser is one of the best planes for long-distance travel. Its two decks allow for some walking about and a change in atmosphere. The small lower deck is a lounge where refreshments are served. The view of the earth below is unobstructed by the wings or engines, which cannot be said for the upper or main deck.

HAWAII

The morning light brought to view the snow-capped peaks of the big island of the Hawaiian group, Mauna Loa and Mauna Kea on the islands of Hawaii. These were to the south of us. Clouds obscured the rest of the islands until the plane dropped

to about 2,000 feet and prepared to land. Then to the north of us we could see Koko Head and Diamond Head, two extinct craters on the coast of the islands of Oahu, and then Honolulu and Pearl Harbor. The whole island was very green, in marked contrast to what we had seen in the mainland. As the plane landed and taxied over to the terminal building we could see that there had been rain and we could feel the warmth of the air. But not the air alone is warm in the Hawaiian islands. There at the terminal building waited a group of about one hundred publishers, carrying leis and prepared to give us a very warm welcome. Many were dressed in typical Hawaiian style and colors. We recognized the Gilead graduates and many of the publishers who were in Honolulu when we had visited there in 1947. A fence kept the spectators off the field, but as we passed through the gate one publisher after another put a lei around our necks. The leis were made of fragrant carnations, gardenias, orchids and other fresh flowers, and they were beautifully put together. Both of us were so loaded down with leis that we finally had to begin putting them on our arms. Cameras flashed and a representative of the press asked for a story, a write-up later appearing in one of the dailies of Honolulu. The welcome to Hawaii is something not to be forgotten, and that last day of February will long be remembered.

We made our way through the terminal building and into the waiting car. Into Honolulu we drove through fairly heavy traffic and soon we were at 1228 Pensacola Street, the branch office of the Society for the Territory of Hawaii. In the Kingdom Hall to the rear of the branch and in the yard next to it there was considerable activity—there was going to be a convention in Honolulu and the cafeteria would be set up at the Kingdom Hall. As is usually true

when a branch office is visited, there was mail waiting and there were many questions to answer and office work to be done. But our work for the first day was cut short, because the publishers in Oahu had planned for an international picnic such as they alone can put over. The beach at Hanauma bay near Koko Head was theirs for the evening.

So we would fit in well with the group, and, for our comfort, one of the brothers provided typical colorful shirts, which we wore with pleasure. Off we went in a car toward the eastern end of the island. It was but a few miles to the beach and we thoroughly enjoyed seeing all the green lawns, the towering palms and the multitudes of flowers growing around the modern homes along the way. Before we knew it we were at our destination. The parking area was not as one might expect it to be for a beach; it was at the top of a big hill. Apparently Hanauma bay was once a crater of an active volcano, three sides of which still stand and one has disappeared into the sea. We had to make our way down a pathway built on the side of a steep cliff. Down below were the white sand and coral reefs of the beach that was the home of a large grove of palm trees. Out toward the mouth of the bay the huge waves were crashing on the rocks and sending a spray high into the air, but the reef broke the ocean's force and along the beach the waters were calm. Though it was not raining it was cloudy and there was no sunshine. We did not mind the weather, but the publishers from Oahu felt much more comfortable with jackets or sweaters.

The early arrivals moved the picnic tables and formed four big tables, each about forty feet long. Car groups kept arriving and soon perhaps 200 people were there, all of them interested in Jehovah's kingdom. Among them were some brothers from the mainland who had come to Ha-

waii by boat to attend the convention. There were other mainlanders present too, but the majority of the brothers were of Chinese, Japanese, Filipino, Korean or Hawaiian extraction. This is what made the eating so novel, for each person or family came carrying some kind of food and it was spread out on the tables. Each publisher prepared something traditionally connected with his race or nationality, so there were raw fish, poi, chow mein, fried shrimp, salads, and a host of other things the names of which I do not know. Some ate with chopsticks and others used spoons. It was almost an adventure to go from one table to another to taste the foods. Everyone was having a fine time and all nationalities blended together with happiness, thankful to Jehovah for the knowledge of the truth. Some had come from companies outside of Honolulu and they were getting acquainted one with the other. After everyone had satisfied his hunger there was still much food remaining. Groups would gather and talk of their field experiences and how they learned the truth, and some asked questions and discussed scriptures. It was a pleasant appetizer for the week-end convention ahead. About 8:30 the picnic broke up and all went home for a pleasant sleep after hours in the fresh air, preparing themselves for the activities before them.

March 1 was a day that brought back memories of the convention at Yankee Stadium in New York last August. Planes were arriving through the day from the other islands and conventioners had to be met and taken to their accommodations. In the Kingdom Hall signs were being painted, publishers were going out in the advertising work, refreshment stands were being set up, and all nationalities of people were coming in and going out as they carried on preconvention activities. Brother Henschel and I had to go into matters in connection with the branch work and talk to

the missionaries. In the evening there was the street advertising work and magazine distribution.

HONOLULU ASSEMBLY

At 9 o'clock on the morning of March 2 the convention opened at the Lincoln school on Victoria street, a five-minute walk from the Kingdom Hall. The publishers heard two talks and then dispersed to the field for Kingdom service activities. The Filipino publishers remained in the hall, however, for at 10:15 the lecture "Can You Live Forever in Happiness on Earth?" in Ilokano was to be delivered. It was advertised for the public and the attendance was 41, which was very good.

That afternoon it was possible to have the use of the auditorium of the Roosevelt high school as soon as classes were dismissed. That was to serve as the site of the convention from there on. The publishers swarmed into the auditorium at 3 p.m., and in a few minutes most of the stage decorations had been put up and sound equipment installed. One of the most beautiful convention platforms ever used at a convention was that one. Hawaii has many flowers and green plants and these were used with skill, together with colored papers arranged as a double rainbow with a background of the green curtains of the auditorium's stage. No one would get tired of sitting in that auditorium and looking toward the platform. At the front entrance to the auditorium a special display of literature in languages used in the islands was set up, and that attracted the attention of strangers and high school students who came by.

While all the speakers did exceptionally well, there was a part of the program that was very impressive. A brother was giving a review of the New York convention. He started with the first day and gave, in story form, an excellent and comprehensive sum-

mary of each day's doings. If you attended the New York convention you will recall that every day new equipment was released for the use of the Kingdom publishers. Each time the brother mentioned one of these releases a young sister in a native costume of many colors would come onto the stage and hold up the publication. Then as the story switched to another subject the girl would move off the stage into the wing. Some of the sisters were dressed in Chinese costumes; others had Filipino or Hawaiian attire, but all were quite different in colors. While the brother talked there always seemed to be someone moving about the platform with the releases. A lot of ground was covered in thirty minutes, and then at the time of the final remarks all the sisters came back on the stage at one time and stood in a line right across the stage, each holding up one of the releases. It was a powerful demonstration of what Jehovah provided for his people through his organization during the eight-day New York assembly.

One brother who spoke about the pioneer service and showed what a privilege it is to be in the full-time service told of one of his experiences. He had gone to the island of Maui to do pioneer work, and one day when standing on the street doing the magazine work a merchant seaman approached him. He told the brother how he had been in New York at the time of the big convention of Jehovah's witnesses and how some of the convention delegates had stopped at his house during the convention. He learned about the truth during that time, but he had not become associated with the local company because of his employment. His ship was in port for several days and so he readily joined in the witness work. He borrowed a few magazines right off and in ten minutes returned to ask for more. The pioneer brother asked him how he placed the ones he had so

quickly and he said he just tried to. The new publisher was doing better than the pioneer. Also, during his visit there the seaman worked in the house-to-house service and enjoyed the meetings very much. He said he had been helped very much to get started in the service of Jehovah and he would continue it when he returned home. So the pioneer brother showed the conventioners at Honolulu that the way to have such interesting experiences is to be a pioneer, for he would never have met the seaman if he had not left his home to pioneer in the other island.

Attendance at the first day's sessions was 405, and most of them took their meals at the Kingdom Hall cafeteria. That was a fifteen-minute walk from the high school. The meals were prepared by the publishers who volunteered and the food was excellent. The cafeteria servant said it would be the last time they could use the equipment they had for a convention, because there have been such good increases in publishers and the equipment is inadequate. Most of the publishers ate out in the yard, sitting under banana trees, palm trees and fig trees, a setting which would be the envy of any fine hotel or restaurant.

Saturday morning there was an assembly for baptism at 8:30. Following the talk the cars took all candidates to Ala Moana park in Honolulu, a beach that can be seen almost from the hill where the Roosevelt high school is situated. It was amazing to see how many there were immersed. Theocracy's increase is a reality in the Territory of Hawaii, for 66 people showed their

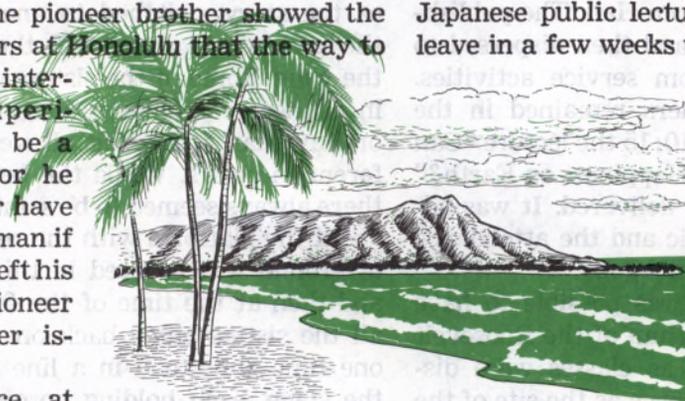
consecration that morning. Later in the day three other persons who could not be there in the morning were immersed, making a total of 69.

That same morning the auditorium was used to deliver public talks in Japanese and Korean, both of which had been widely advertised. The brother who delivered the Japanese public lecture was arranging to leave in a few weeks to join the publishers in Japan and to there advance the knowledge of the Kingdom truth. The Hawaiian publishers will miss Brother Hanaoka, but there are others there to take up the work among the Japanese people in the islands.

The program for the day included a number of talks, demonstrations and the ministry school. The speakers did very well. Brother Henschel and I spoke each day of the assembly, exhorting the brothers to faithful service and taking before their attention Jehovah's manner of dealing with his servants concerning their protection and healing.

Throughout the convention special attention was given to learning the songs from the new songbook that was released at the New York assembly. A special chorus was made up and often these were called upon to sing a verse of a new song so others could hear it and learn the proper way to sing it. Two sisters provided excellent musical background for this. The publishers in Hawaii are interested in doing all things well and they wanted to learn all the new songs properly.

One brother who was raised in the Catholic religion told how much he rejoiced to



have a knowledge of the truth. As a Catholic he was given no incentive to read and write so he never learned. But there were many things he could not understand about the religion and often he wondered at what the priests taught. One day his wife became interested in the theocratic publications and began to study the Bible. The brother would hear his wife talking about things she had learned and so he determined to learn to read so he could learn the truth too. Now he is able to help himself by reading the Kingdom truth. This is another way in which the truth benefits the people.

Because there is no daily service for transpacific travelers, it was found necessary for us to leave Hawaii on Sunday, March 4. That meant that the public meeting would have to be held in the morning. The title of the talk was "Proclaim Liberty Throughout All the Land". From 10 to 11 o'clock an audience of 707 people listened attentively while I explained the jubilee ordinances which Jehovah instituted in Israel, under which all enslaved Israelites could gain freedom, and showed how the people today need what was foreshadowed by that, namely, the freedom of the new world of righteousness, because all have been taken into bondage through Satan's rule. Jehovah God is the one who provides freedom, and now is the time to proclaim liberty in all the earth. The attendance was very good, in view of the fact that the highest attendance of the brothers was 405. It was felt that a very good witness was given, much interest was aroused and the brothers were truly delighted with their assembly.



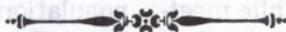
The conventioners were recipients of the love and greetings of the Brooklyn Bethel family and other publishers I had met recently, and they were very anxious to send along with me the love and greetings of the Hawaiian publishers to others to be met on this trip. Jehovah's servants are interested in their brothers everywhere and in the work that is being accomplished in the earth now.

The Territory of Hawaii consists of eight principal islands and some small ones. The population is around half a million people. In 1947, when I visited the islands, there were 130 publishers in the field, on the average, and it was quite a thrill to me on this trip to see 426 publishers, the new peak for the month of January. The Hawaiian publishers were delighted, because they felt sure that it would not be very long until they made the 34 per cent increase at which they are aiming. They need only 19 additional publishers to reach the 445, the hoped-for peak of 1951. They are showing steady growth: they had seven companies four years ago and now they have ten, with three isolated groups reporting. At this time there are nine graduates of Gilead working in the islands and 26 other pioneers. Some of these pioneers expressed their desire to go to Gilead some day and go off into new fields. It won't be long until the Hawaiian publishers will be able to take care of all their territory without any outside assistance. There are a few places where help is needed, and it was arranged for some pioneers to be sent to other islands in the group to help interested people and start new companies. All the pub-

lishers are expansion minded, and they are anxious to continue to proclaim liberty to those that mourn and to bring them into line for the free jubilee kingdom where they will receive the joy of living in peace and prosperity forever.

All too soon the afternoon came and time for our plane to leave for Fiji. When we reported at the airport we found a good number of the conventioners there to wish us a good trip, but in the hour that we waited for our departure the crowd grew to upward of 200, and again it was a very colorful and joyful assembly, with leis again being bestowed upon us. We certainly had a send-off. While we were sitting in the plane and the engines were being warmed up, I felt reluctant to leave Hawaii

because of the expressions of love and the friendliness as well as the zeal of the publishers. They really make their guests feel at home in Hawaii, which can be testified to by many publishers from Australia and New Zealand who passed through to attend the New York convention last year. It does not take long for a strong attachment to grow among the Lord's people. Wherever one is serving the Kingdom interests and keeping busy in the Lord's work, he can certainly feel at home and among true friends when the spirit of the Lord is shown. But some day there may be an opportunity to return. Others were waiting at the next destination. They too would have the spirit of Jehovah and there would be work to do.



Isle of Martinique

Like a green gem resting securely in its tropical setting, Martinique basks in the warm sunlight beneath billowy clouds and wavy palms. What a beautiful sight it was from the airliner, six thousand feet above.

As we approach the capital, Fort-de-France, we see the savanna with its neat rows of towering royal palms and statue of the Empress Josephine. The city nestles among surrounding hills on a flat place by the sea, as if they were going to push it into the water. On the hills can be seen the beautiful homes of the well-to-do, while down toward the city are the little shacks of the common people squeezed together like dirty herds of animals. The narrow streets and sidewalks reveal the old age of the town and its relation to the mother country, France. New modern stores are in contrast with the many ancient ones.

The almost modern city boasts of electricity, bus systems, cinemas, hospitals, and water supply system. For many of the poor people, however, the water supply is composed of a bucket balanced on the head and carried from a neighborhood hydrant. Work is under way to supply water to the homes of most of the people in the city proper.

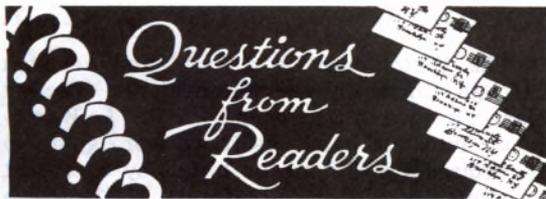
Recently a new water supply has been provided which brings pure water without the

use of pipes or buckets or even water rent. How glad some are to receive this water to quench their thirst! Only some? Yes, not all are glad for this new supply. Already the order has been issued to stop this supply.

Yes, you have guessed it. It is the water of truth coming from the great fountain of the waters of life, God's Word. Four missionaries sent to the isle of the West Indies by the Watch Tower Society to bring the water of truth have been ordered from the country by the local authorities. No reason is given. Perhaps they feel their water supply is sufficient. So the new supply is ordered closed on the 31st of December, 1950.

The authorities cover over the real motive by saying the government has nothing against this new water supply. But you see, they say, we have a big Catholic fountain here, a little Baptist fountain, a little Adventist fountain, and an Evangelist fountain, and you got here too late, so you cannot stay. But you may come back as tourists for up to three months, but you must not establish a water supply system on the island.

So on January 18, 1951, the four Watch Tower missionaries left a small group of disappointed natives on the pier at Fort-de-France and sailed to St. Lucia, B.W.I.



Questions from Readers

● In the October 15, 1950, *Watchtower* the article "Be Fruitful, Multiply, Fill the Earth" said the resurrected multitudes would not share in the divine mandate to marry and bring forth children, and cited Matthew 22:30 as proof. The book *"The Truth Shall Make You Free"*, pages 362-364, states that it is reasonable that "other sheep" dying before Armageddon will have an early resurrection and share in the divine mandate, adding that such will not be contrary to Matthew 22:30. Which is correct?—R. K., New York.

We still hold to both statements, and say that there is no contradiction between them. *The Watchtower* stated that the resurrection of the dead would not constitute a fulfilling of the divine mandate, and that the "resurrected multitudes" would not marry and reproduce, citing Matthew 22:30 as proof, which states: "In the resurrection neither do they marry nor are they given in marriage." (NW) The setting of this text shows that it is speaking of the resurrection of mankind, wherein multitudes will be raised from the dead. It was these multitudes that *The Watchtower* had in mind when it spoke of "resurrected multitudes". We do not expect multitudes of the "other sheep" class to die prior to or during Armageddon, but expect them as a class to survive Armageddon and comprise a "great multitude" or "great crowd". (Rev. 7:9, 10, NW) Hence they were not the ones under discussion when *The Watchtower* of last October 15 spoke of the resurrected multitudes not sharing in the divine mandate.

However, when *"The Truth Shall Make You Free"* spoke of resurrected ones reasonably sharing in the divine mandate it did have in mind those of the "other sheep" class that might die before or during Armageddon, and it quoted John 5:27-29 (AS) to show that these who had "done good" would have an early "resurrection of life" like the faithful witnesses and prophets of ancient time, and would not have to await mankind's later "resurrection of judgment". And since it is to this later resurrection that Matthew 22:30 ap-

plies, *"The Truth Shall Make You Free"* properly pointed out that this text did not apply to those of the "other sheep".

So there has been no change in our position on this matter. *"The Truth Shall Make You Free"* raises the question concerning those of the Lord's "other sheep" who die before Armageddon: "Will these have a part in the carrying out of the divine mandate in the new world?" It then answers: "It suggests itself as reasonable that, God having held this hope before them, and they having died faithful and blameless to him, he would not deny them the privilege of the divine mandate." Please note that this is given as merely a kindly suggestion. As far as we yet know, the Scriptures are not definite upon the matter, and so the answer is mainly speculative, but with some agreement with principles involved. We can still entertain this suggestion, but keeping in mind that it is just a kindly suggestion. We may be sure that what God has in store for those other sheep finishing their course faithfully in this world before Armageddon will not disappoint them, but will be perfectly satisfying to them and in full accord with his righteousness. There is no need to worry or waste anxious thought over it now.

● When Jesus spoke of a camel going through a needle's eye, did he mean a literal needle's eye, or did the expression refer to a little gate in one of the large gates of Jerusalem?—N. R., British Guiana.

We recall that years ago the "needle's eye" used to be explained to mean a little gate in one of the large gates of Jerusalem, so that if night had fallen and the gates were closed, this little gate could be opened and by unloading the camel it could crawl through the little gate on its knees and haunches; in other words, with great difficulty. Then in 1940 George M. Lamsa issued his translation, *The New Testament Translated from Original Aramaic Sources*, and in it he renders Matthew 19:24: "Again I say to you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

However, the *New World Translation* which was issued last year renders Matthew 19:24: "Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." But Luke 18:25 uses a different Greek word in the

original Bible and hence the *New World Translation* renders that verse: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." We believe that Jesus meant a literal sewing needle and a literal camel, to illustrate the impossibility of the thing without God's extreme help.

● Would one of Jehovah's witnesses be wise to say he accepts as from the Lord and true each issue of *The Watchtower* even before he opens it? or should he say it is provided by the "faithful and discreet slave" but he will prove everything in it before accepting it? —L. P., Montana.

If the heavenly Father would not give a stone or serpent or scorpion to a child who asked for bread or fish or an egg from him, and

if *The Watchtower* is a gift from Jehovah through Christ by the "faithful and discreet slave", are we to take each issue of *The Watchtower* into our hands as if we were going to be bruised by a stone or bitten by a serpent or stung by a scorpion? (Matt. 7:7-11; Luke 11:9-13, NW) Are we to be doubtful and suspicious about each succeeding issue? The Bereans first "received the word with the greatest readiness of mind", and then they went to "carefully examining the Scriptures daily as to whether these things were so". (Acts 17:11, NW) So we should receive *The Watchtower* as an instrument that is always endeavoring to bring us the truth, if our past experience with it warrants that, and then, not in a combative spirit, we should Bereanlike prove by the Scriptures what it says. That is what we want you to do, that you may be convinced and make these things your very own.

Montreal, Que., May 25-27, The Auditorium,
4110 Lasalle Blvd., Verdun.

Winnipeg, Man., May 25-27, Amphitheatre Rink.

Atlantic City, N. J., June 1-3, City Convention
Hall.

San Francisco, Calif., June 1-3, Cow Palace,
Geneva Ave. and Rio Verde St.

Saint John, N. B., June 1-3, Curling Rink,
Lansdowne Ave.

Vancouver, B. C., June 1-3, Forum Building,
Pacific National Exhibition.

Atlanta, Ga., June 8-10, Atlanta Municipal
Auditorium, Courtland and Gilmer Sts.

Atlanta, Ga. (Colored), June 8-10, Sunset Casino,
690 Magnolia St. N. W.

Edmonton, Alta., June 8-10, Edmonton Gardens,
Exhibition Grounds.

The time and place for the 1951 district assemblies are listed above. Be sure to attend and partake of Jehovah's bountiful blessings.

"WATCHTOWER" STUDIES

Week of June 17: Healing for Life in the New
World, ¶ 1-20.

Week of June 24: Healing for Life in the New
World, ¶ 21-24; also The More Important
Healing, ¶ 1-14.

Week of July 1: The More Important Healing,
¶ 15-19; also Leaves of Healing, ¶ 1-11.

1951 DISTRICT ASSEMBLIES—U. S. AND CANADA
Chicago, Ill., May 18-20, International Amphitheatre,
43rd and South Halsted Sts.

Dallas, Texas (White & Col.), May 18-20, Fair
Park Automobile Bldg., State Fair Park.

Minneapolis, Minn., May 18-20, Minneapolis
Armory, 6th Ave. S. and 6th St. S.

Toronto, Ont., May 18-20, Varsity Arena, 275
Bloor St. W. and Maple Leaf Gardens,
Carlton and Church Sts.

Denver, Colo., May 25-27, City Auditorium,
14th and Curtis Sts.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1951
Semimonthly

**HOW PRACTICAL IS
THE BIBLE?**

**WHY THE BIBLE IS SPECIALLY PRACTICAL
FOR OUR DAY**

THE MORAL COLLAPSE

ON THIS ROCK I BUILD MY CHURCH

TWO CLASSIC LETTERS

WITH THE PRESIDENT IN FIJI

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


 PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
 117 Adams Street
 N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
 GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<i>AS</i> - American Standard Version	<i>LXX</i> - The Septuagint Version
<i>AT</i> - An American Translation	<i>Mo</i> - James Moffatt's version
<i>Dz</i> - J. N. Darby's version	<i>NW</i> - New World Trans. (2nd Ed.)
<i>Dy</i> - Catholic Douay version	<i>Ro</i> - J. B. Rotherham's version
<i>ED</i> - The Emphatic Diaglott	<i>RS</i> - Revised Standard Version
<i>Le</i> - Isaac Leeser's version	<i>Yg</i> - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Ilokano
Cebu-Visayan	Italian
Danish	Norwegian
English	Pangasinan
Finnish	Sloventan
French	Spanish
German	Swedish
Hiligaynon-Visayan	Tagalog
Hollandish	Zulu
Arabic	Portuguese
Chishona	Russian
Cinyanja	Siamese
Ciwemba	Sikololo
Greek	Slovak
Ibo	Twi
Kanarese	Ukrainian
Malayalam	Yoruba
Polish	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

June 1, 1951

No. 11

THE MORAL COLLAPSE

TEN years ago a prominent news columnist in the United States wrote: "What is happening to us is essentially a moral collapse. The gap between what we pretend to believe and what we do in practice has constantly been widening. . . . I don't know just when the moral code was substituted by the idea that wrongdoing is not profitable. If you listen to radio dramas nowadays, you learn that crime doesn't pay—that it is not compatible with the profit motive. The G-men always get the gangster in the end. In the old days it used to be God and remorse that were the retribution. Nowadays God is J. Edgar Hoover, and he's an inadequate substitute. . . . In the twentieth century moral sanctions began to give way to scientific explanations. 'Science' confirmed the laws of survival of the fittest, biological selection, historic relativism, psychological determinism. Religion became superstition and morals wholly relative. If we go on thinking that way, democracy is on the rocks." —Los Angeles News, March 29, 1941.

Today's news underscores this analysis of a decade ago. Recently leading educators, including General Eisenhower, said that if the United States is to survive as a democracy it must develop "intelligent and fervent loyalty to moral and spiritual values". Numerous exposures of moral delinquency in governmental affairs caused Senator Fulbright to say: "Democracy is, I believe, more likely to be destroyed by the perversion of, or abandonment of, its

true moral principles than by armed attack from Russia." He suggested a Congressional investigation of "the general moral level" of the federal government's executive branch.

President Truman had branded as "asinine" some of the investigations that later unearthed much political corruption, but stubbornly contended that his house was clean and that no "illegal influence" was at work. He did not comment on the charge of "improper influence". But even he recognized the moral collapse, saying we must "try to mobilize the moral forces of the world against the unmoral forces". In the wake of exposures of improper handling of government loans and the presidential endeavor to side-step matters by the claim that it was not "illegal", the *U. S. News & World Report* of March 16 asked: "Often it is not illegal. Is it improper? Have morals gone out of style?"

For many, yes. Princess Elizabeth of England said: "We can hardly help admitting that we live in an age of growing self-indulgence, of hardening materialism and of falling moral standards. . . . I believe there is great fear in our generation of being labeled as priggish. In consequence, people are sometimes afraid to show disapproval of what they know to be wrong." Prior to this Sir Stafford Cripps had told a conference that the "moral background of our community life has become very dim and is sometimes almost obscured". Senator Robert Taft of the United

States, in an article deploring the decline of political morality, recalled a statement that "the decline of integrity in public life has brought us into the twilight of honor", and concluded: "Perhaps the people have lost their sense of moral integrity because their leaders have lost it, but I don't believe so. I think it is a feeling of hopeless disgust rather than one of approval."—*Reader's Digest*, November, 1950.

As seems customary with the highly respected religious organizations of the world, only after public opinion became aroused did they find their conscience and cry out belated protests. One clergyman declared: "The slovenly and tawdry manner of conduct and conversation is an index of sloppy and shabby character. All this goes for the public press, the movies, the pictorial magazines, and the ham commentators, together with the literature of the time, all of which appear to take a satanic and moronic relish in splashing their vulgarities into the face of the public."

Last November cleric R. J. McCracken said: "The greatest danger that faces this country is the danger of moral lassitude—liberty turned to license, rights demanded and duties shirked, the moral sense deteriorating, the traditions and standards of the nation weakened, the spiritual forces within it losing ground." A week later in similar vein he said: "Americans often speak of Russia as atheistic. It is openly and frankly atheistic. Ought we not to ask, however, in what significant or realistic sense can we apply the name 'Christian' to ourselves or to our national life? . . . Is the moral tone of the nation—its politics, its business life, its literature, its theatre, its movies, its radio networks, its television stations—Christian?"

Last March a New York city rabbi said church and synagogue should be a "sting of conscience" to rulers and governments.

Worldly religions are always willing to be a "sting of conscience" for others, but seldom are their consciences lively toward stinging themselves. The straws in the eyes of others stir them more than do the rafters in their own. (Matt. 7:3-5, NW) Note the Catholic reaction to the sordid corruption from gambling, recently exposed. After noting these "shocking" corruptions of public life and sports due to gambling, the American Catholic Philosophers Association whitewashed church gambling by stating: "Be it resolved that this association, while convinced that gambling is not in itself immoral, does hereby condemn gambling carried on in ways and conditions that are immoral."

Dr. Reinhold Niebuhr, of Union Theological Seminary, recently commented in puzzlement on the moral collapse: "It is not quite clear why everything seems to have gone wrong in man's actual history." The Bible is clear on it, showing it to be a part of the sign of the last days of Satan's world. (2 Cor. 4:4; 2 Tim. 3:1-5) The Bible counsel to resist temptation and shun wrongdoing at the start is practical, and one person wrote this in substance to the *New York Times*, then added: "There will be many who will say this is too naïve, too simple, that the matter is more complicated than that. But if it is so simple, how many of us do it? The truth is always simple; it is we who complicate it."

Not politicians nor social workers nor clergymen will stem the moral collapse. The Bible's remedy is the practical remedy, and practical persons will apply its simple remedies, for relief now and for permanent relief for all mankind in a new world of righteousness. Those who sigh and cry because of these immoral conditions, who recognize their spiritual need, who hunger and thirst for righteousness, will be filled and made joyful.—Ezek. 9:4; Matt. 5:3-7, NW.

How Practical Is the Bible?

"Thy word is a lamp to my feet, and a light on my path."—Ps. 119:105, AT.

JEHOVAH'S Word the Bible is the best seller of all time. For many it is also becoming the best dust-collector of our time. The most-sold but proportionately least-read book. Why? The Bible's worth comes under assault from many quarters. The scientist says it is not scientific, the atheist says it is contradictory, the modernist clergy say it is legend, the fundamentalists make it appear ridiculous and void, and the people generally dismiss it as impractical for guidance in this hard-headed, realistic, wicked old world. But it is not unscientific, not contradictory, not legendary, not ridiculous and void, and above all it is not impractical. The scientist, the atheist, the modernist and fundamentalist clergy, and the people generally are wrong, for the Bible is the most scientific, consistent, factual, reasonable and practical book on earth! It alone is the reliable lamp and light for the feet and pathways of men.—Ps. 119:105.

² Only briefly will limited space allow us to turn back these assaults, but it should suffice to open honest minds to further investigation. Though the Bible is not provided as a textbook on science, yet when it touches on scientific matters it is accurate and true. For example, science teaches that man's speech evolved from grunts and growls as he ascended from some primitive ape, but the known facts are that the older the language the more difficult and complex it is, forcing the authorities in the field to conclude that instead of speech evolving



from simple to complex the exact opposite is true. This matches the Bible account, that man was created perfect, with full powers of speech, capable of expressing in fine shades of meaning the thoughts of a perfect mind.* Also, scientists scoff at the Bible account of Jacob engineering spotted offspring from his flocks by making the females look at a spotted pattern-work of rods, such ideas of prenatal influence or maternal impressions being now largely discarded. However, the scientists overlook that this was only Jacob's opinion, and that in a dream that followed Jehovah corrected Jacob and showed him the real reason for the spotted offspring, a reason in harmony with Mendel's laws of heredity, which scientists did not appreciate until this twentieth century.† (Gen. 30:37-43; 31:10-12) Finally, ridicule comes from scientists because the Bible classes the rabbit with animals that chew the cud. (Lev. 11:6; Deut. 14:7) But now a few alert scientists have discovered that rabbits do accomplish in effect or principle a chewing of the cud, by a strange process causing food to go through its digestive system twice. This unusual fact has been verified by the Smithsonian Institution.‡ The Bible is not like the textbooks that scientists write and which are useless and out-of-date in a few years because of their many mistakes; the Bible endures as true forever.—Isa. 40:8; John 17:17; 1 Pet. 1:25.

1. What charges undermine the Bible, yet what is its value?

2. What facts refute the charge that it is unscientific?

* See *Evolution versus The New World*, page 38.

† For details see *The Watchtower*, November 1, 1950, page 431.

‡ See the *Awake!* magazine, April 22, 1951, page 27.

³ What about the atheist charge that the Bible is contradictory? It is a hasty assumption. For example, the atheist may point to Ecclesiastes 1:4 which says "the earth abideth for ever", and then flip the pages to 2 Peter 3:10 and read: "The earth also and the works that are therein shall be burned up." He gloats that here is a contradiction that proves the Bible unreliable. However, in the first instance it is the literal earth that does abide forever; while in the second reference the term "earth" stands for the peoples generally and their organized governments under Satan. (2 Cor. 4:4) The context shows this correct, for it had just mentioned that the earth in Noah's day was destroyed by water. We know the flood did not destroy the literal earth; it is still here. It did wash out of existence the wicked peoples and governing arrangements upon the surface of the earth. This symbolical reference to peoples as "earth" is not infrequent. (1 Ki. 10:24; Ps. 66:4; 98:9) Or, the atheist may say Christ contradicted himself, one time telling his disciples not to provide themselves with purses and on another occasion instructing them to do so. (Matt. 10:9,10; Luke 10:4; 22:35,36) In the first instance they were being sent forth on missionary work, to trust in God's provision for them as workers worthy of their pay. They would be taking spiritual food to the people, and interested persons would gladly respond with some material help for the preachers. But in the second instance Jesus was about to be nailed to the torture stake, his followers scattered, persecution set in, with enemies on all sides, and even those favoring the message fearful of showing friendliness for Christ's followers. Then Christians would have to make provision for their material needs.

⁴ By ignoring the context and possible

3. What instances may the atheist cite to support his charge of contradiction? Do they prove his point?

4. Why is the atheist so readily deceived?

symbolic meanings of scriptures the atheist thinks he finds contradictions, and because he is looking for contradictions he ends his search with his superficial reading, happy, feeling rewarded, thinking he has found what he was seeking. He does not wish to continue his study to get an understanding that would bring harmony to the passages that his prejudiced mind views as contradictory. He has his reward. —Matt. 6:2, 5, 16.

⁵ The modernist clergy join in with the attacks on the Bible because they are caught in this trap: "The fear of man leads one into a snare." (Prov. 29:25, AT) The popular concept of the day is that the Bible is only myth and legend, and its only value is literary. Fearing the scorn of the worldly wise and trying to keep pace with the intellectual classes and stay in their favor, the modernist clergy abandon the Bible truths to embrace the theories and philosophies of the smart men of this world. The Bible sounds a warning against such spineless deserters: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8, NW) Typical of those who abandon the Bible in fact but cling to it for a selfish living is the attitude expressed by the head of a theological seminary in Denver, Colorado. He said: "The biggest challenge of religious education is to fit a camel-train philosophy into a diesel civilization." This is just another way of saying that the Bible is not practical, that it is too old-fashioned for our day, that it is about as out-of-date as a camel train would be in our fast-moving, machine-age civilization.

⁶ Creed-bound fundamentalist clergymen

5. How do modernist clergy view the Bible, and why?

6. How do fundamentalist clergy make it seem ridiculous and void?

that always take the Bible so literally make it ridiculous. After emoting at length on how God is love, they turn right around and say that he torments people forever in a lake of fire and brimstone. However, if the punishment of the wicked were to be torment, why did Jehovah tell Adam that to disobeyingly eat the forbidden fruit would mean death? (Gen. 2:17) If the wages of sin is eternal torment, why does Romans 6:23 say: "The wages sin pays is death"? (NW) To withstand eternal burning in a lake of fire, one would have to be immortal. And so these fundamentalists teach concerning man's soul. But if the human soul is immortal, why does Ezekiel 18:4 state: "The soul that sinneth, it shall die"? And if man is immortal, what need is there for a resurrection through Christ Jesus? In many ways such clergymen make God's Word appear ridiculous and void by their religious traditions and creeds.

The Roman Catholic clergy are foremost in making void the Bible by their tradition. Only last February Catholic Bishop F. E. Hyland said in a speech in Columbus, Ohio, that "oral tradition is equally as valid as the Bible in determining what the great religious truths are". However, one of these traditions is that Mary's body of flesh and blood ascended literally into heaven. Yet 1 Corinthians 15:50, according to the Catholic Douay Bible, states: "Flesh and blood cannot possess the kingdom of God." Obviously, this Catholic tradition and this Bible text are not 'equally valid'. Either the tradition or the scripture is false. It is not the scripture. By adding these traditions as supplements to God's Word, religious organizations come under the condemnation declared at Deuteronomy 4:2 and Revelation 22:18, and add divine plagues to themselves. The Bible does not need the addition of unin-

spired traditions prattled by men to make it complete: "All Scripture is inspired of God and beneficial for teaching, for re-proving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17, NW.

MODERN-DAY SCRIBES AND PHARISEES

By clinging to traditions and creeds that make void the Bible today's clergy are like the scribes and Pharisees. They added their oral tradition to the Hebrew Scriptures, and to them Jesus said: "You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" (Matt. 15:6-9, NW) The scribes and Pharisees read with their lips from the Law of Moses and quoted with their mouths the Prophets and Psalms, but did not live up to the divine precepts. They added their Talmudic traditions and based their doctrines upon these human commands. Moreover, in a showy, public display they decorated the tombs of the prophets and wailed that they would never have shared in taking the blood of these martyrs; then they turned right around and pressured unwilling Pilate into killing God's greatest prophet, Christ Jesus!—Matt. 23:29-36; 27:22-25; John 19:12-16.

So today the clergy of Christendom eulogize Bible characters and man-made saints, but persecute Jehovah's witnesses, who are preaching God's pure kingdom

8. What was the course of the scribes and Pharisees with regard to their oral tradition and the Hebrew Scriptures?

9. How is their course paralleled by the clergy of Christendom today?

7. How do Catholic clergy view their church tradition as compared to the Bible, and what results therefrom?

message as representatives of God and Christ. (Matt. 25:40, 45) The clergy and people generally give the Bible a place of honor, make it the best seller, have it in their museums, and amid much fanfare pay prices for rare copies that are far higher than any other printed book draws. They have it in their homes, they place it in hotel rooms, swear on it in court and use it to administer oaths of office, Bible societies distribute it world-wide, and either in all or in part it circulates in more than a thousand languages. Christendom's politicians love to quote it and pretend that their political parties will fulfill the Kingdom promises. Many millions of people today give the Bible much lip-service, as did the scribes and Pharisees; but also like the scribes and Pharisees they fail to live up to it, add to and subtract from it, make it void, and persecute and sometimes kill those who do take the Bible as a practical guide and try to live up to its commands.—Matt. 23:13.

¹⁰ Despite their shallow lip-service to the Bible and their circulation of it booming into the billions, Christendom's populations are not edified by it. Their leaders have actually killed the Bible in the minds of many by the publicized statements that it is unscientific, contradictory, mere legend and myth, and oftentimes they have made it seem ridiculous and void by their false creeds and traditions. Following these blind leaders, the blind people stumble into the same blundering conclusions and dismiss the Bible as impractical for guidance in modern living. Any who try to follow it and base hope on it are accused by them as being unrealistic, idealistic dreamers. How well do today's worldlings fit the description given them at 2 Timothy 3:4, 5 (NW): "Lovers of pleasures rather than

lovers of God, having a form of godly devotion but proving false to its power."

WHO ARE THE PRACTICAL ONES?

¹¹ Since this world dismisses the Bible as of little importance because it is impractical, we should expect this world to be very practical. But just how practical is it? How practical is this modern generation living in the twentieth century with its glittering, scientific, atomic civilization? How practical, for example, were the two world wars they fought, by which they soaked the earth with innocent blood, spilled from the veins of women and children as well as from soldiers? How practical is their present course toward a third world war? How practical is this world's politics, politics that has become so corrupt and riddled with graft that it is a standing joke with the people? And what about the politicians that are oftentimes more the pawns of gamblers than servants of the people? How practical is her economic system, that allows a few ultrarich to loll in the lap of luxury while millions exist in anxiety over obtaining the bare necessities of life? How practical is her rising tide of crime, the growing immorality, the soaring divorce rate, the mushrooming juvenile delinquency, problem drinkers seeking escape, and even common gluttony, all of which courses of conduct bring down upon us a flood of physical and mental ailments, venereal diseases, broken homes, illegitimate children, overcrowded jails, human heartache and untimely death? Please tell us, just what is practical about all this?

¹² How can people who indifferently and callously accept such conditions and even condone them as normal charge the Bible with being impractical? If the peoples of

10. What have Christendom's leaders actually done to the Bible, resulting in what?

11. Since this world dismisses the Bible as impractical, what questions probe into the world's practicalness?
12. How would the Bible be practical in coping with such world woes?

this world followed the Bible, they would not kill one another, but would beat sword into plowshare. Nation would not lift up sword against nation. Nor would they learn war anymore. (Ex. 20:13; Mic. 4:3) Would not that be practical? Would not the Bible prohibition on stealing and bribery be a good guide for politicians? In Israel the kings were to have a copy of God's law for guidance; politicians today have the Bible. It would be a blessing if they followed it as much as they quote it. (Ex. 20:15; Deut. 17:18; Amos 5:12) As for the economic system that makes the few rich and the many poor, it could not so operate under Bible principles, which in several ways made provision for the poor. (Ex. 23:10, 11; Lev. 23:22; Deut. 15:7, 8, 11; 14:28, 29; Prov. 29:7) And would not the Bible be practical in stemming the rising tide of crime, turning it back, drying it up completely? Obedience to its commands would eliminate fornication and adultery, divorce and broken homes, venereal disease and illegitimate children. Moral parents would instruct their offspring in godly principles, to the elimination of juvenile delinquency. Prohibited gluttony and drunkenness would cease, and with it many of the crimes and illnesses and heartaches that attend them.—Ex. 20:12-17; Deut. 6:6, 7; 21:20, 21; Prov. 22:6; Mark 10:11, 12; 1 Cor. 6:9-11.

¹³ In the wake of all this some worldling will cry out: All well and good, but it is easier said than done! Of course it is easier said than done. Everything is easier said than done. That is why so many persons say so much and do so little. That is why so many preach the Bible but so few practice it. But the fact remains that there are individuals that strive to heed these Bible precepts, and succeed in large measure. If one, or a hundred, or a few thousand

can do this, can the remaining millions plead that the Bible standards are too idealistic, too far above imperfect man to be practical to shoot at? If application of these principles would end wars, dirty politics, oppressive economic systems; if it would empty jails, end crime, quench delinquency and drunkenness, and eliminate many diseases, would it not be a practical endeavor? Applying the principles to daily living is not as hard as it may seem at first. The procedure is to change over your mind, which directs your body. Alter your will, desires, interests, disposition, mental outlook and heart condition. With these inward driving forces changed for the better our actions will automatically change for the better. The key to effecting such change is what the mind feeds on, and the Bible is the inexhaustible storehouse of the needed mental food.

¹⁴ Romans 12:2 (NW) states: "Quit being fashioned after this system of things, but be transformed by making your mind over." Serious Bible study will change your views on many things, will refashion your mind and make it over according to God's righteous view of matters. Colossians 3:9, 10 (NW) advises: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." So it is accurate knowledge that enables one to cast off old ways and take on new ones that coincide with those of God and Christ. Ephesians 4:22-24 (NW) adds its similar testimony: "You should put away the old personality which conforms to your former course of conduct . . . You should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true right-

13. What objecting cry is raised to all this, yet what is the key to success in applying Bible principles?

14. What scriptures bear out your answer on how to succeed?

eousness and loving-kindness." With Jesus in mind, the Bible admonishes: "Arm yourselves with the same mental disposition." (1 Pet. 4:1, NW) He did so by study of God's Word. If we do likewise and fill our mind and heart with Bible truth, good will come of it: "Out of the abundance of the heart the mouth speaks."—Matt. 12:34, NW.

¹⁵ We have considered some of humanity's bigger woes that the absorption of Bible principles would erase. Now reflect on some lesser benefits, improvements in human relations and everyday living. Consider, "Whatever a man is sowing, this he will also reap." (Gal. 6:7, NW) Sowing good may seem impractical, but it has its satisfying harvest in due time. Sow evil, and you reap that in time also. Go out with a "chip on your shoulder" and someone will knock it off. Be cross and grumpy and grumbly, and others will be that way toward you. Shout angry words, and others will return them with interest. Strike a man, and you will very likely receive a blow or two in return. But treat people courteously, smile, be friendly, show kindness, act in sincerity, unselfishly, with Christian love, and in all probability they will respond in like manner. "Cast your bread upon the surface of the water, for after many days you will find it." (Eccl. 11: 1, AT) You may do quite a bit of sowing before the time of reaping arrives; but eventually, after many days, results will prove your good course practical. As Jesus said: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return."—Luke 6:38, NW.

15. What Scriptural principles can be applied to everyday living to improve human relations?

CONQUER EVIL WITH GOOD

¹⁶ And what if a person approaches you in wrath? Heed Romans 12:17 (NW): "Return evil for evil to no one." In such cases the Bible advises: "A gentle answer turns away wrath; but harsh words stir up anger." (Prov. 15:1, AT) Your soft answer will soften his hard approach, whereas harsh words on your part would harden the person all the more. So refuse to supply fuel for the fire another causes to burn against you, and the fire will soon burn itself out and cool off. In sober moments to follow, the hothead will feel shame at his childishness as he reflects upon your exercise of restraint and maturity, and you will have avoided the shameful folly of rendering evil for evil.

¹⁷ If a person acts wickedly toward you, why should you make yourself into his evil image? That is the impractical way of this wicked old world. Because one calls you names, must you berate him? If one lies or backbites or gossips about you, must you repay him in kind, and yourself become a hateful liar or backbiter or gossip, lowering yourself to his level? Would he not thereby show himself the stronger, in that he changes you into his image, his evil practices becoming your practices? If your adversary is wicked, must you abandon all your good principles and convictions in the name of being practical, or in the name of some other such senseless expediency, and lower yourself to his wicked level, and eventually be a sharer with him in God's wrath? Rendering evil for evil sets in motion a vicious circle of evil-doing. Lie begets lie, hate breeds more hate, violence spawns greater violence, and the circle of evil gains momentum as each races in the wicked footsteps of the other, trying to outstrip the other in evil-doing, striving to repay the other with greater evil. By such

16. What if a person approaches you in wrath?

17. Why is it folly to render evil for evil? How will Christians counter evil?

dizzy whirlings both men and nations are soon unbalanced and toppled into Satan's pitfalls. Christians will shun such snares by refusing to complete the first circle or set it in motion by returning evil for evil. Instead, they will counter with good. "Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Matt. 5:44; Rom. 12:21, NW.

¹⁸ In view of all of the foregoing, we strongly contend that it is highly practical for persons today to follow the principles of the Bible, not just toward fellow Christians, but in their dealings with all men. "If you love those loving you, of what credit is it to you? For even the sinners love those loving them. And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same." Rather, show unselfish love toward all, even as Jehovah is "kind toward the unthankful and wicked". (Luke 6:27-36, NW) The good that you sow upon the seas of humanity will return to you manifold in due time, if not from the recipients then from Jehovah God.

¹⁹ It is practical to live in accord with God's Word. Some may protest that if all men did it would be fine, but since the majority do not it is useless for a few to do

18. Toward whom will we practice such good principles, and with what example in mind?

19. What further protests fall flat, and when will all opposition to righteous principles vanish?

so. Yet these same men fight for their political and social convictions, even though they may be in a minority. Christians stand firm in their beliefs. Other worldlings may say Christ's kingdom will be fine when it gets going, but until then they must do something to improve conditions. However, Christians do not sit idly by, awaiting the Kingdom's full sway over earth. They are given so much work to do that it is imperative that they redeem the time in order to complete their gospel-preaching. Unimpressed, the worldlings continue absorbed in their own political and social schemes, dismissing the Bible as impractical. Actually, their dismissal of the Bible as impractical is only to justify their disagreement with it or their unwillingness to walk in its clean and narrow ways. They want to do things in their way, trusting in their own schemes, their own efforts, their own right. That is highly impractical, in view of the fact that Jehovah God is the wisest and mightiest force in the universe. At Armageddon, God will in a very practical way sweep into oblivion all who oppose him, and will make all who remain of like mind with him. Then people will be unified in the righteous principles of His Word. Everyone will put them into practice, and in that righteous new world all of the woes of this old world will have vanished like smoke in the wind.

Spirit of Crusades Appears in Truman Speech

¶ On January 8, 1951, President Truman addressed a joint session of the United States Eighty-second Congress to present his State of the Union message. Outlining the need for continued American support to countries in the North Atlantic Treaty in the mounting world crisis with communism, Mr. Truman said: "The defense of Europe is the basis for the defense of the whole free world—ourselves included. Next to the United States, Europe is the largest workshop in the world. It is also a homeland of great religious beliefs shared by many of our citizens—beliefs which are now threatened by the tide of atheistic communism." Such words may revive as well the suspicion that the religion which makes its home in Vatican City has for some time been anxious to stir up some form of crusade to save its doorstep from the threatening Red tide. Before jumping on crusade band wagons, however, thoughtful persons will reflect on the bloodshed and suffering caused by the useless medieval crusades.



Why the Bible Is Specially Practical for Our Day



AT THE mention of Armageddon and the fact that we are living in the last days of this present system of things, many will rise up to scoff and say that that is the most impractical part of the entire Bible, to believe that God is going to fight a battle of Armageddon to destroy the wicked and usher in a perfect kingdom that will transform earth into a global paradise. Highly impractical and unreasonable, they say, is the declared message that we are living in the last days. They will proceed to cite the fact that the same claim was being made in their father's day and in their grandfather's day. That may be true. We know that many false warnings have been sounded. Just as today there are many clergymen who misinterpret the Scriptures and make them ridiculous and void, so in generations past there were some who did not understand the Bible prophecies

concerning the last days and hence sounded premature warnings. The mere fact that there were false alarms in the past does not prove the present alarm sounded by Jehovah's witnesses to be false. It is folly to judge a matter before you hear it.—Prov. 18:13.

² The Scriptures show that Christ Jesus does not come in a flesh-and-blood form visible to man at the time of his second presence. (John 14:19; 1 Cor. 15:45) His kingdom is in heaven. He is enthroned there. But he turns his attention toward earth, to cause warning to be given prior to Armageddon, the battle of God Almighty, wherein the wicked will be wiped from the face of the earth as thoroughly as they were in Noah's day. Armageddon is no fight between nations, but is Jehovah's battle, fought through Christ and his angels, against Satan and his demons and their visible representatives on earth. (Rev. 16:14-16; 19:11-21; 20:1-3) Warning is given in advance so that honest persons who love righteousness, who are willing to use their minds, who are not blinded by the tinsel and glitter of this present civilization, may discern the approach of Armageddon and take the necessary steps for survival.

³ In the Scriptures this battle of Armageddon is pictured as a time of winter. Christ Jesus, in speaking of it as the greatest tribulation

1. Why do many opposers brand as impractical the present warning that we now live in the last days?



- 2. What is "Armageddon", and why warn of its coming?
- 3. To what time is Armageddon likened, and what scriptures show the appropriateness of so doing?

ever to come upon the earth, likened it to the rigors of winter. (Matt. 24:20, 21) Marking it as a time when the wintry elements would be used to carry out Jehovah's will of destruction, the psalmist states: "Praise the Eternal from the earth, ye depths of ocean and ye waterspouts, lightning and hail and snow and ice, storms carrying out his will." (Ps. 148:7, 8, *Mo*) Corroborating this we read: "He bids the snow fall on the earth, also the heavy rains, that keep men within doors—to let all mortals feel his power; the beasts retire into their dens, and lurk inside their lairs. Storms blow out of the south, and cold comes from the north; the ice forms at his breath, and freezes the broad water hard; he loads a heavy cloud with hail, and from the clouds his lightning scatters, darting here and darting there, turning as he directs it, doing whatsoe'er he bids it over all his world. Have you ever entered the stores of the snow? Have you seen the arsenals of hail—which I have reserved against the time of distress, against the day of war and battle?" (Job 37:6-12; 38:22, *Mo*; 38:23, *AT*) These wintry elements will be used by Jehovah at Armageddon to fulfill his will in bringing destruction upon a wicked world.

WARNING OF WINTER'S APPROACH

⁴ Did you note the statement in the above quotation that during this time of wintry wrath the beasts retire into their dens and lurk in their lairs? In this way many

beasts of earth yearly pass through the hard time of winter. Also consider that visible evidences indicate the approach of literal winter. The blue skies of summer give way to the gray bleak skies of late fall. Temperatures drop, winds swing round from the south and come out of the north, with a chill that touches the bones, bringing snow flurries with them. The sap of trees retreats underground, the stream of life slows, leaves fall, the days become very short. We reach the time on the calendar that shows it is the seasonal time for winter. From instinct the animals appreciate the meaning of these changes. Birds gather in flocks for southward flight. Some land and water animals and certain insects also migrate. Other insects store food, such as the honeybee that packs honey in hives during the favorable season of summer and retires within those shelters stocked with food to live out the winter. Many other animals prepare when they see the sign of winter's approach,

not by migrating or by storing up food in dens, but by changing their eating habits to store up fat in their own bodies and by thickening furry pelts to keep out the coming cold.

⁵ It would not be very practical for the animals and insects and birds to refuse to play their roles in preparation for the migration or seclusion or hibernation necessary for their survival of the rigors of winter. To ignore the sign of approaching winter would mean death. These animals



4. What evidences warn of winter's approach, and how does wildlife react for preservation?

5. What has Jehovah provided them for guidance? What failure on their part would be highly impractical?

and birds and insects are not of such intelligence to appreciate the sign of approaching winter, but Jehovah has provided them with instinct that moves them in ways of preparation for their self-preservation. It would be highly impractical, yes, suicidal for them to ignore or fail to obey the instinctive urgings to move them to make the various preparations peculiar to their kind.

⁶ Man can read the signs of the weather, can note his calendar to see that according to seasonal chronology winter approaches. He can see the changing face of the sky, the falling leaves, the shortening days, the dropping temperatures, the shifting winds, the snow flurries, the migrating birds and the animals fattening themselves for winter hibernation. Because of his intelligence he is able to understand that winter is at the door. Because of his intelligence man does not need to rely upon instinct, and he possesses no such instinct to guide him. Jesus referred to man's ability to read the weather signs of the sky, then added by way of rebuke that many men were not able to read the sign of the times, the sign of his presence and the end of the world. By intelligence man is aware of literal winter's approach. By that same intelligence he should be able to note the approach of the winter of Armageddon. (Matt. 16:1-4) Just as sure a sign of its coming is provided, a sign visible to man, to be reasoned upon intelligently and not to be sensed through some instinct or intuition or hunch. What, then, is this provided sign?

⁷ The disciples of Jesus asked the same question: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the sys-

6. Rather than instinct, what faculty has God given man? In line with this discussion, how should he use it?

7. What happenings did Jesus say would partly signify the end of this system of things?

tem of things?" In answer Jesus said that nation would rise against nation and kingdom against kingdom in world war, in the wake of which would come pestilences and food shortages and earthquakes in many places. His followers would be hated by all nations, persecuted, some killed, and even among his followers many would be stumbled and these would hate and betray those standing fast. Despite the opposition these faithful ones would endure to the end, preaching the good news of the established kingdom to all the inhabited earth for a witness before the end at Armageddon would come. During these happenings there would be "anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth". The restless seas of humanity would dash and foam against themselves, and in a vain effort to still the stormy turmoil men would establish international ruling bodies and exalt them to the holy place reserved for Christ's kingdom, claiming these political makeshifts would bring in the peace and prosperity that the Bible foretells will come only through the Kingdom. When this is seen, Jesus said, it is high time to flee to Jehovah's place of refuge.—Matthew 24; Mark 13; Luke 21, NW.

⁸ Christ also declared that the preaching of the Kingdom gospel would separate the peoples of earth, dividing them as a shepherd does the sheep and goats, the sheep-like ones taking a stand for the Kingdom and gaining eternal life, the goatish ones that balk being herded into destruction at Armageddon. (Matt. 25:31-46) Other prophecies show other parts of the sign of Armageddon's nearness. Peter spoke of the scoffers that would walk after their own lusts, sneer at the warning, and de-

8. What takes place with regard to the people generally? the scoffers? the ultrarich?

mand: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." (2 Pet. 3:3, 4, NW) James foretold that there would be the ultrarich who would pile up their wealth for the last days, that they would greedily hold back the hire of laborers, but that none of this would avail them in the days of his wrath at Armageddon. (Jas. 5:1-6) Let 2 Timothy 3:1-5, 12, 13 (NW) round out the picture of conditions in the last days:

⁹ "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away. In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. On the other hand, wicked men and impostors will advance from bad to worse, misleading and being misled."

¹⁰ The Bible prophecies show that during this time of unprecedented woe and the preaching work and the dividing of the people Christ would be reigning in the midst of his enemies, and at the climax of this time period Armageddon would strike. (Ps. 110:1, 2; Rev. 11:15-18, NW) Then concerning this series of visible happenings Jesus concluded: "Now learn from the fig tree as an illustration this point: Just

as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:32-34, NW) Beginning in 1914, has not our generation seen world wars, famines, pestilences, earthquakes, persecution and murder of Jehovah's witnesses, yet their worldwide preaching of the good news that Christ is enthroned in Kingdom power in the heavens? Do we not also see distress of nations, men faint with fear over what they see coming to pass, the worsening conditions of both adult and juvenile delinquency, the millions of lovers of pleasure rather than lovers of God but who don a hypocritical form of godly devotion, and finally first a League of Nations and now a United Nations that seeks to rule the world, and which religious and political world leaders have lauded as the only hope for peace and as the "political expression of the kingdom of God on earth"? Moreover, these things started happening on time, for just as our calendar tells when winter is due so Bible chronology told us that these events were due to start A.D. 1914. *The Watchtower* has repeatedly published this date with proof of its Scripturalness, the first time being in 1880, thirty-four years in advance. Hence our generation is the generation that will see the start and finish of these things, including Armageddon.

THE COMPOSITE SIGN

¹¹ And here is a point not to be overlooked. All of these happenings combined constitute the sign. Each one is not a sign in itself. It is only a part of the composite sign. It is like the case of literal winters.

9. What general description of conditions among men is given at 2 Timothy 3:1-5, 12, 13?

10. Are physical facts in fulfillment of these prophecies now observable? What may this generation expect to see?

11. What vital point must not be overlooked? How is it illustrated in the case of literal winters?

The mere fact that days are getting shorter does not prove winter's imminence. Days are growing shorter in July. Falling leaves alone prove nothing. Some trees shed leaves the year round, and others may drop theirs because of disease or drought. Even summer skies may turn gray for a time, and unseasonal storms blow up, or cold spells may come in early fall; but none of these taken alone proves the advent of winter. But when all of the previously mentioned conditions are present in combination, then together they indicate with certainty the approach of winter.

¹² So it is with the events of the last days. When these events are told as indicating the last days, many persons say such things happened in times past, history repeats itself, our fathers said these things happened in their day and they were told that the last days were upon them. But we know now that they were not living in the last days. The point is, men misinterpreted the events. They failed to appreciate that not just one or two or a half dozen of these things must be seen, but that all of them must be seen. The sign is not wars, or famines, or pestilences, or earthquakes, or persecutions, or gospel-preaching, or conditions of fear and perplexity and delinquency. None of these events taken singly signify that we are in the last days. But when ALL of these happenings come to pass upon one generation, in the foretold series or sequence, with none missing, then ALL OF THESE THINGS TOGETHER CONSTITUTE THE SIGN.

¹³ When we see this composite sign, it is time to heed Jesus' warning to flee to God's organization for safety during Armageddon. Delay would be fatal for us, and hence Jesus said with the wintertime

12. What accounts for the sounding of false warnings concerning the last days in the time of our fathers or grandfathers?

13. What is imperative for us when we see the composite sign?

of Armageddon in mind: "Keep praying that your flight may not occur in wintertime nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:20, 21, NW) Too cold to flee in that wintertime and too late to work out salvation on that sabbath period. On that occasion it is Jehovah who will work through Christ at Armageddon, to vindicate His name. If we are to do the necessary working and fleeing in preparation for surviving Armageddon, we must discern the sign now, appreciate it now, find out Jehovah's requirements for us now, and take the essential precautions now by obeying right now his counsel on how we can weather Armageddon's storm.

¹⁴ How practical would it be for the birds to refuse to fly south at winter's approach? Just as practical as it would be for us to ignore the sign of the nearness of Armageddon. How practical would it be for the honeybees to refuse to store honey in their hives for nourishment during winter? How practical would the woodchuck be that ignored the approach of winter and refused to heed the urgings of his instinct to make preparation? Or the bear that refused to change his eating habits to fatten himself and thicken his fur in order to survive a long winter sleep? Not practical at all, but so impractical that death would follow. For us to now ignore the composite sign of Armageddon's approach would be just as fatal for us as it would be for the swallow to refuse to fly south, or the woodchuck to hibernate, or the honeybee to store food for winter. It would happen to us as stated at Jeremiah 8:20: "The harvest is past, the summer is ended, and we are not saved."

14. How practical would it be for us to now ignore the composite sign?

¹⁵ Now is the favorable season of harvest and summertime wherein we study God's Word, preach the gospel, warn others, bring forth fruits of righteousness, and store up treasures in heaven that will assure us God's protection during Armageddon. We may have to change our eating habits now, shifting to good spiritual food for our upbuilding and strengthening in Christian work. Now, before Armageddon starts, is the time for it. When wintry destruction sets in the favorable season for work will be gone, the harvest will be past, the summer will be over, and many will see that they are not saved. Like the bird or the bee or the bear that might wait for the first blizzard to be convinced of winter's coming, these tardy persons will be caught unawares and be swept into destruction. When winter starts it is too late for animals to prepare for survival. So it will be for persons who wait for Armageddon's start to begin flight.

MOST PRACTICAL NOW, BEFORE ARMAGEDDON

¹⁶ With Armageddon scheduled for this generation, we can appreciate why the Bible is specially practical for our day. Not only does it withstand the reckless charges hurled at it by scientist and atheist; not only does it prove God true and men liars who would make it ridiculous and void; not only would the application of its righteous principles eliminate the majority of the woes that plague the social and economic and political and military spheres of this world; not only would its precepts applied to everyday human relations erase nervous tension and put pleasant companionship in its stead; not only for all these overwhelming reasons is the Bible so practical for us now, but primarily is it so because it will chart our course through the perilous storm of Armageddon's winter and

guide us through the portals of a new world more refreshing and lasting than any literal springtime could ever be.—Isa. 2:2-4; 11:6-9; Rev. 21:1, 4.

¹⁷ If we accept and follow the Bible as our practical guide now, after Armageddon we will look over the destruction wrought by the unleashed wrath of Jehovah God. We will see the wreckage and ruin of this so-called diesel civilization, that was too proud and conceited and sophisticated to fit itself to what it considered a camel-train philosophy. Like dung upon the ground will lie the unburied bodies of those who would not heed God. Strewn over the earth, unlamented, says Jeremiah. (25:33) There will lie the corpses of those practical people, the hardheaded realists of this world, the smart ones who thought the Bible unscientific, the godless ones who thought the Bible contradictory, the religious philosophers who thought the Bible legendary, the narrow fanatics who made His Word ridiculous and void, and the masses of blind ones who followed these blind guides and who deemed the Bible impractical for life in the old world's atomic age. All are blinded by Satan the Devil, who is himself the great blind guide of this present wicked system of things. (Matt. 15:14; 23:16-26; 2 Cor. 4:4) We do not want to reap the fruits of such blindness. We do not wish to be as blind as such ones, till white looks black and black looks white, till what is practical looks impractical and what is impractical looks practical. Let this old world scoff and call us foolish and witless. It comes as no surprise, for this too was foretold:

¹⁸ "The speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's

15. Why would it be fatal to delay flight to God's organization until Armageddon started?

16. So why is the Bible practical, and specially so now?

17. What scene will Armageddon's survivors view? What blindness will we avoid?

18. What evaluation does God's Word make of worldly wisdom and divine wisdom? of the worldly wise and Jehovah's witnesses?

power. For it is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God. . . . If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.' Hence let no one

be boasting in men."—1 Cor. 1:18-29; 3:18-21, NW.

¹⁹ There is wisdom in God's Word for those wise enough to heed it, though in doing so they make themselves appear as fools in the sight of this old world. Also, the unmistakable sign of the last days and the approach of Armageddon's destructive wintertime may now be discerned. Because this is as foolishness and is impractical to this world is no reason for us to view it so, and be so impractical as to die with the world. Do not allow your Bible to collect dust. Study it. Gain its wisdom. Appreciate its practicalness. Conform yourself to its principles, obey its commands, and have the divine protection it promises obedient ones. You will have the hope of surviving the winter of Armageddon that will catch unawares and freeze in the cold grip of the grave the majority of men. Do not ignore the sign of Armageddon's approach, no more than do the animals ignore winter's coming. Just as they heed the instinctive urgings planted in them by God to make preparation, so you act upon your God-given intelligence as you look around you and see the composite sign of the end of this present wicked system of things, and prepare to pass through it in accord with Jehovah's provision. Enter into everlasting life in a new world free of sin and suffering, sorrow and death. That is the only practical course now, in the midst of this dying old world. And since the Bible is the only book that makes this course clear, *the Bible is The Practical Book*, specially so for our day.

19. To what should we now set ourselves, and to what conclusion do we come concerning the Bible's worth for our day?



“Pure Language”

WHAT a confused, disunited and bemuddled old world this present system of things is! Thousands of nationalities, races and tribes separated and divided by their prejudices, customs and, more particularly, by their religious traditions and human philosophies. Besides the host of heathen cults, there are literally hundreds of sects within Christendom, all opposed to one another over political, commercial and religious issues, even to the point where they wage violent wars of bloodshed against one another—Catholic against Catholic and Protestant against Protestant. No, it is not so much the 2,796 different languages and dialects spoken by the people as it is their babble over confusing religious creeds, that divide and separate earth's population into so many antagonistic groups.*

Of course, the principal cause for this global state of confusion and perplexity, especially since the year 1914, is the god of darkness and confusion, Satan the Devil. In that year the old Dragon, Satan, was hurled down out of heaven and his wicked demonic angels with him. Consequently, “Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time” before he is bound in the abyss of restraint.—Rev. 12:7-9, 12; 20:1-3, NW.

Now it may come as a shocking surprise to hear that the clergy of both heathendom and Christendom have been used with great success by the Devil to deceive and mislead the people and bring them into this present state of disunity, but the facts, if investigated, prove this to be the truth. By the teaching of deceptive lies and by suppressing the truth, organized religion

has blinded the minds of the people to the light of truth and bound them in chains of darkness, superstition and fear.—Deut. 18:20; Jer. 14:13-15; 23:25-32; Matt. 23:2, 4.

Is there no way out for the people, no remedy or relief? Ah, yes, indeed! Twenty-six centuries ago Jehovah God declared: “For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.” (Zeph. 3:9, AS) It is now in this period of time just prior to the battle of Armageddon that this prophecy is in the course of fulfillment, for the preceding verse describes other things taking place today: nations of this old world being gathered in order that Jehovah may pour upon them all his fierce anger and consume them with devouring fire.

But what is the “pure language”? Says the psalmist: “The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times.” “Every word of God is pure.” Every word of Jehovah is the truth! (Ps. 12:6, AS; Prov. 30:5; John 17:17) The “pure language” as revealed in the inspired textbook of truth, the Bible, is the glorious message that tells about the establishment of a *new world* of righteousness. What a mighty unifying force this proclamation is!

Already hundreds of thousands of people out of all nations have learned this pure language and now “call upon the name of Jehovah” and “serve him with one consent” in pure worship. You too can join this mighty crowd by reading your Bible. Get a copy of the *New World Translation of the Christian Greek Scriptures*, for it further purifies this language by reaching back to the purity of the original inspired writings. Thus, by diligent study you too can be rescued from impending destruction at Armageddon.

* Further details are cited in *The Watchtower*, September 15, 1950.

With the President in

This article continues the account of the travels of the Society's president N. H. Knorr and his secretary M. G. Henschel.



DOWN the runway sped the DC-4 Skymaster and soon the island of Oahu melted away in the haze and clouds. That was at 1:30 p.m., Sunday, March 4. With us we had the fragrance of the leis and there was time to think of the ones behind and those ahead. The sun set and we felt need of some sleep. After a couple of hours we were awakened, for we were nearing Canton Island, a small coral isle used for refueling by all transpacific planes headed "down under". We landed on the square-mile gas station at 10 p.m. and remained for about an hour. It was warm without the sun's rays and doubtless during the daytime would be most uncomfortable in any attire except the wrap-around few yards of cloth tied at the waist by the employees from the Gilbert Islands stationed there. We had crossed the equator and were in the Southern Hemisphere, but we were very near the equator and I was glad we did not have to stay overnight as we did on the previous trip.

When midnight came we were flying again. Sunday had passed and somewhere along the way Monday disappeared too, for we crossed the International Date Line en route to Fiji and at the end of our seven-hour flight at the Nadi airport it was Tuesday morning. It was just past 5 a.m. and we had been flying for 16 hours and 42 minutes from Hawaii.

It was the rainy season in Fiji and heavy dark clouds hung overhead as we alighted from the aircraft "Clipper Monsoon". We had scarcely reached the shelter of the airport terminal building when down came the rain like a flood. We passed by the im-

migration and health inspection all right and while we were waiting for the baggage to be unloaded from the plane we spied Bill Checksfield, attired in white shorts, which are typical of a British colonial. Of

course, we were glad to see him, for he is the only graduate of Gilead now working in Fiji. There had been opposition to the witness work in past years because of the influence of the clergy, and at one time the literature of the Society had been banned from the colony. We were not the only ones who saw Brother Checksfield. The customs men knew him and they were therefore very much interested in what we might have in our possession in the way of literature. The inspection was quite thorough and certain things were put aside, namely, my copy of the *New World Translation of the Christian Greek Scriptures*, *The Watchtower*, the *Informant*, and some Scripture notes we used in giving talks. It seemed very odd that the Bible should be taken away from someone to be passed through inspection, but I thought that if the customs men wanted to read it it was all right with me. There were other Bibles that would be available in Suva through the local publishers. But the inspectors wanted to be sure and they did not want to take the responsibility of allowing Watchtower publications into the colony. Why the Fijian government should be afraid of the Bible is difficult to understand in this enlightened day. Perhaps sometime the answer will become known. Evidently it is only the Bible in the hands of Jehovah's witnesses they do not like. At any rate, after spending a half-hour with the customs inspectors and having them seal up the publications and papers, I was given the things under seal, to be delivered to the Collector of Customs in Suva for clearance and approval.

When we cleared through all formalities at the airport we could talk to Brother Checksfield, and he was delighted to have some brothers visit him. He works alone a good bit of the time and it is nice to have companionship sometimes. He told us that it was the hurricane season there, and that may have been the reason for some bumps in the air when we neared Fiji. Brother Checksfield seemed to be used to the rains, yet he had experienced something different on his way around the island from Suva—a swollen stream had filled the floor of his car with water as he plowed through and all of his clothing had been soaked, his suitcase having been filled too. He would not promise what road conditions would be like on the return trip to Suva, but it was raining as we piled suitcases and ourselves into the waiting 1936 British Ford and started on the 133-mile trip to Suva.

The trip proved to be very interesting. On the ground one can see things. Along the roadside in the rich sugarcane districts Indian cultivators can be seen working in the canefields. Where the road skirted the palm-fringed beaches there was a constantly changing scene as the green ocean swell would break foaming white on the coral reef and merge into varying shades of blue and light-green with the changing depth of water on the shore reef. The road continually passed through native villages where Fijians live their own happy life in a very carefree way. They live in picturesque thatched houses. A house is called "bure" by the native. It is quite large

and the entire family stays together. The house of the chief is designated by the poles sticking out at either end of the peak of the roof. The villages are built in clearings, often near a river or stream, and all around there is dense jungle growth. Toward the center of the island of Viti Levu, which we were on, there are some fairly high peaks, all of volcanic origin, and often jagged or of odd shape. The mist hanging down in the valleys accentuated the dark green of the mountains and explained why there is such lush growth.

One thing which would make the viewing of the sights in Fiji more pleasant would be improving the highways. The road is corrugated all the way and in many places there is loose gravel that caused a skid. Bridges are wide enough for just one car and often have no fences or railings

at the sides. Sometimes the railroad tracks go over the same bridge, for a railroad that gives free rides to all passengers on its narrow-gauge train. There are many curves and hills. It took seven hours to cover the 133 miles, with plenty of work for Brother Checksfield. After sitting for 16 hours on the plane and 7 hours in



the car, standing up was a pleasure. Perhaps a horseback ride would have the same aftereffects.

In Suva the roads are paved and very good. It is a town of interest to the visitor, because many races of the South Pacific mingle in the streets or the market place. Europeans, Indians and Chinese run shops in the city. The Indians, with their brown

skin and fine features, are numerous. Sikhs among the Indians always are identified by the turbans. Women wearing saris are a common sight, and many have jewels or gold ornaments set in punctured noses. There are the Fijians with the bushy hair of which they are proud, and the powerfully built men wearing *sulus*, which a European might compare to a skirt. Indeed it is a crossroads of the islands, for there are Polynesians, Melanesians, and Micronesians on the streets beside the Chinese, Europeans and Indians.

Suva is built on a hilly peninsula. We entered the city from the Queens road, which runs west from Suva, and drove straight through the business section and down the broad Victoria Parade to the Grand Pacific hotel where we were to stay. Behind the hotel was the bay and almost directly across the street stood the huge government buildings and the clock tower. Every fifteen minutes we heard the clock strike. This helped us to keep track of the time as the few hours passed before the convention opened. After registering at the hotel, we proceeded to the Customs House to present the sealed parcel we had carried through from Nadi. The official who looked after us was very kind and friendly and informed us that he was merely doing his duty under orders from the government. He found no fault with any of the things we had and turned all publications and papers back to us.

SUVA CONVENTION

The convention in Suva was held on March 6, 7 and 8, in the evenings. All meetings were in the Kingdom Hall on Thompson street, one flight up, except for the public meeting. It was right in the center of Suva and convenient to all. The opening session ran from 5 p.m. until 10 p.m. without any interruption. The brothers had expected that we would be there for only

two days, but due to a change in flight schedules we were able to stay four days. That explains why the first evening's program was so full, with talks, service meeting, ministry school, experiences, and songs. Brother Henschel and I spoke too. There were 51 present—Europeans, Fijians, Indians, Rotumans and Euranésians.

It was certainly a pleasure to be with them for four days. We had the privilege of engaging in the field service in Suva and found the people easy to talk to. The territory was near the government buildings and not far from the hall. Since there are different kinds of people in Suva, going from door to door means you never know whom you are going to meet. Indian women usually let you talk and talk, and they say nothing, even though they know English. Often the people would say they would have to refer the matter of taking literature to a husband or father; however, one young Indian woman did take the book "*Let God Be True*" without comment at all. She merely handed me the contribution and promptly sat down on the floor to read. It would be interesting to know how the back-call turned out when the local publisher called.

The public meeting was to be held that evening, March 7, and so the day was devoted to advertising the meeting and distributing handbills at the homes. The Suva Town Hall had been engaged for the public meeting and at 7:30 p.m. a good crowd of people had gathered at the old wooden structure that houses the town offices and the hall. The audience of 187 persons included all kinds of people. It was noticeable that a good number of Indians came, but all were men. The listeners were very attentive, and surely there is a splendid opportunity in Suva for *helping the interested ones*. Many booklets were handed out after the meeting. The police inspector who attended made no comment.

The other talks that had originally been listed to follow the public meeting were held over until Thursday night to make a better convention program. On this last night of the convention there were 44 in attendance in the Kingdom Hall. A heavy rainfall that night had kept away those that were living a distance from the center of the city.

While there is a lot of interest and good will in Fiji, the problem is to get the publishers out into the field regularly. In the past four years there has been an increase from 9 to 12 publishers, on the average. A look at the company chart in the Kingdom Hall showed that during the 1951 service year the report would be much better, because there was a peak of 20 reporting. The company has begun the street magazine work now and there is more field activity, because some of the publishers who were living on a farm have come into the town. Another factor is that a zealous couple from Australia took work in Fiji, and they have been a help to the graduate of Gilead who is acting as company servant in helping others appreciate the importance of preaching the good news. It is sincerely hoped that the assembly did much to make them appreciate their responsibilities before the Lord as a company in getting the good news preached in Fiji.

What would help the work in the Fiji Islands, in addition to regular service on the part of the company publishers, would be to have a few energetic pioneers there, and it is hoped that some can be sent in and that some of the local company may be able to enter the pioneer work. Also, literature in the Fijian language will go a long way in helping the native people to learn the truth. A brother is working on a translation, and it is hoped that he will soon have it completed. To the end that more workers might be serving in Fiji, a visit was made on the colonial secretary, pre-

senting the matter of having more assistance sent in so as to aid Brother Checkfield in the missionary work. One brother came over from the other large island, Vanua Levu, but there is no organized preaching there nor in the other smaller islands, and someone is needed to go there. The colonial secretary listened but made no promises, so all that can be done is to make application for some new entries. The Society has tried from time to time to send other persons in there to take up pioneer service, but the government has always turned down the applications. The policies of the Society and the manner of carrying on the work were explained to the colonial secretary and his assistant, and now they have a clear idea of what the aims and purposes of the Society are, and this may bring a more favorable reaction to new applications.

After seeing the colonial secretary that Friday noon, the next thing to do was to check out of the hotel and start on our journey to the west to Nadi airport. The brothers had arranged to have us eat a real Fijian feast, giving us all the native dishes to taste. So we stopped at the roadside a few miles out of Suva and were guided to the home of a brother who is a sea captain. There we enjoyed Fijian hospitality to the full. It was a new experience for us. We started out with a drink from a polished half coconut shell, a drink of brown color that is made from roots. Each one took his turn drinking and there was a clapping of hands for each one, a sign of joy and honor. For the meal all of us sat on straw mats on the floor and the food was set in front of us. The food was delicious and different in flavor from other things we had eaten; there were such things as breadfruit, dalo (taro root), coconut milk, banana and tapioca pudding, and pineapple pie, with a fruit drink. We were told that the custom in Fiji is to lie back and sleep after a feast

like that, but time would not permit us to carry out that part of the custom.

A few things were learned concerning the Fijian customs and the language. We found out that "b" is pronounced "mb", as in "timber"; "c" is pronounced "th", as in "thy" (not as in "thigh"); "d" is pronounced "nd", as in "handy"; "g" is pronounced "ng", as in "singer"; "q" is pronounced "ng", as in "finger". So that meant that we were heading for the Nadi airport, but we should call it "Nandi".

At 3 o'clock many of the brothers were on hand to tell us farewell, and a number showed their love by joining with us for the long ride to Nadi. There were 14 of us traveling in the faithful Ford and a Dodge panel truck. We traveled the same route as on the way to Suva after our arrival in Fiji. On the way I saw one of the most beautiful sunsets of my life. It helped me forget the humidity and heat of Fiji and the heavy rains that had fallen. The storm clouds had broken up and the setting sun turned them to gold as it went down slowly over the breakers of the South Pacific, which spent themselves on the coral reef about a half mile from the shore. Even the sea took on a golden shimmering tint. The palms and bushy trees between the road and the beach looked black against that golden background. I was glad the sunset lasted a good while, for it was a feast for the eyes that only Jehovah could prepare.

Then came the evening stars and darkness of the night. The trip went fast because of the good company. Some were singing and others dozing, while some told experiences they had had. Traffic was light and only very seldom did we pass an oncoming car or truck, perhaps every 15 or 20 miles. Often around the curves we would suddenly come upon one of the gods of the Hindus, a member of the cow family, standing in the center of the road, and the

brakes would have to be quickly applied, and sometimes there would be Fijians or Indians along the roadway. It was after 9 o'clock when we saw some of the red lights that told us the airport was there in the distance. At 10 o'clock we stopped a few moments in the town of Nadi to fill the fuel tanks and have some refreshment and then made our way to the airport three miles distant. One of the tires on the truck blew out near the airport and the car which was ahead kept going, because none of the occupants of the car knew what had happened. So some of the brothers and sisters who were riding in the truck walked with me to the airport, my pocket flashlight helped to find the way, and the car was sent back to fetch the baggage which we were to take on to New Zealand.

At the airport we learned that the Stratocruiser from America would be a bit late and our departure would not take place in a DC-4 until after the Stratocruiser left for Australia. Some mail and passengers on the big plane were to be sent to New Zealand and all we could do was wait. Here again we appreciated having so many of the brothers with us, and a very pleasant evening was spent with them at the airport from 10:30 p.m. until 3:30 Saturday morning. They had brought a lunch with them and this was put to good use. Brother Henschel arranged with the Pan American passenger representative to take all of the publishers aboard the Stratocruiser to see the plane that had been so widely publicized in Fiji, and this they appreciated.

It was very kind of the brothers to make the long trip with us, and when the Clipper Monsoon took off at 3:30 for Auckland we could not help thinking of their hospitality and being grateful to them. We hoped their return trip to Suva would be a safe and pleasant one and that they would return in good form for the magazine work that was scheduled to be done that afternoon.



“UPON THIS ROCK I WILL BUILD MY CHURCH”

THE Roman Catholic religious organization claims that some four hundred million persons profess its faith. Outstanding among what it teaches these multitudes is that Peter was the first pope. When any of these are pressed for Scriptural proof they immediately refer to the words of Jesus to Peter: “Thou art Peter; and upon this rock I will build my church.” (Matt. 16:18, *Dy*) But we ask, Is that what Jesus meant by those words, that Peter is the rock on which His church is built? Was Peter the first pope? Is it certain that Peter was ever in Rome? What are the facts?

First of all let us note that the church of Christ is not a literal building of stone, for, as Paul told the Athenians, God “does not dwell in handmade temples”. (Acts 17:24, *NW*) The original Greek word translated “church” at Matthew 16:18 is *ecclesia* and does not refer to a building of stone or wood but to a congregation or assembly of people. God had a church or assembly or congregation long before the time of Christ, for Stephen, when referring to the nation of Israel in the wilderness, called it an *ecclesia* or church or assembly. (Acts 7:38) Nor does this word apply only to religious assemblies. Luke, in telling of the mob that gathered at Ephesus in protest to Paul’s preaching, refers to it as an *ecclesia*, an assembly.—Acts 19: 29-41.

Note that this church or congregation is termed by Jesus “my church”. It is not the church or congregation of Paul, Apollos or Peter, for, as Paul well states, none

of these died for the Christians. (1 Cor. 1:12, 13) It is Christ’s body, his bride, and consists of 144,000 members. Following in his footsteps faithfully to death, these will share in his resurrection and glory.—1 Cor. 12:12-28; Eph. 1:22, 23; Col. 1:17, 18, 24; 2 Tim. 2:11, 12; Rev. 14:1, 3.

In a larger sense, however, Christ Jesus is also a part of the Christian congregation or church, and it is God’s church or assembly. (1 Cor. 1:1, 2; Gal. 1:13; 1 Thess. 2:14) It is God who builds the church and sets the various members of it in their respective positions. (Matt. 20:23; 1 Cor. 3:9; 12:18; Eph. 2:10) As Christ Jesus co-operates with his heavenly Father in all things, he could properly say, “I will build my church”; even as we read not only that “God created the heaven and the earth”, but also that “without him [the Word or Logos] was not any thing made that was made”.—Gen. 1:1; John 1:3; 5:17.

So the church is the Christian congregation which belongs to both God and Christ Jesus, who work together in the building of it. And who or what is the rock or foundation upon which it is built? According to the construction that Roman Catholic theologians place upon Matthew 16:18, that rock or foundation is the apostle Peter. In this connection note that Jehovah God is referred to as “the Rock”. (Deut. 32:4) His kingdom is also referred to as a stone or rock. (Dan. 2:44, 45) Christ Jesus identified himself as the rock or cornerstone which the builders had re-

jected, and the apostle Paul bore similar testimony. (Matt. 21:42-46; Rom. 9:32, 33; 1 Cor. 10:4) And the apostle Peter shows that Christians are living stones, built, not upon himself, but upon Christ Jesus. "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house . . . For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious.'" (1 Pet. 2:4-6, NW) Doubtless such scriptures as the foregoing account for the fact that so many confuse the "church" with a literal building of wood or stone.

From the context of the scripture under consideration, Matthew 16:18, we learn that Peter had just given testimony that Jesus was the Christ, the Son of the living God, and Jesus told him that God had revealed this to Peter. Continuing, he then said: "And I say to thee: That thou art Peter; and upon this rock I will build my church." (*Dy*) Consulting the original Greek words (by means of Strong's Concordance of the Bible) we find that Jesus was here using two related words but which have distinctly different meanings. "Peter" (Greek, *Petros*—a proper noun, in the masculine gender) means "a (piece of) rock". But when speaking of the "rock" on which he would build his church or congregation, Jesus used a different Greek word, *petra* (a common noun, in the feminine gender), which means "a (mass of) rock". So the *New World Translation* properly renders this text: "Also I say to you, You are Peter, and on this rock-mass I will build my congregation." For other instances of the use of the same word see Matthew 7:24, 25; 27:51; Mark 15:46; 1 Corinthians 10:4, *New World Translation*. Clearly Jesus was here saying that He himself, the one identified by Peter as the Messiah, the Son of God, was the rock-

mass or foundation on which he would build his church or congregation.

PETER NOT PRE-EMINENT

If the construction put upon this text by Catholic theologians were correct, then we should find the apostles and early congregation following through by according to Peter a place of pre-eminence, and thus show that in a special sense he was the foundation of the early church and took the place of Christ Jesus as his vicar. But from all the evidence at hand it is clear that the mere fact that Jesus singled out Peter to give him the keys of the knowledge concerning the Kingdom did not raise him above his fellow apostles. He was still only one of the twelve apostles of the Lamb, only one of twelve foundation stones, not a chief cornerstone: 'Only one is your Master, and all the rest of you [including Peter] are brothers.'—Matt. 23:8; Luke 11:52; Rev. 21:14.

Could it be possible that Peter was the first pope and did not know it himself? He certainly makes no mention of it! If the Christian congregation was being built upon Peter, and Peter was the vicar of Christ, then certainly Paul would have been behind Peter. Paul contended for his status as an apostle, and we may be sure that if Jesus had intended that Peter should be chief, Peter would have had occasion to remind the others of that fact. On the contrary, it was necessary for Paul to rebuke Peter and bring him (the supposed pope, the vicar of Christ, the infallible one!) into line doctrinally for fearfully compromising in his dealing with Gentile converts.—1 Cor. 9:1, 2; Gal. 2:11-14.

Further, when the elders and apostles gathered in Jerusalem to discuss the question of circumcision, we find that it was not Peter but the disciple James who summed up the matter. Surely had Peter been the chief and in Christ's place he

would have done so. Had Christ Jesus been present, could we imagine him letting James thus sum up the matter?—Acts 15:13-21.

EARLY "CHURCH FATHERS" DID NOT CONSIDER PETER THE ROCK

Neither the early Christian congregation nor the early "church fathers" held that Peter was the rock on which the church was built. This is clearly seen from the facts brought to our attention by one Bishop Strossmayer of Bosnia, in his speech made before the college of cardinals in 1870, at the time that the dogma of the infallibility of the pope was discussed. Among other things this bishop told that august assembly:

"I come now to speak of the great argument—which you mentioned before—to establish the primacy of the Bishop of Rome by the rock (*petra*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book on the Trinity, says, 'I believe that by the rock you must understand the unshaken faith of the apostles.' St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says, 'The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter;' and in the sixth book of the Trinity, he says, 'It is on this rock of the confession of faith that the church is built.' 'God,' says St. Jerome in the sixth book on St. Matthew, 'has founded His church on this rock, and it is from this rock that the apostle Peter has been named.' After him St. Chrysostom says in his fifty-third homily on St. Matthew, 'On this rock I will build my church—that is, on the faith of the confession.' Now, what was the confession of the apostle? Here it is—'Thou art the Christ, the Son of the living God.' Ambrose, the holy Archbishop

of Milan (on the second chapter of the Ephesians), St. Basil of Seleucia, and the fathers of the Council of Chalcedon, teach exactly the same thing. Of all the doctors of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the first epistle of St. John: 'What do the words mean, I will build my church on this rock? *On this faith*, on that which said, Thou art the Christ, the Son of the living God.' In his treatise on St. John we find this most significant phrase—'On this rock which thou hast confessed I will build my church, since Christ was the rock.' The great bishop believed so little that the church was built on St. Peter that he said to the people in his thirteenth sermon, 'Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ the Son of the living God, I will build my church—upon Myself, who am the son of the living God: I will build it on Me, and not Me on thee.' That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time." (Augustine died A.D. 430, or about 400 years after Jesus spoke those words to Peter.)

NO BISHOP OF ROME

Nor was Peter the first bishop of Rome, any more than he was the "rock" or the first pope. Many scriptures show that Paul was in Rome. Why should Paul find it necessary to give the Roman Christians so much counsel if Peter were there and were superior to Paul? In his letter to the Romans Paul mentions 35 Christians by name and sends greetings to 26 of them, but no mention of Peter, no greetings for him. If Peter had been in Rome and there as the pope or bishop, could we imagine

Paul so completely ignoring him? Further, Paul wrote a number of his letters from Rome, and in these he made reference to other Christians in Rome who were with him or who also sent greetings, but never a word regarding Peter. Why the great silence if Peter actually were there at the time? And had Peter established himself as bishop of Rome could he still have been termed the apostle to the circumcision? To claim that Peter's reference to Babylon in his first epistle (5:13) refers to Rome merely is to admit how weak the case is for Peter's having been in Rome.

According to Bishop Strossmayer, one

Scaliger (termed by the *Encyclopedia Americana* "the founder of the science of chronology" and therefore no mean authority) did not hesitate to say that "St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends".

Thus we see that both the Scriptures and historical facts unite to testify that the Christian congregation is built on Christ Jesus and not on the apostle Peter, that Peter was not the first pope, and that there is no proof that he was ever in Rome. Truly, "the truth will set you free."—John 8:32, NW.

Two Classic Letters of Great Importance

TRAJAN, ruler of the sprawling Roman empire, needed a governor for the province of Bithynia-Pontus in Asia Minor. He therefore appointed his trusted friend Gaius Plinius Caecilius Secundus, otherwise called Pliny the Younger. Arriving in Bithynia A.D. 111, Pliny died two years later, but during that time he wrote many letters to Trajan on a variety of subjects. One of these, together with Trajan's reply, deals with early Christians and is highly regarded as a monumental document of antiquity. It reveals the attitude, conduct and disposition of God's consecrated servants as viewed through non-Christian eyes. Of such historical importance (they were written only a very short time after the last of the apostles died) are these letters that they are herewith reproduced, as translated and published in the *Harvard Classics*, 1909, vol. 9, pp. 425-428.

"It is my invariable rule, Sir, to refer to you in all matters where I feel doubtful;

for who is more capable of removing my scruples or informing my ignorance? Having never been present at any trials concerning

those who profess Christianity I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to ages, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon; or if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession are punishable; on all these points I am in great doubt. In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this: I asked them whether they were Christians; if they admitted it, I repeated

the question twice, and threatened them with punishment; if they persisted, I ordered them to be at once punished: for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but, being Roman citizens, I directed them to be sent to Rome. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An anonymous information was laid before me containing a charge against several persons, who upon examination denied they were Christians, or had ever been so. They repeated after me an invocation to the gods, and offered religious rites with wine and incense before your statue (which for that purpose I had ordered to be brought, together with those of the gods), and even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances: I thought it proper, therefore, to discharge them. Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it; the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the

gods, uttering imprecations at the same time against the name of Christ. They affirmed the whole of their guilt, or their error, was that they met on a stated day before it was light, and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavor to extort the real truth, by putting two female slaves to the torture, who were said to officiate in their religious rites: but all I could discover was evidence of an absurd and extravagant superstition. I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred rites, after a long intermission, are again revived; while there is a general demand for the victims, which till lately found very few purchasers. From all this it is easy to conjecture what numbers might be reclaimed if a general par-



don were granted to those who shall repent of their error."

Answering this letter from Pliny, Emperor Trajan wrote: "You have adopted the right course, my dearest Secundus, in investigating the charges against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished; with the restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Anonymous informations ought not to be received in any sort of prosecution. It is introducing a very dangerous precedent, and is quite foreign to the spirit of our age."

WHAT COMMENDABLE TESTIMONY!

An analysis of these letters tells us a great deal about the early Christians. A small minority of both "the young and the adults", yet no amount of "third degree" brutality seemed to bend or break those true footstep followers of Christ. "Inflexible obstinacy," Pliny called it. But really it was a godly example of unselfish devotion, complete faithfulness and unbreakable determination to do what Jehovah commanded, to do what was right, and not a selfish display of stubbornness.

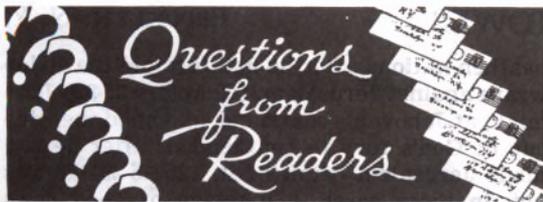
And what terrible crimes did those Christians commit? Pliny says that they prayed to God in the name of Christ, "binding themselves by a solemn oath, not for the purposes of any wicked design," but rather, they vowed "never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up", and, in addition, it was their practice to "eat in

common a harmless meal". Truly the empire had no better, more upright or more desirable citizens, and yet these were the ones Pliny was out to slaughter and destroy!

Not all those brought before Pliny, however, proved to be such faithful Christians. Some denied they were ever such, and to prove it they gladly worshiped the pagan gods and "offered religious rites with wine and incense" before Trajan's statue, "and even reviled the name of Christ." Even Pliny was satisfied these were not Christians, for "there is no forcing, it is said, those who are really Christians into any of these compliances".

A third group brought to trial before Pliny were like the ones Jesus mentioned, individuals who had hard, stony hearts in which the truth found such shallow root it withered away under the heat of persecution. (Matt. 13:20, 21) Unfaithful ones, lacking integrity to Jehovah God, they compromised with the rulers of this satanic old world, "deserted" their sacred covenant, abandoned their godly way of life, and forsook the Lord's assembly, all because puny men like Pliny and Trajan "forbade the meeting of any assemblies". (Heb. 10:25) To this unfaithful and worthless class Pliny extended mercy and forgiveness, and in this action Trajan concurred and the Devil gloated. However, in Jehovah's sight those covenant breakers were only worthy of death.—Eccl. 5:4, 5; Rom. 1:31, 32.

Nevertheless, persecution and the falling away of some did not stop this "contagious superstition", as Pliny called it. In fact, Christianity spread "while it was actually under prosecution", and "persons of all ranks and ages, and even of both sexes" accepted the truth. Wailed Pliny, it is "not confined to the cities only, but has spread its infection among the neighboring villages and country".



● Why or in what sense does the *New World Translation* use the word "tormented" at Revelation 20:10?—F. F., West Virginia.

The expression "will be tormented" here translates the Greek verb *basanizo*. This verb is derived from the Greek noun *básanos*, which was a Lydian stone by which gold was tried. When pure gold was rubbed against it it left a yellow streak. Hence *básanos* came to mean "touchstone", and then "examination, test, trial of genuineness", and, when applied to humans under examination, "inquiry by torture," and then just "torture, torment" from various causes. Because in ancient times the prison keepers or jailers were the ones to apply this torture of prisoners under examination, the jailers came to be called *basanistés*, as at Matthew 18:34 (*NW*). You will notice the footnote on this text in the *New World Translation* says: "Or, 'tormenters.'"

Hence the *New World Translation* renders Revelation 20:10: "And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet already were; and they will be tormented day and night for ever and ever." This, of course, means they will be jailed in destruction for ever and ever, because verse 14 says the lake of fire "means the second death". It corresponds with Gehenna, in which Jesus said God Almighty is able to "destroy both soul and body". (Matt. 10:28, *NW*) The jailers will never release them from this state of destruction.

Since *basanizo* means basically to examine or test by a touchstone, this tormenting of them daily and forever means that the Devil, the wild beast and the false prophet challenged the supremacy and universal sovereignty of Jehovah God. So they are permitted to exist to test the genuineness of Jehovah's rightful supremacy and sovereignty, and the test which eventually results in their being cast into the "second death" proves Jehovah genuine in his right to supremacy and sovereignty. Therefore during all time to come, "day and night for ever and ever," whenever reference is made to

the Devil, the wild beast and the false prophet as a touchstone, that is, whenever they are tormented on the score of Jehovah's supremacy and sovereignty, such reference to Devil, beast and prophet will be against them but will show up the rightful sovereignty and supremacy of Jehovah God. In other words, by means of them Almighty God settles forever the question at issue on the supremacy and sovereignty of the universe. They never return to life to challenge him again.

● In the April 1, 1951, *Watchtower*, page 218, it states concerning Christendom: "After she falls at Armageddon, we must do like Ezekiel, preach the Kingdom and the divine vengeance upon all systems outside of Christendom, till the 'war of the great day of God the Almighty' destroys them and his universal sovereignty stands vindicated forever." Does this mean that after Armageddon starts and organized religion falls the witness work will continue and further ingathering of 'other sheep', especially from heathendom, will take place?—F. B., New York.

None got into Noah's ark after the flood started. None escaped from Sodom and Gomorrah who delayed flight till the fire and sulphur began to fall. Jesus showed how impossible successful flight would be for those who delayed till Armageddon's beginning, by use of the symbolisms of winter and sabbath day. (Gen. 7:1-24; 19:12-29; Matt. 24:20-22) When Jesus warned of the folly of delaying flight, he did mention a shortening of the days of tribulation that some flesh might be saved. We are now in this specially provided period for the salvation of Jehovah's "sheep", when the tribulation launched against Satan's organization in 1914 has let up but will soon resume to its climax and finish in Armageddon. Now is the time to flee, as prefigured by the temporary lifting of the Babylonians' siege of Jerusalem, and which allowed for escape by those who heeded Jeremiah's preaching. (Jer. 37:1-12; 39:1-9) Similarly, the Roman siege of Jerusalem began A.D. 66, but was strangely lifted for a time and allowed opportunity of escape before its resumption under Titus and the city's fall, A.D. 70. Both of these sieges and falls of Jerusalem, with their interims of relieved pressure allowing for escape, pictured the final tribulation upon Satan and his organization beginning A.D. 1914 and ending at Armageddon, but shortened by the present in-between period

allowing opportunity for the saving of persons devoted to Jehovah God. Hence the foregoing shows there is no opportunity for last-minute flight or deathbed repentance after Armageddon begins.

What, then, did the words of *The Watchtower* as quoted by this questioner mean? Why, that as long as there are persons attached to this present wicked system of things we will preach about the kingdom of God and declare his vengeance. We will let whatever men and organizations that remain after the fall of Christendom's religions know that Jehovah's battle of Armageddon has started and that his vengeance will reach out to consume all of Satan's world, climaxing in the abyssing of Satan himself. Ezekiel declared God's vengeance against

heathen nations after he had foretold the divine wrath against Jerusalem. (Chapters 25-32) Jeremiah, at Jehovah's command, extended the wine cup of God's fury to heathendom after he had made Jerusalem drink of it. (25:15-29) It was not, in these cases, a message of good news and invitation to eternal life, but one of coming doom at Jehovah's vengeance time. Hence the article in the April 1 *Watchtower*, which was discussing Isaiah chapter 6, was telling us that even after Armageddon has started we will preach "until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land".—Isa. 6:11, 12, AS.

"CONTINUE IN THE THINGS YOU LEARNED"

In the book of life-giving knowledge, the Bible, is to be found this admonition: "Continue in the things you learned." (2 Tim. 3:14, NW) The servants of the Almighty God, Jehovah, have learned from this source of knowledge the truths so vitally necessary to one's gaining life. They have studied these truths and now want to unselfishly aid others to learn of this knowledge. During the month of July these faithful servants will offer to others this information by means of the book "*This Means Everlasting Life*", together with a self-covered booklet. If you have learned these truths and are now happy in them, why not work along with Jehovah's witnesses? Associate with others who are continuing in these same things and then report your activities to the local company of Jehovah's witnesses, or send it to the *Watchtower*.

BROOKLYN BETHEL VACATION

From August 4 to August 19 inclusive the Bethel home, offices and factory printing plant will be closed down to give the family a rest period. No mail or correspondence will be handled during this period. There will also be an unavoidable delay during all of August resulting from the accumulation of mail. Bear this in mind by making plans early and ordering needed supplies well in advance of this time.

SAVE YOUR "WATCHTOWER"

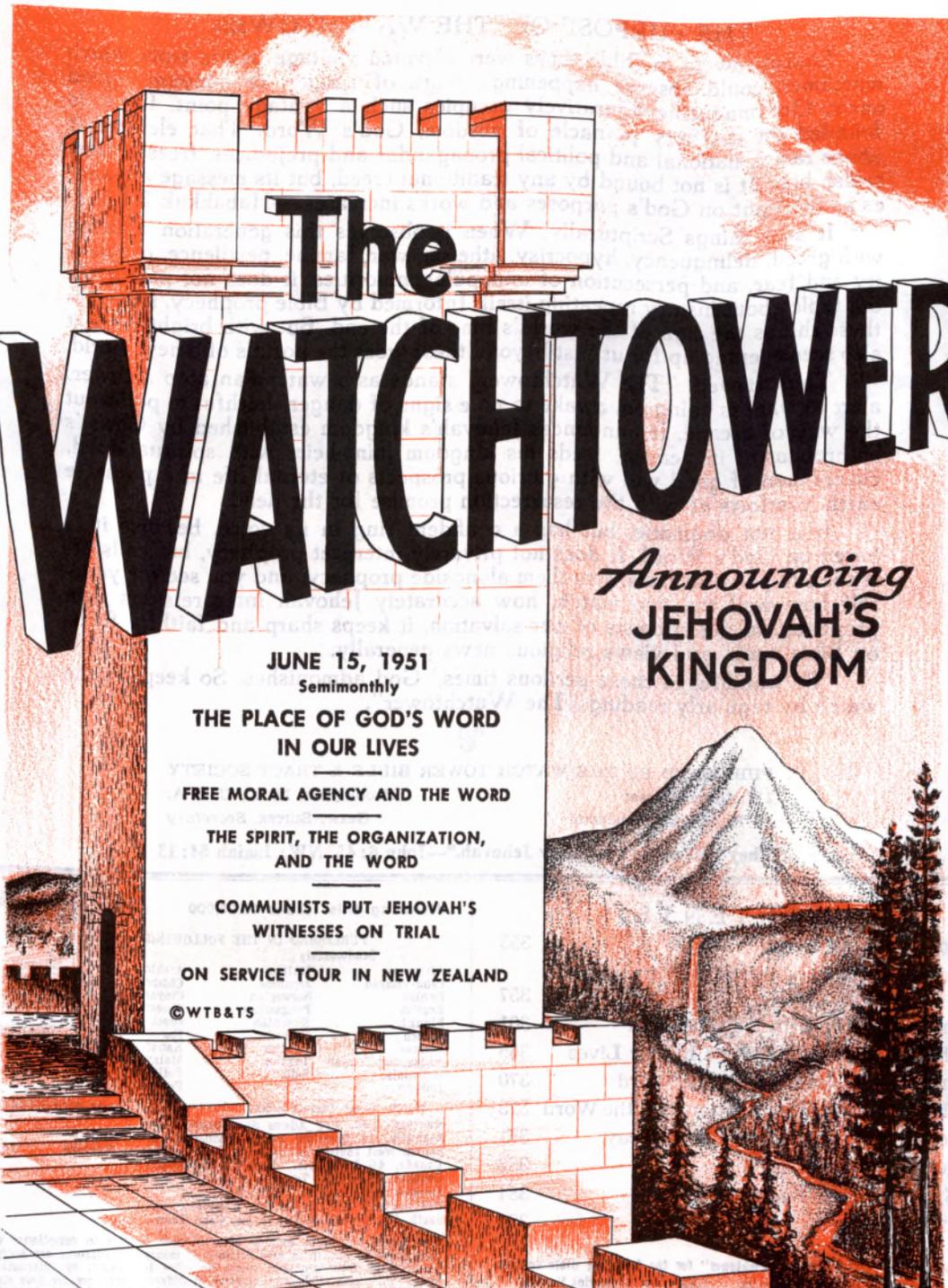
For a complete library and reference file of the many important scriptures discussed in *The Watchtower* during the year, why not retain and file your copies of the *Watchtower* magazine after you have read them? You would then have an excellent Bible study aid, providing a complete and convenient index of all the subjects and scriptures found in that year's *Watchtower* listed in the December 15 issue. This would prove to be a valuable source of information not only for research, but excellent for answering Bible questions.

CORRECTIONS

In the April 1, 1951, *Watchtower* there was published a Chart of Outstanding Historical Dates, pages 221, 222. In connection with the date 1918 B.C. Acts 13:19 was cited. It should have been Acts 13:17-20, NW. Along with the date A.D. 70 Matthew 23:27 was cited. It should have been Matthew 23:37. In the May 1, 1951, *Watchtower* the early copies of that issue had a line misplaced. Page 262, first column, seventh line from the top, should read "not observe to do all the words of this law".

"WATCHTOWER" STUDIES

Week of July 8: How Practical Is the Bible?
Week of July 15: Why the Bible Is Specially Practical for Our Day.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1951
Semimonthly

**THE PLACE OF GOD'S WORD
IN OUR LIVES**

FREE MORAL AGENCY AND THE WORD

**THE SPIRIT, THE ORGANIZATION,
AND THE WORD**

**COMMUNISTS PUT JEHOVAH'S
WITNESSES ON TRIAL**

ON SERVICE TOUR IN NEW ZEALAND

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version AT - An American Translation Dg - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Le - Isaac Leeser's version	LXX - The Septuagint Version Mf - James Moffatt's version NW - New World Trans. (2nd Ed.) Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

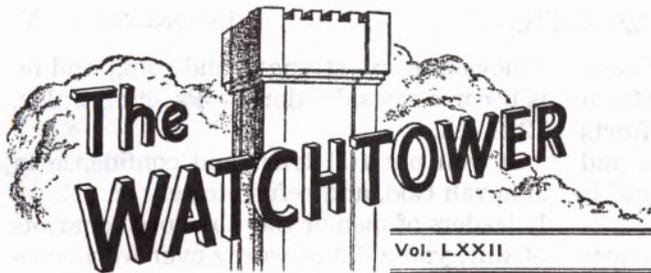
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Semimonthly	Monthly	Russian
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Danish	Norwegian	Cinyanja
English	Fangasinan	Ciwemba
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French	Spanish	Ibo
German	Swedish	Kanarese
Hiligaynon-Visayan	Tagalog	Malayalam
Hollandish	Zulu	Polish
Ilokano		Portuguese

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

June 15, 1951

No. 12

CONQUER YOUR FEARS!

THIS is a frightening age. Terror and calamity rule with a high hand. Fear seems as common as evil and pain, as inescapable as sorrow and death. From childhood to the grave the black shadows of fear and worry, in one grotesque shape or another, pursue earth's inhabitants. Some fear the darkness and all its real or imaginary evils. The East fears the West, the West the East. The rich fear a financial crash and poverty. The poor fear unemployment and starvation. So it goes.

The problems of living from one day to the next, also the memories and experiences of the past, cause fear of the future. The homeless, the orphans and widows of bombed and battle-scarred Europe are living testimony of a past reign of fear. The memory of Hitler and Mussolini is vividly and inerasably engraved in the minds of millions, the horrors and stench of concentration camps are branded in their flesh and linger in their nostrils. Is it any wonder that freedom-loving people fear that totalitarianism will overtake them?

Such names as White Sands, N. Mex., Bikini Island, Hiroshima and Nagasaki have raised up new fears to plague the minds of men. Look at the future, the plans and preparations for even greater sacrifices to the god of slaughter. What a horrible sight, all-out atomic warfare! Little wonder politicians and statesmen are trembling and are terrified with fear. The military leaders are fearful; the financiers are fearful; the priests and ministers of

organized religion are fearful. Listen to their warnings, their outcries of terror, their wails and howling over what they see coming! It is just as the Scripture says it would be: 'Men becoming faint out of fear and expectation of the things they see coming upon the inhabitants of the earth.' —Luke 21:26, NW.

Fear has carved cruel furrows in the faces of men, has turned heads gray, bleached others white, caused much premature baldness. Fear makes the knees to shake, the hands to tremble, the confident step to slow down and falter. Fear brings mental fatigue, misery, pain and sorrow. Fear often kills. It is therefore not natural for men to live in constant fear. By nature man was not made to be shackled in chains of fear. He was not created to live in a pressure box of propaganda, there to have his nerves constantly bombarded in a cold war. Neither was he created to be torn to pieces in a hot war of atomic bombs and bloodshed. Intelligent, thinking people want to live, not die. More than that, they want to live in peace, mentally and physically, far away from bomb shelters, ammunition dumps, machine-gun nests and barbed-wire enclosures. And so it is only natural for man to put up a hard fight to conquer the causes of his fears.

The last two global wars were fought presumably to remedy the basic cause for fears. But alas! Instead of conquering these fears the great wars gave birth to new ones. Likewise, the conferences, treaties,

peace pacts and alliances since 1945 have all failed to establish genuine freedom from fear. Notwithstanding the dramatic efforts of the United Nations to blot out fear and make the world a cozy family, the world is sicker with the jitters than ever.

Science also has attempted to conquer fear. But what a miserable failure it has been! Credit for the modern tanks, warships, guided missiles, flame throwers, atomic bombs and biological weapons goes to science. Around the neck of science hangs the laurels for reducing London, Berlin, Hamburg and hundreds of other cities to piles of rubble. To science goes the glory for the gutted cities, the maimed soldiers, the tortured women and children, the death of millions. Certainly it will take science a long, long time to save as many lives as it has destroyed and may yet destroy in this present generation. Science is by no means the conqueror, but rather the creator, of fear. How true the saying, the scientific, social, political, commercial, military and religious leaders of this world promise the people freedom from fear, while at the same time they themselves are slaves of corruption and fear!—2 Pet. 2:19, NW.

Now, is there no remedy? No escape from these killing and fearful conditions? Indeed there is, but not in the schemes of men. The great Teacher, Christ Jesus, extends the invitation: "Come to me, all you who are toiling and loaded down, and I will refresh you." (Matt. 11:28, NW) All who will sincerely accept this extension of mercy will have great peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3) Such ones take up the song and jubilantly sing: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear." "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even

Jehovah, is my strength and song; and he is become my salvation."—Ps. 46:1, 2; Isa. 12:2, AS.

If you put full trust and confidence in Jehovah God, and refuse to rely on princely leaders of men or their armored chariots of war, you will not worry over world conditions or the threat of another global war. These are faithful sayings: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." "In God have I put my trust, I will not be afraid; what can man do unto me?" (Ps. 146:3; Isa. 31:1; Prov. 29:25; Ps. 56:11, AS) By exercising faith in Jehovah and exhibiting love for his kingdom, you can conquer all worldly fears. "This is the conquest that has conquered the world, our faith." "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love."—1 John 5:4; 4:18, NW.

Here is another secret for successfully overcoming worry: "The fear of Jehovah is the beginning of wisdom." (Ps. 111:10, AS) If you fear this Most High and Lofty One you will study his precious Word the Bible and you will obey his righteous commandments. "You will know the truth, and the truth will set you free." (John 8:32, NW) In turn, this not only will give you peace of mind now, but will lead you toward the new system of things which will shortly replace the present, where boundless freedom from every sort of fear will be yours forever and ever.

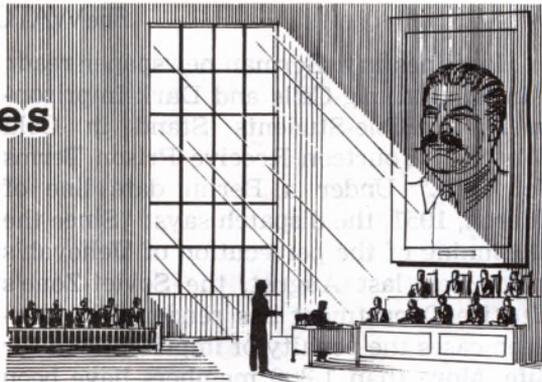
Just think of it! No more sighing, no more crying, no more dying. No fear of cold and hot wars. No fear of inflations or depressions. A beautiful paradise full of peace, goodness, love and joy. A new world over which Jehovah God will reign supreme! Hope placed in such removes all fear over the collapse and destruction of the present satanic system.

Communists Put Jehovah's Witnesses On Trial

"SINCE September, 1950, sentences of Soviet Zone courts [Eastern Germany] have condemned the Sect of Jehovah's witnesses to 1,679 years in the penitentiary, by which 222 members have been affected!" This is the shocking report published by the *Wiesbadener Kurier* in its edition of February 23, 1951. However, these figures reveal very little of the gruesome details connected with these convictions, nor do they show the utter disregard for justice and righteousness displayed by the courts under Communist domination.

First a wave of arrests by the Communist "*Volkspolizei*" swept hundreds of Jehovah's witnesses into prison. Then came the ill-famed "public trials". These were patterned after Soviet court procedure, which means that the judges and lawyers are all under the absolute control of the Soviet "State Security Service" (SSD), the dreaded secret organization of Russia that controls every department of the Eastern Zone government. Under this system judges and state attorneys do not have to be professional lawyers. In fact, most of them are nothing more than fanatical members of the Communist party. Even the few professional lawyers who are still practicing are under such rigid control by the SSD that their licenses may be taken away any time they fail to follow the dictates of the party.

The charges brought against Jehovah's witnesses by the SSD always contain the same impossible lies that the witnesses are American spies and instigators against peace and democracy. The defendants are usually represented by what are called



"deputy counsels for defense" who dare not produce the facts for fear they themselves will be arrested. Outside witnesses cannot take the stand in defense of Jehovah's witnesses without running a great risk of being immediately arrested. The defendants too are at a great disadvantage, having very limited freedom to defend themselves.

Before being brought to trial, Jehovah's witnesses are prepared and conditioned for a long time by torture, hunger, cold and the severest threats, in order to force them, when brought into court, to confess they are guilty of the charges made. For example, Witness L—— said that he had been kept in a dark cell and saw daylight for the first time in many months when brought out for trial. Others told how they were subjected to the ordeal of standing as long as eight hours in the glare of spotlights, during which time they were constantly questioned. All the time these witnesses are in prison awaiting trial they receive very little food, their daily starvation ration consisting of 150 grams of bread and a little thin, watery soup. Conditions in these Communist prisons, it is reported, are worse than the worst of the Nazi concentration camps. So this explains why the witnesses appear in such frightful physical condition, often nearly as thin as skeletons, when placed on trial.

Headlines in a German newspaper read: "In Standing-Cells and Dark-Imprisonment," "Bible-Students Stand in Cold Water," "Fourteen Receive Prison Terms for Life." Under a Berlin date line of March, 1951, the dispatch says: "Since the beginning of the persecution of 'Jehovah's witnesses' last August, the Soviet-Zone's Justice Department has rendered in fourteen cases the penalty of imprisonment for life. More than 1,300 members have been arrested. Of that number about 250 received heavy prison sentences.

"About two-thirds are still under arrest. In many cases the prisoners were kept for four months, without interruption, in 'Dark-Imprisonment'. Others were locked up, for 16 days, in 'Standing-Cells', or, being tied to posts in cellars, had to stand for hours in water up to the chest."

FAITHFUL AND TRUE WITNESSES

The instigators of these trials are experiencing one disappointment after another. Usually when one of these mock trials begins there is a lot of scoffing and mocking, but this soon quiets down. Those present, even the judges, become interested in the testimony of the defendants and pay close attention as Jehovah's witnesses joyfully and vigorously take their stand for Jehovah's kingdom and for freedom of worship. Their logical arguments put the truth so clear that the judges often have a hard time finding reasons for upholding the sentences, which are usually fixed before the trials begin. One is reminded of that ancient witness for Jehovah, the apostle Paul, who spoke with such sincere and forceful conviction when on trial that the judge in the case, King Agrippa, cried out in accusation: "In a short time you would persuade me to become a Christian!"—Acts 26:28, NW.

With only a few exceptions all of Jehovah's witnesses have displayed frank and

fearless conduct, following closely the Biblical examples of faithful witnesses in the past. As then so now, they climax their testimony as Peter did: "We must obey God as ruler rather than men."—Acts 5:29, NW.

In their final words, after being sentenced, Jehovah's witnesses often express implicit confidence and trust that their righteous course will be vindicated by the Supreme Judge over all, Jehovah God. Confidently one shouted: "We will outlive you the same as we outlived the Nazis!" Another defendant warned: "You have sentenced me to twelve years but Jehovah will sentence you to life!" Under enthusiastic applause by the courtroom audience another witness pointed to the title of one of the public talks given by the witnesses, and said: "The kingdom of God is established and the just vengeance of Armageddon is near—Mrs. State Attorney, it is nearer than you think!"

Though it was a great encouragement to the defendants when fellow witnesses attended these trials, it was not always easy or possible. Sometimes the public was excluded altogether, and at other trials only a restricted and controlled "public" was permitted, individuals such as reporters for Communist newspapers, party members, etc. These were admitted on special tickets which they had received from the Communist organization. Sometimes the back of the courtroom was filled with a mob that continually sneered at the mention of Jehovah God or His witnesses, in an attempt to mentally oppress and confuse the defendants.

At one trial several of the women witnesses who tried to attend were refused entrance because they did not have the special Communist tickets. In the course of conversation that followed they told the guard they were witnesses. "Now that is different," the guard replied, "if you are witnesses come on in." Later, when

more of the witnesses came, it finally dawned on the court official that they meant they were Jehovah's witnesses when they said they were "witnesses".

SPECTACLE BEFORE MEN AND ANGELS

During a trial in Ch—— the courtroom was invaded en masse by Jehovah's witnesses who desired to be with their captive brothers during their trialsome hours. The trial was very unusual in that it lasted two days, due to the fact the defense lawyer was one of the few who still had the courage to fight every one of the false charges made by the Communists. During this trial it was possible for the defendants to give a thorough and detailed witness about the Kingdom activity of Jehovah's witnesses. At times, long discussions went on respecting the conduct of the theocratic ministry school. As a result the fellow witnesses in the courtroom developed so much enthusiasm that even political party members were caught by it. In the hallways and in the courtroom, when the court took its recesses, officials and others stood around in groups with the witnesses, asking questions and receiving a mighty witness about God's wonderful kingdom. Finally, at the conclusion of the trial, when the defendants were led away after receiving their sentences, which ranged from many years to life imprisonment, the witnesses among the spectators formed a corridor at the exit and sang theocratic songs of farewell. "It was just like a circuit assembly," was the opinion echoed by all witnesses present!

In all of these trials the demand of punishment made by the prosecution is for many long years of imprisonment, even for life in many cases. This is why at only 25 of these mock trials, during a two-month period, 200 of Jehovah's witnesses, both men and women, received sentences totaling nearly 1,700 years! And this does not include the many lifetime sentences

handed down. There is actually no just or true appeal in these cases either, for only a formal review by another politically controlled and demon-inspired court is allowed. But what else is one to expect in the way of justice under godless totalitarian rule?

The following translation of a portion of a letter received from an eyewitness at one of these kangaroo trials proves interesting. "When the mock trial was in E——, and all the brothers had been sentenced to many years in the penitentiary, they were told they could appeal. The first brother then got up, and later the others followed his example. He said: 'We renounce this appeal, we need no mercy from man, we await mercy from the Highest Judge, and this day we are already looking forward to His judgment!' In the meantime brothers from E—— and vicinity that were in front of the courthouse on the stairs, in the halls and in the courtroom, shouted in chorus—there were several hundred brothers who had stuck through the two days of the trial—they shouted: 'We want to say good-bye to our brothers! We want to see our brothers!' There was nothing else for the court to do, because the police had already gone into action and had even beaten some of the brothers. But the brothers stood like a wall and did not budge. Not even if they would have arrested them all would they move. So the brothers that had been on trial were escorted to the front of the courthouse, where they all took one another in their arms, shook hands, admonishing one another to endure on the side of the Great King to the final victory, because the time is nearer than we think. All this took place before the eyes of the police, the population of E——, and the judges and officials of the court, who were watching from their windows. Truly a mighty theatrical spectacle before angels and men! (1 Cor. 4:9, NW) We cannot

thank Jehovah enough that we belong to this people!"

WHAT A POWERFUL BOND IS LOVE!

Another very interesting letter reads: "As I was at the court prison discussing the case of my husband a policeman who sympathized with us came up to me and said: 'Today there is a trial of Jehovah's witnesses; maybe your husband is among them.' He brought me into the courtroom from the rear, because only those having a court pass issued by the state attorney came in through the front door, and these passes were given only to those of the opposition, not to Jehovah's witnesses, and yet this is what they call a 'public trial'.

"There were seven brothers on trial from the Watchtower Bethel home who received penitentiary sentences ranging from eight to ten years. When they were led into the court I received an awful shock, in spite of the fact I can take a lot. They were all tied together, and escorted by dogs as if they were terrible criminals. They were in an awful state, physically; but out of their skinny, pale faces beamed forth a peculiar light. Their shining eyes literally sparkled. But a look at their bodies showed they had suffered a great deal of torture. The trial lasted ten hours. The determination and loyalty of the brothers which was manifest throughout their testimony was simply wonderful! And how disgraceful were the lies and how unjust the dealings of the enemy! The world in general has not yet seen the like.

"When the brothers were led out I stood in the hallway in order to see them once more. One of them said: 'Be courageous, and may you be guided by the Lord.'"

Yes, the State Security Service and the court officials in the Soviet zone of Germany have gazed in perplexity at this attitude of Jehovah's witnesses. Never had this happened to them before. All their so-

called "tried and proved methods", which have worked so successfully in causing others to present a broken, self-confessing and repentant attitude when brought to trial, have proved vain when applied against Jehovah's witnesses. The truth of the matter is, the opposers of Jehovah God and His witnesses know nothing about the power of God's spirit or active force.

For God's servants to be forewarned is for them to be forearmed. Both the warning and the arming counsel are found in the Bible, a study of which gives God's servants great comfort and hope and peace of mind during such ordeals. Warned Jesus the great Prophet: "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations. However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; for the ones speaking are not just you, but it is the spirit of your Father that speaks by you."—Matt. 10:17-20, NW.

If the apostle Paul were on earth today, and read these reports from the Soviet zone of Germany, surely he would exalt and praise Jehovah God that His witnesses are standing firm and faithful for Theocracy, fully determined not to bend or break under the pressure of totalitarian persecution. Again Paul would exclaim: "We ourselves take pride in you among the congregations of God because of your endurance and faith in all your persecutions and the tribulations which you are bearing." Why would he do this? Paul explains: "This is a proof of the righteous judgment of God, leading to your being deemed worthy of the kingdom of God, for which you are indeed suffering."—2 Thess. 1:4, 5, NW.

On Service Tour in New Zealand

This article continues the account of the travels of the Watchtower Society's president, N. H. Knorr, and his secretary, M. G. Henschel. The previous article brought us up to their departure from Fiji.

WE MANAGED to sleep about 3½ hours on the trip to Auckland that Saturday morning and then we took our breakfast. After breakfast it seemed no time at all until we could see land below us, the tip of New Zealand's North Island. It was cloudy below us and there was not much to see, and when we landed at the Whenuapai airport at 10:15 we caught only a glimpse of Auckland. The Wellington convention was on and we did not know if there would be any publishers at the airport, but almost at once we noticed some people holding up a copy of *The Watchtower*, and we realized that a few had been unable to take the special train to Wellington, about ten of them. We had to go through customs and immigration formalities, and a Pan-American passenger representative checked with us on the onward passage to Wellington via the New Zealand National Airways. He arranged that we depart on the 10:55 plane, and thus we were able to spend only a few minutes with the brothers at the airport, but even that was a pleasure.

So we boarded the Airliner *Piere* (which in New Zealand, we were told, means "Robin") and were soon flying above the clouds at 183 m.p.h., in company with 18 other passengers. The clouds were so thick that all we could see besides them was the blue sky and the peaks of Mt. Egmont and Mt.

Ruapehu that showed themselves at our 7,000-foot altitude, until we finally sighted land and sea while passing over Wanganui. The sun was shining brightly when we landed shortly thereafter at Paraparaumu airport, about 35 miles from Wellington. None of the brothers expected us on that flight, so we had to wait about 45 minutes until the branch servant, a brother from Bethel and one of the

Gilead graduates arrived at about 2 p.m. Then we drove into Wellington, passing along the coast for a few miles and then through narrow valleys. The steep hills along the way were very green and some were covered with yellow gorse, which we were told is a prickly pest in New Zealand. It looked beautiful from the highway. It was drawing near the end of summer and there were still many flowers in the yards of the homes we passed.

When we reached the branch office we had lunch and then went on to the Town Hall where the convention was in session. Brother Henschel and I were not scheduled to speak on Saturday night, but due to the fact that we were there early it seemed best to change the program and switch the Saturday night program with the Monday morning session. Actually, it was on account of the fact that we could not arrive earlier that a Monday program was planned.

Before the evening session started we were told how the March 8-11 national convention had aroused the publishers when they learned that visitors from America would attend. Gilead graduates Crosswhite, Betley and Benesch were called in from circuit work to help organize the preconvention activities. Accommodations had to be provided for more than a thousand visitors, so rooming work was a big job for the fair-

ly small Wellington company. A camping ground for caravans and tents was set up too. Advertising was emphasized. About 1,000 window placards were used, signs appeared on the trams, miniature billboards appeared along the highways and many publishers were busy walking the streets with signs, so everyone in the city knew that there would be a speech on "Proclaim Liberty Throughout All the Land" at the Town Hall on March 11.

WELLINGTON CONVENTION

The branch servant, Brother R. Lazenby, opened the convention on March 8. Acting as chairman he delivered the address of welcome and thus opened the way for discourses, demonstrations, experiences and general features of interest to the delegates. Early attendance surpassed 1,000 and all wondered what the number would be for the public talk. The enthusiasm of the conventioners ran high right from the start and they were in very good spirits when we arrived.

After a few songs were sung by the conventioners, Brother Henschel spoke and showed how courageous witnessing brought the Lord's approval, protection and blessing, and that contrariwise those who fled from their responsibilities would meet with disaster. He encouraged the publishers to show fearlessness today as the faithful men in Bible times did, even in the face of growing opposition and persecution.

My first subject was concerning marriage and proper living. From the Scriptures it was shown that it is proper for Christians to marry and the purpose of marriage is the rearing of children. The dangers of adultery, loose conduct and fornication, which Satan would like to bring into Jehovah's organization from the outside world, were discussed. Strong admonition was given for proper conduct and maintaining a clean organization that Je-

hovah would bless. The audience of 1,111 gave rapt attention. It was good information for them to know and I had found it appreciated in Hawaii and Fiji too.

Brother Henschel spoke on three other occasions during the convention, showing the importance of seeking godly devotion instead of material wealth or things of this world. He made clear that the time of judgment is now here and how imperative it is now to serve the theocratic government and be content with such service, and pointed out the real joy that godly devotion brings. He also told of the experiences and problems of publishers throughout the earth and how they should all make wise use of their time and overcome their problems.

It was my privilege to speak three times on Sunday and Monday, in addition to the public talk, and I used the time to good advantage, making it clear that every trouble or accident encountered was not from the Devil, just as it is a mistake to imagine that an angel of the Lord stands at one's side at all times protecting the Christian from natural diseases and accidents. Divine healing was explained and it was shown that the apostles did not heal themselves or those who were consecrated, but it was a gift that was used to spread the truth and that the gift passed away with the death of the apostles. What is to be looked forward to is the healing that was foretold and that which will be brought in through the new world. These general subjects I planned to cover wherever I went on the trip, and the New Zealand publishers in convention surely appreciated the information.

Sunday morning, March 11, dawned rather cold and cloudy and before long the rain was falling. But that did not stop those who had made a consecration from being baptized. There were 51 persons who underwent immersion that morning, and that

brought great joy to everyone. The rains did not interfere with the public meeting either, for when 3 p.m. came around the Town Hall was almost filled. There were 1,645, and they listened attentively as I spoke for an hour and twenty minutes. That was the largest public meeting Jehovah's witnesses ever held in New Zealand.

I was glad that the convention held over until Monday. Most of the publishers were able to stay and they enjoyed the sessions very much. At 9 a.m. the pioneers came together in the balcony and I talked to them about Gilead and missionary service and complimented them on the splendid work they are doing in New Zealand and showed them that if more publishers took up the service in New Zealand we could take some of the pioneers and send them to other lands, as was done with 13 other New Zealand pioneers who graduated in the past and are now in distant lands. Nineteen volunteered to go to Gilead, if they met the requirements. A number also expressed a desire to go out into the islands of the South Pacific, if the Society cared to send them, and some may be able to take the good news out to new territories in that way.

That morning there was a review of the New York assembly. Here again a fine program was presented. A good number of the New Zealand publishers had gone to America to attend the assembly, so they had a few minutes apiece on the program to tell of their impressions and experiences. In between, Brother Clayton announced various recorded features from the convention, such as a few sentences spoken by various ones on the New York program, some of the music that preceded the public meeting in Yankee Stadium, and some of the songs that were sung by the Bethel family.

Though the public meeting had been a very large meeting for any organization in New Zealand, the press were more interest-

ed in the fact that the Town Hall had been used as a restaurant as well as meeting hall for five days and that over 800 meals had been served to conventioners three times daily. This they took special note of and published a good report and two photos.

Before the British took charge of New Zealand it was occupied solely by the Maori people. They are Polynesians and they have a language of their own. Many of the younger generation know only English, but the language is still widely used in New Zealand. Many of them have taken to the truth and over a hundred are now active publishers. One of their number is now a graduate of Gilead and he is being sent to a distant land. An American Gilead graduate who is serving as a circuit servant in New Zealand has learned to speak the Maori tongue and he gives public talks in many towns, which is helping the increase. There were about 80 of the Maori brothers at the convention and they were rejoicing. They have broken from the traditions of their people and this has brought them some problems too. They have refused to indulge in the heathen rites of the Maoris that are practiced at the time of a funeral. They do not believe that they must wash themselves with water and rub themselves all over with bread to keep away the evil spirits, and because they do not do this they are not permitted by the Maori people to bury the dead in Maori cemeteries. This demonstration of their belief in God's Word has been a means of giving a great witness.

The convention ended with Monday afternoon, and that night the special train with more than 350 left for Auckland. They were all rejoicing in the blessings of Jehovah and the increase of the work. It was truly a great privilege for me to be back in New Zealand and see so many of them, because in 1947, when I was there before, the publishers were 678, on the average, and

now there are 1,213 as a new peak. There is theocratic expansion in New Zealand too.

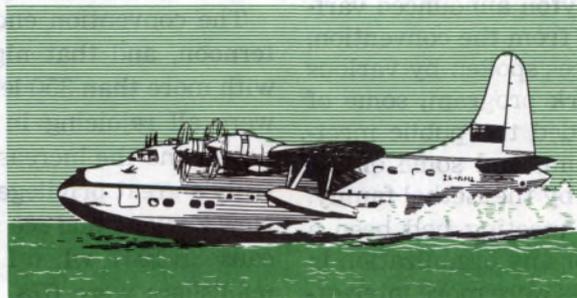
The Society has a very fine Bethel home in Wellington to house the staff. That is where we stayed during our visit to New Zealand. Also, there are offices in the central part of the city where business is taken care of and shipping and printing done. The stock of literature is very low at the moment because of the dock strike. The 1951 *Yearbook* and other literature has been in the port for some time, but there has been no solution of the strike and the books remain unavailable to the publishers. The strike has brought about many shortages in New Zealand, which so depends upon shipping because it is one of the most isolated countries of the world, and it is another proof that the world of Satan is so divided that its members cannot get together regardless of all the peace and harmony they talk about. Yes, every government on earth wants to tell another how to run affairs, but it seems they cannot run their own to the satisfaction of all the people. The only hope of the world is the government that Jehovah has established, which he says will sweep away all other rule and stand forever.

March 20 to 22 were spent in the Wellington office. It was a pleasure to talk with the circuit servants and learn of the obstacles that the publishers have overcome in making the theocratic advances. Arrangements were made for more expansion in New Zealand.

Friday, March 23, was a clear day, but it was quite cool. Summer was coming to an end. So was our visit to New Zealand. After breakfast a few of the Wellington

company came by and then we all drove away to Evans bay where the Solent flying boat was moored. The Tasman Airways representatives informed us that the plane had arrived late and was not going to be ready for departure until about noon, but they did not want us to leave the vicinity of the terminal. We had a very enjoyable time visiting with the brothers at the bay-side, and gradually the numbers increased until over 20 of the local publishers were on hand. The call for passengers to board the launch was made at about 11 o'clock, but after we had cleared customs and boarded the launch we were politely told that the captain was still in the city and would be late. So we stepped ashore and enjoyed practicing increasing our volume while speaking at a distance with some of the publishers who were behind the barrier set up by the customs officials. When the captain did arrive the passengers were tempted to cheer, but he was reputed to be a rather stern fellow and advice was given against the act. All boarded the launch and we were transported across the calm blue waters to the side of the flying boat. We waved good-bye to those on the shore and climbed into the side of the big ship. Forty other passengers were with us. The breeze was from the north, so the big boat proceeded to the south end of Evans bay and then with a roar of her four engines she threw up a great spray of water before finally taking off for the west and Austral-

ia. Once again we were winging through the clouds anticipating a meeting with other old friends and a view of theocratic expansion in another part of the earth.



The Place of God's Word in Our Lives



*"How can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word."
—Ps. 119:9, 16, AT.*

JEHOVAH God has given us his Word in writing. More than four thousand years in producing that Word, he finished the last of its sixty-six books in the first century A.D. Certainly he did not spend all that time to produce something that would be of no value for all mankind, especially today in this highly critical period. He meant it to accomplish a worthy purpose of his. In this it cannot fail. (Isa. 55:10, 11) The big question is, Is his Word accomplishing its purpose with each one of us?

² God's written Word, the Holy Bible, has had a telling effect on mankind. Powerful religious hierarchies that have influence with the political authorities have had hundreds of thousands of copies of the Holy Bible burned, ground into paper pulp, or otherwise destroyed and made unreadable and inaccessible. Such action is an indirect confession that this Word does have an effect on its hearers and readers. There must be some compelling power issuing from that sacred Book when it causes those who love it to print and circulate it to the number of hundreds of millions of copies in over eleven hundred languages and in all parts of the earth. The distribution of it is, of course, greatest within the

1. How and why has God given us his Word, and so what question arises regarding us and it?

2. How is the telling effect the Bible has on mankind shown, and why does Christendom's condition not disprove this?

realm of Christendom. From this men might conclude that Christendom today is what the Bible has produced. The actual fact is, Christendom is what her ignoring of the Bible or her failure to heed it has produced. Her possession of the Bible has not made Christendom Christian. Christendom has only a form of godliness but is not Christian. The reason is that she has proved false to the Bible which she claims to follow; she has proved false to the real power of the Bible. Hence Christendom has not kept her path pure, but is spotted all over with the uncleanness of this corrupt world. Being Christian in name only, she is guilty of religious hypocrisy. For all the reproach she has brought upon true Christianity she will shortly be destroyed by the true God of Christianity, Jehovah.

³ We have reached the development in world conditions foretold by the founder of Christianity, Jesus Christ. He said: "Also there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation." (Luke 21:25, NW) The nations of Christendom are feeling this anguish most keenly. What her religious clergy palm off as God's will does not turn out to have his blessing. She misrepresents the will of God, and the people are left in the dark as to what his will is. In this dark day it is very important to know God's will, for his Word says: "The world is passing

3. 4. To determine what must we examine the Bible, and how is the importance of doing this shown?

away and so is its desire, but he that does the will of God remains forever." (1 John 2:17, NW) It is only by examining what is written in his Word that we can arrive at what his will is. That this is the way to determine God's will Jesus Christ his Son indicated, for we read: "Hence when he comes into the world he says: . . . "Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God."'" (Heb. 10:5-7, NW; Ps. 40:6-8) When he was fasting from material food for forty days in the wilderness, he was feasting upon the written Word of God. This fact is made plain in that when Satan the adversary came to tempt him into going contrary to God's will Jesus repelled each wrong suggestion of the Tempter, saying, "It is written," and then quoting what was written concerning God's will for him.—Matt. 4:1-11.

⁴ To become a true Christian you cannot follow what Christendom teaches. You must learn direct from the Bible itself and heed its instructions. You must read what Jesus himself said and what his inspired disciples wrote. A Christian approaches God through Christ and devotes himself to do God's will as Jesus set him the example. Sincerely the Christian prays in the words of the psalmist David: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me in the land of uprightness."—Ps. 143:10, AS.

⁵ Many problems enter a Christian's life in this world, especially as he now finds that the world is hostile to him and yet he must do what God wants him to do. Many personal matters give him trouble and he gets perplexed as to what the divine will is for him. The difficulty oftentimes is this: Heavenly wisdom marks out for him a certain path which assures him blessings and privileges, but he has some selfish consid-

erations in his heart and he wants to take another course that is not for the best. The question for him might be, Shall I get married or stay single? Shall I quit my secular employment and enter into field work as a full-time publisher of the good news of God's kingdom or shall I continue to give the greater part of my time and the best part of my strength to earning a comfortable living? Or, even, Shall I quit one branch of service in God's organization and leave its opportunities and privileges and take up another branch of the work? The Bible was not written to him personally to mark out each step *he* takes, and so how is he to determine what God's will is for him?

⁶ The inquiring person may take his problem to God in prayer. How, now, will he get his answer? By just opening the Bible after prayer to wherever it happens to open and putting his finger blindly on a text, and then taking that text to be the answer indicating God's will for him? No; that is leaving the matter to chance, not handling God's Word rightly; whereas Second Timothy 2:15 (NW) says: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Well, then, should he listen for some voice to whisper from the unseen world into his ear and tell him the way to go or the choice to make? No; that would be clairaudience, a form of spiritualism. It would subject him to the deceptions of the demons, the angels of Satan the Devil. Ah, then, he is to look for some angel from heaven to appear and give him direct advice to keep him from making a mistake. Did not angels appear to faithful men of old and convey messages to them, and intervene in the lives of Christ's disciples in the first century? So why not now?

5. Why do problems enter a Christian's life, and what questions may present themselves?

6. How might some wrongly expect to get an answer for their problem?

ANGELIC INTERVENTION

⁷ We cannot deny it. There are many instances of where angels appeared to the early Christians and informed them of what God's will was for them then and there. While we have no case of where an angel appeared to Jesus to tell him what to do, we do read that, immediately after Jesus was baptized in water and God's spirit came upon him, "then Jesus was led by the spirit up into the wilderness to be tempted by the Devil." He told his disciples: "You will see heaven opened up and the angels of God ascending and descending to the Son of man." This was that these angels might serve him, rather than make God's will known to him. (Matt. 4:1, 11, and John 1:51, *NW*) But when Jesus' apostles were arrested for carrying on their Christian work in Jerusalem and were imprisoned, Jehovah's angel brought them out and said: "Be on your way and take a position in the temple and keep on speaking to the people all the sayings about this life." Later an angel directed the disciple Philip to where the chariot of the Ethiopian government officer would pass, and said: "Approach and join yourself to this chariot." After Philip had preached and baptized this Ethiopian, "Jehovah's spirit quickly led Philip away," and Philip was next found in Ashdod. Then an angel directed the Gentile centurion Cornelius to send to Joppa for Peter, and God sent a vision to Peter to go with Cornelius' messengers and preach to the uncircumcised non-Jews or Gentiles. Besides these cases, the apostle Paul had visions to direct him, and the holy spirit operated to guide him in his preaching and to assure him he had God's backing.*

* Acts 5:19, 20; 8:26-29, 39; 9:3-6, 10-16; 10:3-33; 13:2; 16:6-10; 18:9-11; 22:17-21; 27:21-24, *NW*.

7. What instances are given of where God's servants in the first century enjoyed the intervention of angels and visions?

⁸ But we ask, In the interval between such visions or appearances of angels to them what did those same early disciples of Christ do to make certain of God's will in their day-to-day affairs? Those cases of sending visions or angels were special, because the general interests of God's people were then concerned. The course that the proclamation of God's message was to take was involved, and those men were representative men who were to be used in connection with these momentous matters. But in strictly personal matters and in everyday matters they had to determine God's will just the same as we have to do now. The time for these open angelic appearances and these audible directions of God's holy spirit is past, just as the time for the miraculous gifts of the spirit has passed. (1 Cor. 13:1, 2, 8-11) Happily, though, we still have God's holy spirit or active force with us, and we still have the ministrations of his holy angels to depend on though they do not become visible.

⁹ We are not to expect the unseen angels of God to be constantly hovering at the side of each one of us and directing us in every step we take lest we go the wrong way or meet an accident. Yet we have the comforting assurance that God's angels are rendering an important service in our behalf. We can still draw individual comfort from Jesus' words: "Keep watching that you men do not despise one of these little ones, for I tell you that their angels in heaven always have access to my Father who is in heaven." These angels are now subject to the glorified Jesus and we know he uses them to help and serve his faithful followers on earth, that they may gain salvation in the coming new world. "Are they not all spirits for public service,

8. In between such visions and angelic appearances how did they determine God's will concerning their ordinary affairs?

9. What are we not to expect from these angels, and yet what assurances have we of their services now?

sent forth to minister for those who are going to inherit salvation?" The answer to that question of the apostle is Yes. (Matt. 18:10 and Heb. 1:14, NW) We are living at the time of the presence of Christ Jesus in his glorious kingdom, and one of the visible evidences of this is his separating of the people of all nations into two classes, sheep and goats, symbolically speaking. Mighty angels attend this separation work, for Jesus predicted respecting this time: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne." Those angels are not just ornaments, but are with Jesus for some service in the work to be done.—Matt. 25:31, NW.

¹⁰ We are living in the consummation of this system of things. So the angels are concerned not alone with gathering the sheep to the King's right hand of approval but also with keeping the organization of true Christians clean from all frauds. With the immediate participation of his angels the King has been gathering out of God's visible organization all who fraudulently pose as being heirs of God's heavenly kingdom but who are in reality sons of the wicked one the Devil and who have no proper place among the Kingdom heirs. Illustrating how these are cleared out like weeds plucked out from the field of wheat before harvesting, Jesus said:

¹¹ "The harvest is a consummation of a system of things, and the reapers are angels. Therefore, just as the weeds are collected and burned with fire, so it will be in the consummation of the system of things. The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and

the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:39-43, NW) If, now, we are active in letting the light of the good news of God's kingdom shine out and have its separating effect between lovers of light and lovers of darkness, the angels under command of the King Jesus Christ will co-operate with us.

¹² Ours is a time of great peril, particularly so since the war in heaven dislodged Satan and his demons from their position up there and they have been confined to this earth. Infuriated at his abasement and knowing that the short time left to him till the battle of Armageddon forces him into the abyss for a thousand years is continually dwindling, Satan the Devil is bent on destroying those who give their allegiance to God and the kingdom of his Christ.

¹³ If you are observing the commandments of God and carrying on the work of bearing witness to Jesus, you can be certain that the dragon Satan the Devil is waging a war of attrition upon you and is maneuvering to change you from being a true Christian or to wipe you out. Take Revelation 12:17 as the absolute truth for it. What a consolation and encouragement it is to realize that we have still mightier angelic protection! Mighty forces of destruction are held in restraint by angels until the last of the spiritual Israelites, the slaves of God, are sealed with his final approval and also until the "great crowd" of fellow worshipers of God are gathered out and brought under the care of the Right Shepherd Jesus Christ. As John foresaw it: "After this I saw four angels standing upon the four extremities of the earth, holding tight the four winds of the earth, that no wind might blow upon the

10, 11. How are we assured of angelic co-operation at this time of harvest of wheat and tares?

12, 13. Why is ours a time of particular peril, and how is it pictured that we have suitable superhuman care?

earth or upon the sea or upon any tree." Till when? "Until after we have sealed the slaves of our God in their foreheads." (Rev. 7:1-4, 9-17, NW) So the remnant of these sealed slaves of God and the great crowd of their fellow witnesses out of all nations are an object of high concern to the angels. We get the benefit of their care.

¹⁴ Now the dragon Satan the Devil is concentrating his bitter warfare upon the remnant and their fellow witnesses. For this time the blessed assurance was written and preserved: "This poor man cried, and Jehovah heard him, and saved him out of all his troubles. The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Ps. 34:6, 7, AS) True, there is a great encampment of visible enemies round about us, backed by the invisible dragon and his demons. But we have faith to believe we have encamped about us invisibly the angel of Jehovah who defeated the dragon and his demons in the war in heaven and who now holds them underfoot here at the earth before he crushes them at Armageddon. Were it not for this superior angelic protection, the remnant of spiritual Israelites and their faithful fellow worshipers would have been overwhelmed and wiped out before now, in order to halt their bearing witness to Jehovah and his King Jesus Christ.

¹⁵ We have approached God's kingdom now established on the heavenly Mount Zion, and also "myriads of angels, in general assembly". We have the satisfying evidence of their help and protection. In what way? In that the visible organization of Jehovah's servants is preserved amid an embattled world and our Kingdom witness prospers. (Heb. 12:22, 23, NW) This angelic guardianship, however, does not

relieve us of being just as careful as we can, to guard against accidents. We cannot expect the angels to protect us against our own carelessness, rashness and foolhardiness. In the midst of wolves, we are instructed to be as cautious as serpents and to beware of men. We must not test God too far with what is unreasonable. The Devil quoted a Scriptural truth, when he said to Jesus at the temptation in the wilderness: "He will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." But this was no basis for the Devil to suggest that Jesus defy the known laws of gravity and hurl himself from the high temple battlement and force God to save his Son by means of the angels. That was unreasonable and contrary to other scriptures. It was a tempting of God or putting him to the test beyond what he had really promised. (Ps. 91:11, 12, AS; Matt. 4:5-7, NW) So with us today, who are God's children, but not nearly as important as Jesus. While we have angelic protection for the sake of God's work and cause, yet we dare not put God to the test with irrational actions and carelessness and expect his angels to keep us from harm and accident in spite of it.

A BOOK FOR CONSULTATION AND ADVICE

¹⁶ We are therefore not to look for miraculous intervention by these innumerable holy angels to help us decide what is God's will in personal matters and problems. God has given us his written Word, and he provided it for us to consult. If we do not consult it, it will not serve us as a guide. In his Word he reveals himself to us. He opens up his mind and heart to us, telling us what he thinks, what he has already done and is now doing and will yet

14. According to the psalmist, who is it that encamps round about us, and why?

15. Of what responsibility as to personal welfare does this angelic guardianship not relieve us, and how was this shown in Jesus' case?

16. In view of our having what may we not expect miraculous intervention in deciding our problems, and why not?

do, and informing us what he would like us to do in order to gain his favor and the gift of eternal life in his new world. We need his Word, because in our flesh it is impossible for us to see him. He makes known to us that his name is Jehovah, meaning the One who causes to be; and he shows us his attributes of wisdom, justice, power and love and how all four attributes work together without clash. So the only way we definitely know about him is by his written Word. Getting to know him through the Word we learn to develop confidence in Him and to respect his advice and to see that his commands are authoritative. We build up faith that his Word is right and without mistake or misdirection. This makes us consult it in our problems and take its advice.

¹⁷ The question with us is, then, What

17. What, then, is the question with us as to God's Word? And what may we expect if we heed it, and what if we do not?

place does God's Word occupy in our lives? Do we place it above the word of everybody else, above human philosophies and man-made religious traditions and the commands of men which run contrary to God's will? If we follow God's Word and keep his commands through it and pay attention to its advice, we shall have God's approval and blessing. It will work for our spiritual good, keeping us always in the relationship of children to Him and under his protection by his angels, and guaranteeing to us the gift of everlasting life for our faithfulness. God assures us, as he did the Israelites of old, that if we take heed to his Word we shall avoid much trouble and grief. But if we do not consult and keep familiar with his Word and do what it says, we shall run into personal, private trouble and difficulty and we shall miss the divine approval and blessing.

FREE MORAL AGENCY AND THE WORD



GOD recognizes us as free moral agents and lets us choose to take his Word or leave it. If we keep his Word and meet up with great blessings for this, then we can ascribe those blessings to God. "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow." (Jas. 1:17, NW) But if we take no heed to his Word and follow our selfish desire or some creature's word because it agrees with our selfish desire and then we get into trouble, we may incline to say,

1. How has God left us as free moral agents concerning his Word, and so to whom are we to ascribe blessings and to whom our troubles?

"The Devil did that!" Yes, the Devil did that, but remember that he did it through you, through your yielding to him. You played into his hands. It did not necessarily have to be that way.

² Our difficulty in determining God's will in our personal matters arises often because his Word was not written for each of us individually, but was written for the organization of his people. The advice and instructions in his Word apply, therefore, to all individuals in the organization or associated with it. It does not say one thing to one person and another thing to

2. From what features about God's Word does our difficulty often arise in determining our problem? What does this let us prove?

another person so as to please each one according to his individual likes. God does not bend or alter his law just to suit the selfish desires or inclinations of some individual. His law is theocratic and according to his will and rule of action. It is not determined by the selfish will of any individual creature. So the advice and instructions given are often general, setting out the principle to follow but leaving each individual a free moral agent to choose to follow the faithful principle set forth or to follow his selfish desire. In that way God allows each individual the opportunity to prove how much love and confidence he has toward God the Giver of the Word, and how eager he is to do the divine will. God does not force his will upon any creature. He wants loving obedience.

³ For instance, the Bible gives a great deal of advice on marriage and the relationship between the sexes. The apostle Paul advises that where immorality is prevalent and a Christian person is sexually sensitive and is inclined to be inflamed with passion he might well marry and have his own legal wife. He also says: "Are you loosed from a wife? Stop seeking a wife. But even if you did marry, you would commit no sin. And if a virgin married, such one would commit no sin. However, those who do will have tribulation in their flesh." Besides tribulation, their freedom of choice and movement will be curtailed. Husband will try to please wife, and wife husband. Both will be somewhat anxious therefore concerning things of this world, to gain each other's approval. But "the single woman, and the virgin, is anxious for the things of the Lord, that she may be holy [fully set apart] both in her body and in her spirit". There is no sin in legally marrying. Each Christian is free to marry, but "only in the Lord", that

3. What does the apostle Paul say on marriage, and what question is left open to each individual Christian?

is, only if the mate is in union with the Lord. So the question is one of the state which is preferable, singleness or marriage. Paul answers the question as a man who has God's spirit: "He also that gives his virginity in marriage does well, but he that does not give it in marriage will do better."—1 Corinthians, chapter 7, *NW*.

⁴ Marriage will sometimes disqualify a person for a particular place of service in connection with God's visible organization, because there a single man is needed. Despite that, a single man takes a liking to a girl and the desire to marry her wells up in him. Shall he carry out that desire or not? He asks himself, What is God's will? Then he says, I will pray God to show me his will. But God gives him no direct personal answer for his own particular case. He consults a brother Christian. But God does not inspire this brother to be a prophet and give him a specific message to tell the inquirer that he should or should not get married. All the brother can advise him is to consult God's written Word, or he can tell the perplexed brother what *it* says. The brother is disappointed and goes away dissatisfied and hurt. But he would not feel that way if he were not letting his selfish desire get the better of him.

⁵ God is not going to tell any individual Christian whether to get married or not. He lets each one make his own decision and take the consequences. But the idea of some person who wants to marry is this: In view of the poor way many marriages turn out these days he wants somebody else to assure him everything will be or will turn out all right if he gets married, and so to take the responsibility for advising him to get married. If the marriage does not turn

4. If a Christian prays about marriage or consults a brother about it, what may he expect or not expect?

5. Does God advise any Christian to marry, and what is the idea of some in seeking advice from others to marry?

out well, then he does not have to blame himself for getting married; he was not doing his *own* will in taking this step, oh no! but was following the other person's advice and *he* is to blame.

⁶ God will not take the responsibility of advising us directly to marry and so be chargeable with the consequences. We must bear in mind we are not Isaacs and Rebekahs. Isaac was not the one that decided upon marriage. Abraham his father did so and sent an agent or go-between to procure a wife for Isaac from his brother's family relationship. Was it God's will for Isaac to marry? Yes; because Abraham's seed or offspring was to be called in Isaac's line and hence Isaac must raise a child or children and have a legal wife for this. But she had to be a wife from his own Shemite relations. Isaac did not choose his bride. He had never seen her before the go-between finally presented her to him. To determine upon the unknown girl, the go-between while at the well where he met her proposed a sign to God. By fulfilling this God indicated who the girl to be chosen was. The girl turned out to be a second cousin of Isaac.

⁷ Today, however, we are not subject to any such marriage arrangements in Western democratic lands. We are not Isaacs who are obliged to marry and raise children in order to keep the line of descent unbroken until Christ the Promised Seed of Abraham arrives. Marriage is a personal item upon which each Christian must decide for himself. There is no divine obligation upon him to do so. If he does not want to take the responsibility of making up his *own* mind on whether to marry, then let him do as they did in Bible times and have his parents or guardians decide

for him. If they decide he should marry, then let them pick the girl for him, even if he has never seen the girl before, and let them draw up the contract binding the girl to him. Oh, but that would curtail his liberty of picking his own girl! He does not like that! Then let him shoulder his responsibility and decide whether to marry and decide on the girl he wants. God's directing in the procuring of a wife for Isaac was not a picture of how God selects a bride for each individual Christian who wants to marry. It is a picture of how God selects a bride for the great Bridegroom, his Son Jesus Christ, and how he sends his angel and selects those who are to be members in the bride class.—Gen. 24:1-67.

⁸ Hence, except that a Christian is to marry "in the Lord", God exercises no will to decide, but lets each Christian have full freedom of will on the matter. God assures him he does not sin if he marries "in the Lord", but he tells him what will be his portion if he stays single and what if he marries. He is free to stay single and enjoy the larger sphere of service and the special privileges for which his singleness adapts him. He is free to marry, without thus sinning, to enjoy the pleasures, blessings and privileges of wedlock. But he must part thereby with some control over his own body and must expect "tribulation in the flesh". There is no sin in exercising his wish in this case. What does he wish? God's will only is that, if he does marry, he must love his wife, keep the marriage bed undefiled by committing no adultery, and bring up his children in the discipline and authoritative advice of Jehovah and prove his integrity toward God in payment of his vows to God.—Eph. 5:22-33; Heb. 13:4; Eph. 6:4, NW.

6. Was it God's will for Isaac to marry? How was his wife obtained?

7. What Biblical procedure is open for a Christian not wanting to make up his own mind on marriage? What did Rebekah's selection picture?

8. What pointed information does God give respecting singleness and marriage, and what is God's will for those who do marry?

The Spirit, the Organization, *and* the Word



SINCE the Holy Bible sets out God's will, and since a Christian is dedicated to doing God's will, the Christian is held responsible to consult and study God's Word. Only that way he can learn how to gain eternal life. To Timothy Paul the apostle wrote: "From infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproof, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:15, 16, NW.

² True, those words of Paul were written to a man who was an overseer in the Christian congregation. But this does not mean that personal reading and study of the Holy Scriptures is limited to only an official servant class, and the rank and file of the congregation may not study it for themselves. Timothy knew the holy writings before ever he became an overseer; and the fact that an overseer is to be an example to the flock means the members of the flock are to follow his example in themselves studying God's Word. In this way they can determine whether the things taught them are true, that is, in harmony with God's will and Word.

³ But now a question. Can any individual Christian with just the Bible alone un-

derstand by himself all that the Scriptures teach? Is all he needs for determining God's will the Bible alone? He has a right to have a personal copy of God's Book and he is under apostolic instructions to make a private study of that Book. But he cannot depend upon just himself to understand it fully. In a general letter to Christians the apostle Peter writes: "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. For you know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:19-21, NW) Since God's Word was released to us through men under the power of God's holy spirit or active force, the help of God's spirit is needed in understanding that Word.

⁴ The canon or authorized collection of inspired Hebrew Scriptures was finished in the fifth century before Christ, and yet the Hebrews who knew the original language of it could not understand its full meaning. The prophetic writers themselves did not understand the meaning of the prophecies they uttered and wrote down. How was it, then, that the early Christians came to get an understanding of those Scriptures? By the help of God's spirit or active force with its illuminating power operating upon their minds.

1. What is a Christian held responsible to consult and study? Why?

2. How is it shown Bible reading and study is not limited to officials?

3, 4. Can a Christian with just the Bible alone understand God's Word? And what are the reasons for the answer given?

⁵ To illustrate: There is a sacred mystery contained in God's Word, and which holds out the hope of heavenly glory for Christians. It takes the illuminating power of God's spirit to probe into the depths of that secret and discover its meaning to us. Showing our need of the spirit's help Paul writes: "We speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they [Jewish rulers with the written Hebrew Scriptures] had known it they would not have impaled the glorious Lord. But just as it is written: 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God. So, too, no one has come to know the things of God, except the spirit of God. Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. . . . because they are examined spiritually."—1 Cor. 2:7-10, 11-14, NW.

⁶ Yes, we need the spirit in addition to God's written Word. Again emphasizing this, Paul writes: "You, when you read this, can realize the comprehension I have in the sacred secret of the Christ. In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit." (Eph. 3:4, 5, NW) In apostolic days the Christian believers had God's spirit make his written Word plain

to them. Not only that, but they also received gifts of the spirit which manifested itself in various ways by miraculous power to speak foreign tongues, translate them, perform cures, do powerful works and utter prophecy. In his same letter the apostle tells how, after they had believed the Word, they received the outpouring of God's spirit with its various manifestations. This was as an authoritative seal upon them that they belonged to God and were his possession.

⁷ Writes Paul: "We should serve for the praise of his glory, we who have been first to hope in the Christ. But you also hoped in him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise." "Christ Jesus himself is the foundation cornerstone. In union with him you, too, are being built up together into a place for God to inhabit by spirit."—Eph. 1:12-14; 2:20, 22, NW; 2 Cor. 1:21, 22.

⁸ This holy spirit communicates a joy to believers even in the face of persecution and oppression. Paul says that this was true of the Thessalonians, to whom he writes: "You accepted the word under much tribulation with joy of holy spirit, so that you came to be an example to all the believers in Macedonia and in Achaia." One of the fruits or products of the holy spirit in us is a joy over God's Word, work and people. This joy strengthens us to endure many things we could not otherwise bear, especially in the right frame of mind and heart.—1 Thess. 1:6, 7, NW; Gal. 5:22; Neh. 8:10.

⁹ Because of the important part the

5. How does Paul explain the need of the spirit in connection with God's sacred secret?

6, 7. (a) In apostolic days how did the spirit manifest its power toward the disciples? (b) Of what is having the spirit a seal?

8. What fruit of the spirit strengthens us to endure many things?

9. How are we not to grieve the spirit, and of what help is it to us when studying God's Word?

spirit performs in us as Christians, we should not grieve it by working against its operation or by living contrary to that which it seals us as being, namely, God's possession, children belonging to him. "Do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom." (Eph. 4:30, NW) If we all have this holy spirit or active force at work in us in common, and if we let it bring forth its fruitage in expressions of love, all of us are bound together by a force that is stronger than human relationship. Having this spirit does not relieve Christians of studying and consulting God's Word to ascertain his will. But when they do study the written Word, then God's spirit helps them understand and appreciate it.

NEED OF HIS ORGANIZATION

¹⁰ God's spirit is an active force that does things. It was used to call for the disciples Barnabas and Saul to be set aside for special missionary work. It was used to forbid them to speak God's Word in the district of Asia. Also it did not let Paul travel eastward into Bithynia, but directed him westward into European Macedonia. (Acts 13:2; 16:6-10, NW) However, may we today expect God's spirit to move us around that way in our individual efforts in God's service? No; the spirit is not manifesting itself in that way today. Nevertheless, we can look to see what God's leadings indicate while we are diligently consulting his Word. But if each of us were left to himself just because he has a copy of the Bible and were to direct his movements independently as he thought he understood that Word, what? It is likely, or possible, that there would be a great deal of confusion or working in competition among us.

¹¹ Hence, besides individually possessing God's Word, we need a theocratic organization. Yes, besides having God's spirit of illumination, a Christian needs Jehovah's theocratic organization in order to understand the Bible. He needs to attend the meetings arranged for by that organization and to study with fellow Christians. He needs the organization, too, in order to work in harmony with God's purposes and to be directed aright in his movements. The reason is that Jehovah God is dealing with his organization, and does not deal with individuals who are outside of his organization or who defiantly try to act independently of it.

¹² Aside from Jesus Christ, God's Word of prophecy did not foretell the personal work, course and activities of any individual. His Word foretells his dealings with his theocratic organization under Christ, and about its work, its experiences, its persecutions, its deliverance and its triumph. Consequently, if we do not see the organization but try to apply the prophecies to ourselves individually, we cannot see prophecy's true fulfillment and understand God's Word. If we are not attached to his organization and working in harmony with it and undergoing its experiences, we cannot get the sense of God's Word and do his work right. It took Jesus the head of God's organization to open up the minds of his disciples to grasp fully the meaning of the Scriptures. After Jesus ascended to heaven, it took the apostles under the power of God's spirit given through Jesus to explain the deep things of God's Word and purpose. The apostles were foundation members of God's visible organization back there. Today Jehovah God has built up his visible organization with those whom he has delivered from great mystic Babylon, in fulfillment of Bible prophecy.

10, 11. In addition to the Word and the spirit, what also is needed by Christians, and why is this so?

12. Why is it so necessary to see the theocratic organization and receive of its services?

In our days the steady unfolding and understanding of God's written Word has been by means of this theocratic organization filled with his spirit.

¹³ Jehovah is dealing with his visible organization and he knows those who belong to it no matter how isolated bodily they may be from others of his organized people. It is his organization that he is teaching through its head Jesus Christ. Those who are lovingly holding with that organization get the benefit of his dealings and teaching. It is not to any one of us, but is to the organization whom he addresses as his wife that he speaks these words: "Thy Maker is thy husband; Jehovah of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." —Isa. 54:5, 13, *AS*.

¹⁴ Just because you have the Bible and have it as your guide and basic instruction Book, you cannot act independently and imagine you have direct connections and dealings with Jehovah apart from and with slight to the theocratic organization. His Word does not teach that you can go on your own with just the Bible and with a private operation of the holy spirit upon you. It is necessary to see God's handiwork and to recognize the organization he has built up and deals with. This organization, filled with his spirit and adhering strictly to his Word, is what he uses today in guiding us in our combined efforts throughout the world. This organization is needed in order to integrate the efforts of all of us throughout the many nations of many different languages. It is needed for serving all believers unitedly with the revelations

13. Who does Isaiah's prophecy show get the benefit of Jehovah's teaching and dealings?

14. Why does possessing the Bible not do away with the need of the organization to get the benefit of God's direction and leadings?

of God's Word. It brings all Kingdom publishers into co-operation with the one "pure language" of the truth. It prevents our working to cross-purposes, or duplicating our efforts, or having territories overlap, or having weaknesses resulting from disunity, and other things hindering our getting God's work done. Jehovah is directing his organization through its Head Jesus Christ. If we want to get the benefit of his direction and leadings we need to work with the organization. If the enemy isolates you, then carry on as you have been taught and trained through the organization.

¹⁵ This is the proper thing to do, rather than to look for an angel to appear as in days of old and give us specific directions as to what to do in this and that case, or than to hear a clairaudient voice speak to us out of the invisible and tell us what to do and where to go. That is not the meaning of Isaiah 30:20, 21 (*AT*): "Your Teacher will no more hide himself, but your eyes will behold your Teacher. And when you turn to right or to left, your ears will hear a voice behind you, saying, 'This is the way; walk in it!'" The voice behind us is God's voice from the past, speaking through his written Word as it is made plain through his organization.

¹⁶ To the visible theocratic organization we can look to give us an assignment in which to work, and this will keep us from straying onto another's territory and causing confusion, irritation and friction. It will bring our efforts into harmony with those of all other Kingdom publishers in the territory of the local congregation and will result in peace and unity. This will please God, for it is written: "God is a God, not of disorder, but of peace. As in all the congregations of the holy ones, . . . let all things take place

15. To tell us where to go, what is it we hear behind us?
16. Why do we well look to the organization for territory assignment?

decently and by arrangement."—1 Cor. 14:33, 40, NW.

¹⁷ While we work under God's general direction by collaborating with his theocratic organization, he leaves us free to decide upon our more personal or private movements. On numbers of occasions the apostle Paul was guided directly by operations of the spirit or visions from the Lord. This was for his general movement; but in other respects he had to lay out his personal plans and decide upon what arrangements were best to make. On his first missionary trip with Barnabas he was sent specifically by call of the holy spirit. But as to his second missionary trip it was Paul who said to Barnabas: "Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are." (Acts 13:1-4; 15:36, NW) But there was disagreement as to who should be taken along, and there was no direct action of the holy spirit or of an angel to settle the difficulty. Again, when the Lord Jesus appeared to Paul and informed him of the work Paul was to do, he said: "Get on your way, because I shall send you out to nations far off." Those were general directions, but Paul was left to plan his movements and then to work at them and see how far they matched God's will. He tells us that he resolved for himself to go to really foreign territory where Christ had not yet been preached, so as not to build on another's foundation.—Acts 22:17-21 and Rom. 15:18-21, NW.

"IF JEHOVAH WILLS"

¹⁸ Paul did not brag of what he was going to do, but he did map out what seemed to serve the best interests of the work and

17. Aside from general direction by the organization, what are we left free to decide, and how is this Scripturally shown?

18. After making his plans what did Paul trust God for, and how is it shown whether God let Paul's plans be interfered with?

its expansion. He trusted God to guide him in carrying out these plans and to back him up in them as far as it worked in harmony with God's purpose. Did God let Paul's plans get interfered with? Writing to the congregation at Rome, Paul shows God did, for he says: "I was many times hindered from getting to you. But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company. But now I am about to journey to Jerusalem to minister to the holy ones." Telling of hindrance elsewhere, Paul wrote the Thessalonians: "Brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual to see your faces with great desire. For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path."—Rom. 15:22-25 and 1 Thess. 2:17, 18, NW.

¹⁹ Paul was not improperly blaming something onto the Devil. No doubt by his fanatical dupes on earth Satan raised up effective barriers against Paul's coming back to Thessalonica when he wanted to go there. At any rate, all these things show that Paul was left to much personal freedom and much personal responsibility in outlining his course in spreading the good news. He was not looking for God's angel at every turn or for a vision or a clair-audient utterance of the holy spirit. He made decisions. For instance, he determined in his spirit that "he would travel to Jerusalem, saying: 'After I get there I must also see Rome.'" He was so set on

19. Was Paul improperly blaming things on the Devil, and how does the account show he made decisions and tried to carry them out?

going up to Jerusalem from there at Ephesus that, when the holy spirit by various agencies indicated Paul would run into trouble in Jerusalem, he pushed ahead in his determination. At Caesarea, just 55 miles from Jerusalem, he received final warning by the prophet Agabus. So the disciples there tried to dissuade him. But Luke tells us: "When he would not be dissuaded, we acquiesced with the words: 'Let the will of Jehovah take place.'" And Jehovah's will did take place. Paul eventually did get to Rome, even though it was as a prisoner.—Acts 19:21; 20:22-24; 21:4, 10-14, NW.

²⁰ Thus it is with us today. As we cooperate with the theocratic congregation of Jehovah's people we are left to considerable freedom of movement. The responsibility is left to us of planning for our personal course of action in our territory. After we have decided on our personal course, we can look for Jehovah's blessing, guidance and use of us in his service. If we sow much, making good preparation for it, we may expect to reap much; and vice versa.

²¹ We should not brag over our plans or rely on our own strength and wisdom to carry them out. James warns against this, with these straightforward words: "Come, now, you who say, 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' But now you take pride in your self-assuming brags. All such taking of pride is wicked. Therefore, if one knows how to do what is right and

yet does not do it, it is a sin for him." —Jas. 4:13-17, NW.

²² In accord with this, after we have made our personal plans regarding where, when and how we are going to be active in the field as a public witness of the Most High God, we should say, "If Jehovah wills, I will do his work then and there." If he spares you and lets you get there and serve, you can thank him for this privilege. If you have pleasant experiences and get encouraging results from your efforts, you can thank him for these expressions of his favor, because every good gift and every perfect present comes from him the Father of celestial lights. If there is opposition or trials, if favorable results do not quickly show up, you can study the matter and determine how far Satan is responsible, as in Paul's case, or how far the fault lies with you in your lack of preparation for service, your lack of tact, your bringing reproach on the message by personal conduct, or other causes. Do not be discouraged by trouble, opposition or persecution; no more than Jesus or Paul was. But, knowing you are doing God's will, carry on his service faithfully and by this persistence defeat the enemy's intention.

ARMOR OF PROTECTION

²³ Your authority to do God's work as one of his proclaimers of the good news of his kingdom you have direct from his Word. His theocratic organization recognizes your authority from his Word, the Bible. So it uses you as one of its representatives in the field and it co-operates with you, supplies your needs, and renders you assistance. It gives you the benefit of what legal help and protection it can furnish you. It helps you to fight for the truth

20, 21. (a) After making personal plans, for what should we look? (b) What admonition is given us against bragging about our plans?

22. After making our plans, to whose will should we subject them, and how should we take our experiences while pushing ahead?

23. Why and how does the organization co-operate with you at work?

in unity with your brothers all over the earth.

²⁴ You cannot stand alone. You must fight shoulder to shoulder with your fellow witnesses, as Paul describes it: "You are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God, because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf. For you have the same struggle as you saw in my case and as you now hear about in my case." (Phil. 1:27-30, *NW*) You must not fight physical combats with men and women outside the theocratic organization. Certainly you must not do so within the organization. You must fight the common enemy, and not your brothers. All the time be "earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace [between the brothers]. One body there is, and one spirit, . . . one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all". This insures victory, this unity!—Eph. 4:3-6, *NW*.

²⁵ The theocratic organization affords us a great deal of help and protection, not to speak, too, of the invisible holy angels under Christ. Yet there are also personal defensive measures that we must individually take. In these measures the written Word of God performs a necessary and vital part; it is powerful for our protection. Paul makes this clear in his further words to the congregation of Ephesus with whom he was pleading for Christian unity.

²⁶ We are in a real fight, and Paul points

24. So how are we advised we must fight, but not against whom?

25. Is all our defense left to organization and angels? What instrument plays a part?

26. Who are our real foes? So what must we make personal use of?

out who our real foes are against whom to strive, saying: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." In view of this, think of what we are up against—all this great invisible host is against us! It is working in an organized way by means of the visible organization of the Devil with all its propaganda and all its power to put us under pressure to destroy our faith and to entice or force us away from God's service. We would quail in terror if we did not assure ourselves that God has made provision for protecting us. But we may not leave all the responsibility of protecting us to God. He has provided certain things for us to use for protecting ourselves and our brothers, and we must use these. What? The pieces making up the complete suit of spiritual armor. Not to use it leaves us exposed.

²⁷ "On this account," continues Paul, "take up the complete suit of armor from God, that you may be able to resist [all the above-mentioned spirit foes] in the wicked day and, after you have done all things thoroughly, to stand firm. Stand firm, therefore, [how?] with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace." Righteousness is a breastplate of protection for our hearts, and the peaceful gospel message equips our feet to march on in field service in a peaceable way. Promoting peace rather than tactlessly stirring up strife makes it easier going for us over longer distances. Righteousness

27. What is our girdle, our breastplate, our footwear in this outfit?

and the good news of peace you learn from the Bible and with the help of the theocratic organization.

²⁸ "Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." Our faith, which rests on our knowledge of God's Word and on our acquaintance with him and his works, prevents the burning missiles of bitter words of reproach and false accusation from sticking in us and inflicting a mortal wound on our spirituality. The more we know God's Word and the more experience we have with his dealings, the larger our shield of faith becomes.—Ps. 64:3; Jer. 9:8.

²⁹ But there is more you need: "Also accept the helmet of salvation, and the sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit." For a protection of your head or mind God has provided the helmet of salvation or "hope of salvation". By begetting Christ's "little flock" of followers with his spirit the heavenly Father has created in them a hope of heavenly salvation. But today by means of his Word and his organization God acquaints the "great crowd" of other sheep with a hope of salvation to life in human perfection on a paradise earth. By faithfully enduring as Christians and thus gaining God's approval we increase our hope or our expectation of receiving the things we desire according to his promise. With this intelligent hope of salvation we fight on with the "sword of the spirit, that is, God's Word".

³⁰ It is a spiritual sword for battling with the enemy at close quarters. The spirit of God forged, hardened, shaped and sharpened that sword, because the writers of that Word were just men and so they

needed the spirit or active force of God to move them to write God's message. Hence God's spirit speaks to us by that Word, and that Word is an expression of the spirit of God. His spirit is invincible, and that is what makes this sword of God's Word invincible against man and devil.—Eph. 6:11-18, NW; 1 Thess. 5:8, 9.

³¹ Jesus set us the example in using that spiritual sword, God's Word. When the Devil put him to the test in the wilderness, Jesus parried every stroke of the Devil's suggestions with the sword of God's Word, saying, "It is written." And when the Devil and all his organized demons attacked Jesus through their wicked visible organization and assailed his message and his course of action, he met their assaults with a thrust of the spiritual sword, quoting the written Word of God. "It is written" killed or stopped cold the traditional arguments and worldly philosophies or unscriptural reasonings of the religious dupes of the demons. But along with his expert use of this sword from God Jesus prayed. He prayed regularly and sincerely and in full accord with God's purpose set out in his recorded Word. So his prayers were heard.

³² With Satan and his demons now cast down from heaven and creating woe on the earth and warring against those belonging to God's *woman* or organization, we are in the wicked day. We must wrestle determinedly against the mighty spiritual foes. We therefore need to put on and keep on the full suit of armor from God. The armor is the same for each and every one of us, and with it we can stand firm unitedly and hold the enemy at bay and beat back their assaults. So keep on each piece. Keep your heart fixed on righteousness, God's righteousness, for your protection. Hold fast and enlarge your faith as a

28. What is our shield, and how is it made large?

29, 30. What are our helmet and our sword? How are these provided?

31. How did Jesus set us an example as a swordsman? How did he pray?

32. Why is this the "wicked day"? What does it make urgent?

shield. Keep walking in the equipment of the good news of peace to protect you from the hardness of the road. Buckle about you the belt of the truth for strength to bear the load and to hold out. Keep your head helmeted with the right hope which leads to no disappointment. Strengthen your grip on the sword of the spirit, God's Word. Now that we have come to close grips with the enemy, learn to brandish this sword. With it turn aside every hostile thrust and drive this two-edged weapon into the vitals of the enemy's propaganda, traditions, philosophies and deceptive arguments.

³³ If we are thus armored, we need never back down before our assailants, and the Devil and all his hosts of demons cannot do us one bit of spiritual harm. We may be killed as a result of their invisible influence on their earthly agents, but God will safeguard and preserve our inheritance of life in the new world, granting us a resurrection in his due time. We may be in prison or concentration camp because of demonized men and governments, but our enemies cannot take our spiritual armor off us. We can still retain this armor and fight in it there in detention, for Paul himself was wearing this armor in prison

33. Can we thus fight and pray while under detention? How so?

at Rome when he wrote us to wear it. And as we fight in it we can keep in communication with God and his invisible organization by means of prayer, every form of prayer, praise, thanksgiving, appreciation, petitions, and earnest supplications, for ourselves and for our brothers, our fellow fighters. Prayer makes us feel divine aid near.

³⁴ All considered, then, we cannot underestimate the value, importance and power of God's Word. We must give it a continual place in our lives, ahead of the words and commandments of any men who would make God's Word null and void, even under persecution. For our guide Psalm 119:161 (AS) says: "Princes have persecuted me without a cause; but my heart standeth in awe of thy words." Hence we cleave to God's written Word and obey it. By taking heed to his Word we can cleanse our path and keep it pure and clear through this dirty world. His Word taken into hearts and heads can make our minds over, and in this way can transform our lives away from all imitating of this corrupt system of things over to a course acceptable to God, in full harmony with him and leading us to eternal life in his new world.—Rom. 12:1, 2, NW.

34. What place, then, must we give God's Word, and with what outcome?

Religious Respectability and Decay

"The power of Christian Society cannot be measured by the number of its members who are listed in *Who's Who*." That was the point put across recently by Elton Trueblood, professor of philosophy and religion at Earlham College, Richmond, Indiana. He wrote in *Presbyterian Life*: "In many localities the initiative has moved away from the places marked by cushioned pews, fine organs and professional singers to the poor little store-front churches. Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls, and Alcoholics Anonymous meet wherever they can. But the lack of impressive surroundings seems to hinder them not at all." Referring to early Christians, he continued: "But they were the ones who won, while most of the respectable people of that time are now forgotten. . . . We may as well face the fact that, in so far as our religion is represented exclusively or even chiefly by the attendance of well dressed, upper-middle class people at an impressive church for one hour on Sunday morning, we are already in decay."



● In the article "The Lord's Evening Meal", January 15 *Watchtower*, page 48, paragraph 15, it states: "For the first four celebrations of the Memorial (A.D. 33-36) those who participated were Jews, proselytes and circumcised Samaritans." Who were the proselytes? Were they Gentiles, partaking before Peter took the message to Cornelius?—M. M., New York.

They were Gentiles or non-Jews who had been converted to the Jewish religion, and were called proselytes. Since the start of the nation of Israel and the giving of the Law covenant, provisions were made for non-Jews to associate with the nation, as did the mixed multitude at the time of the exodus from Egypt. (Ex. 12:38) Repeatedly the Scriptures speak of strangers or sojourners among the Hebrews, who were circumcised, kept the Passover, brought sacrificial offerings, could flee to the cities of refuge, were often under the same regulations; in short, in these and other instances the rule was: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."—Ex. 12:48, 49; Lev. 24:17-23; Num. 15:15, 16; 35:15.

When Jesus came, these proselytes in Israel and the circumcised Samaritans, who were blood relatives of the Jews, were sharing the Jewish hopes for a coming Messiah. These proselytes being closely associated with the Jews, they were not viewed as being separate like the other Gentiles. So they heard Jesus' preaching, believed, and were accepted into the Christian congregations years before the gospel went to the uncircumcised Gentile Cornelius. That is why the evangelist Philip could go to Samaritan cities and preach, and convert the Ethiopian eunuch, and why the apostles in Jerusalem felt free to send Peter and John to the Samaritans. Peter showed no hesitancy to preach to these non-Jews. But how he held back when first instructed by a vision to go to uncircumcised non-Jews! (Acts 8:5, 14, 27-39; 10:9-48) It was the fact of *uncircumcised* Gentiles being accepted that precipitated heated contention, and not the mere fact that they were Gentiles. (Acts 11:1-3; 15:1, 2) That

was because Gentiles who were proselytes, and hence circumcised, had been accepted all along, without contention. Such proselytes, being spirit-begotten and in the Christian congregation, would of course partake of the Memorial emblems, from the beginning.—Acts 2:10, 41, 42.

● In several instances in the Greek Scriptures men are called "good". Yet when a young man called Jesus "good" he was rebuked and was told that none was good but God. Why?—T. C., Pennsylvania.

Jesus said that Jehovah "makes his sun rise upon wicked people and good". Concerning Barnabas the record is, "He was a good man." Young Christian women were instructed to be "good". House servants were told to be in subjection to their owners, "not only to the good and reasonable, but also to those difficult to please." (Matt. 5:45; Acts 11:24; Titus 2:5; 1 Pet. 2:18, NW) For other instances see Matthew 12:35; 20:15; 22:10; 25:21, 23; Luke 6:45; 19:17; 23:50. In all of these cases "good" translates the one Greek original word, *agathós*. The same Greek word is used where the record tells of the rich young ruler who questioned Jesus: "Good Teacher, what must I do to inherit everlasting life?" Jesus said to him: "Why do you call me good? Nobody is good, except one, God."—Mark 10:17, 18; Luke 18:18, 19, NW.

Certainly if imperfect men could be called "good", Jesus would qualify even more so as such. Nor would he object to the term "teacher"; he accepted that designation. (John 13:13, NW) Then why did he answer this young man as he did? It seems that the rabbis of Jewry affected this title, which would explain Christ's rejection of it. When this ruler addressed him thus it amounted to classing him with the rabbis. Jesus wanted no rabbinical titles, and by this rebuke Jesus showed the impropriety of using such titles. (Job 32:21, 22; Matt. 23:7-10, NW) Christ had no objections to being properly identified as the teacher or master or leader, as he said it was well that they called him such, but when designations were linked in a title-setting commonly used to address rabbis in a flattering way he did protest. He drove the point home forcefully by taking the extreme and highest view of the matter, spotlighting Jehovah God as the one deserving of such title. Incidentally, this shows Jehovah no part of the trinity with two others equal with

him, and trinitarian attempts to offset this by referring to Matthew's wording of this meeting do not erase the two accounts by Mark and Luke—Matt. 19:16, 17, *NW*.

That the rich ruler was using "Good Teacher" as a formalistic title rather than as expressing his honest conviction concerning Jesus is shown by his rejection of Jesus' advice. Apparently he did not consider Jesus such a good teacher in reality, for he went off without following Christ's counsel. He deserved rebuke.

● In establishing the length of the seven times of the Gentiles, a time or year of 360 days is used, to give 2,520 days, which become 2,520 years when Ezekiel 4:6 is applied. Yet when we figure from 607 B.C. down to A.D. 1914, the 2,520 years are solar years of 365½ days each, and not lunar years of 360 days each. Is this proper?—N. N., New Zealand.

The Bible records ignore the solar year of 365½ days as far as measuring natural time and prophetic time. The moon was used for fixing the months, and then the spring growing season for determining the beginning of the year in relation to the moon, making necessary 7 times every 19 years the addition of an intercalary month or Ve-Adar month, a thirteenth month. So since the length of the Jewish year was not stabilized to 365 days plus a leap year of 366 days, prophecy fixed a system of measurement of its time periods at 360 days for a year or time, calculating 30 full days to a month instead of the actual 29½ days to a lunation. Genesis 7:11, 24; 8:3, 4 shows Noah calculated 30 days roughly to a month. Further confirmation of this unit as a prophetic norm of time is given us at Revelation 11:2, 3, where 42 months are run parallel with 1,260 days, making a year of 12 months equal 360 days. Note also that when Revelation 12:6, 14 parallels 3½ years or times with 1,260 days it takes each time or symbolic year as equal to 360 days, and not 365½ days by saying that the 3½ times equal 1,278 and a fraction days. In 3½ years or times there would be at least one and possibly two intercalary months, as explained by *The Watchtower*, March 15, 1948, pages 91, 92; yet Revelation ignored such intercalary months in giving the days of the 3½ times. So we figure according to God's Biblical way and are on firm foundation in saying that the symbolic seven times equal 2,520 years. And these 2,520 years should be counted as solar years,

because the Jewish lunar years of 360 days, over long periods of time, kept pace with the solar years by means of the intercalary months added at set intervals, thereby always maintaining the necessary harmony between the year's beginning and the seasons.

That this method of calculating is correctly used to bring us to A.D. 1914 from 607 B.C. is confirmed for us by the physical facts that have become manifest from that year 1914 on, in fulfillment of Matthew 24 and 25, Mark 13, Luke 21, and other prophecies concerning Christ's second presence, in the time of the end.

● How many resurrections are there? Some say three, a first, a better, and a general. Others say only two, of the just and the unjust. Or, a resurrection of life and a resurrection of judgment. What is correct?—B. C., Michigan.

Actually, there are only two kinds or types of resurrections: a spiritual or heavenly one, and a physical or earthly one. The little flock of anointed "sheep" are raised to spirit life in the heavenly fold to reign with Christ, as Paul shows: "It is sown a physical body, it is raised up a spiritual body." (1 Cor. 15:44, *NW*) All other persons receiving life through a resurrection will be of the earthly fold of Jehovah's "sheep". To catalogue the resurrections according to time or standing, as attempted in the question, is inconclusive in itself. For example, the first resurrection applies to Christ's body-members and is first in time and importance. However, before the last ones sharing in this "first" resurrection have their instantaneous change from flesh to spirit it may be that some of the faithful men of old will have been resurrected. The resurrection of such men is sometimes spoken of as a "better" resurrection; but that is not a conclusive designation, since it merely means a resurrection better than those mentioned in the Hebrew Scriptures, where some were resurrected only to die again in a few years. But all resurrections now and in the new world will be better than those ancient ones. Not only the heavenly but also some of the earthly resurrections will be resurrections to life, so that term is not limited to one group. So Scripturally viewed the proper divisions of resurrection are heavenly and earthly, and these two types are sound divisions and unaffected by any qualifying conditions of time or standing.—Acts 24:15; John 5:28, 29; 1 Cor. 15:51, 52; Heb. 11:35; Rev. 20:4-6, *NW*.

'Spoiling Their Pastures'

Some colored people of Winnabow, North Carolina, whose Methodist preacher speaks to them only once in four weeks (he having three other "churches" to look after) requested that one of Jehovah's witnesses speak at their church. Arrangements were made for one Wednesday evening at 7:30, and 47 came to hear. In view of the scattered population this was good. The one giving the lecture reports:

"All were very attentive during the entire discourse. Before dismissing them a few prominent men wished to speak to the audience. It being their 'church' and since I was but a guest, I agreed. One rose, faced the audience and told them that he had never heard so much of the Bible explained in one hour in his whole life, and that it was all true. He said that he couldn't understand why their preachers hadn't told them of these things and why they didn't 'explain the Bible so we could understand it', as this talk had done for them.

"Another man rose and said that during the talk he was thinking about all the different religions and how none of them explain the Bible like Jehovah's witnesses and that he has come to the conclusion that Jehovah's witnesses were the only ones that were right.

"Another elderly man pointed out that he had gone to church many years and that this was 'the best Bible sermon that I ever heard, and the first one I've been to that was free'. He added that he had learned more from this free sermon than from the ones he had to pay for. Their preacher had to be guaranteed so much money before he would preach. One friendly lady spoke up: 'Dat's right, No money, No preacher!' All voiced their approval of what was said, expressed their appreciation, and invited us back to give some more talks. It has not yet been ascertained as to what was the reaction of their 'hired preacher' to this activity in 'spoiling his pasture'."

"CONTINUE IN THE THINGS YOU LEARNED"

In the book of life-giving knowledge, the Bible, is to be found this admonition: "Continue in the things you learned." (2 Tim. 3:14, NW) The servants of the Almighty God, Jehovah, have learned from this source of knowledge the truths so vitally necessary to one's gaining life. They have studied these truths and now want to unselfishly aid others to learn of this knowledge. During the month of July these faithful servants will offer to others this information by means of the book "*This Means Everlasting Life*", together with a self-covered booklet. If you have learned these truths and are now happy in them, why not work along with Jehovah's witnesses? Associate with others who are continuing in these same things and then report your activities to the local company of Jehovah's witnesses, or send it to the Watchtower.

BROOKLYN BETHEL VACATION

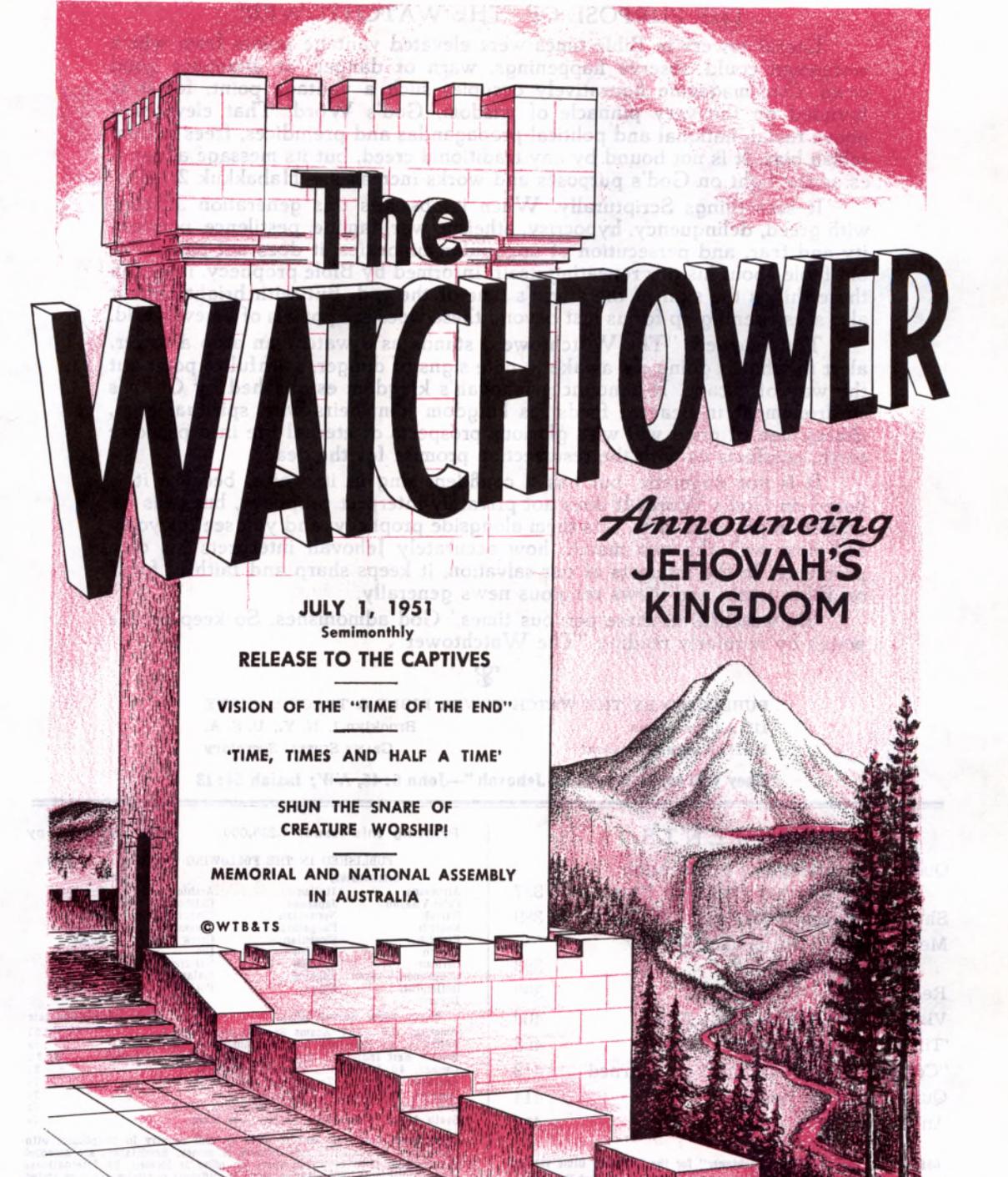
From August 4 to August 19 inclusive the Bethel home, offices and factory printing plant will be closed down to give the family a rest period. No mail or correspondence will be handled during this period. There will also be an unavoidable delay during all of August resulting from the accumulation of mail. Bear this in mind by making plans early and ordering needed supplies well in advance of this time.

"WATCHTOWER" STUDIES

Week of July 15: The Place of God's Word in Our Lives.

Week of July 22: Free Moral Agency and the Word; also, The Spirit, the Organization, and the Word, ¶ 1-13.

Week of July 29: The Spirit, the Organization, and the Word, ¶ 14-34.



The WATCHTOWER

JULY 1, 1951

Semimonthly

RELEASE TO THE CAPTIVES

VISION OF THE "TIME OF THE END"

'TIME, TIMES AND HALF A TIME'

SHUN THE SNARE OF
CREATURE WORSHIP!

MEMORIAL AND NATIONAL ASSEMBLY
IN AUSTRALIA

©WTB&TS

Announcing
JEHOVAH'S
KINGDOM

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. E. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Cinyanja
English	Pangasinan
Finnish	Slovenian
French	Spanish
German	Swedish
Hiligaynon-Visayan	Tagalog
Hollandish	Zulu
Ilocano	
	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Sovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Berensford Rd., Strathfield, N.S.W.	5s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

July 1, 1951

Number 13

QUEBEC'S CAMPAIGN OF PERSECUTION SUFFERS ANOTHER STUNNING BLOW

THE history-making judgment of the supreme court of Canada which held that Jehovah's witnesses were not guilty of seditious libel in the Province of Quebec (*Awake!* March 8, 1951), and the scathing denunciation of Quebec mob violence and legal proceedings, which went with the judgment, were a terrific blow to the arrogant pretensions of the Roman Hierarchy in that country. The veil had been torn aside from the medieval conditions that exist where she is in control. This up-to-date protecting of liberty did not set well with the philosophy of oppression and the totalitarian stultifying of thought which are part of the Roman Catholic system.

In a gesture of defiance, Catholic spokesmen and officials stated they simply were not going to follow the judgment of the supreme court but, secure in their Quebec majority, would feel entitled to continue prosecuting Jehovah's witnesses, law or no law. The French-language newspaper *L'Action Catholique*, which customarily speaks with the voice of the church, urged that the judgment be ignored, saying: "Since the majority in favour of the acquittal was only one [the judges of the supreme court divided five to four] it appears to us that the provincial and municipal authorities need not feel obliged to free the hundred other witnesses detained under the same charge. . . . French Catholic Quebec hasn't the same concept of

liberty as the other ethnic element [How true!] . . . For the Protestants, it is freedom of choice that makes the law; for the Catholics it is quite different. The Protestants are not offended by insults to their religion, but the Catholics, thank God! are much more sensitive on this point."

In line with the advice of *L'Action Catholique*, Mr. Antoine Rivard, solicitor general of the Province of Quebec, issued a statement that in spite of a decision by the supreme court of Canada holding Jehovah's witnesses to be not seditious he would nonetheless continue to prosecute them on this charge. The *Montreal Gazette*, January 6, 1951, said: "Court proceedings against some 100 members of the Jehovah's witnesses in the province charged with seditious libel will be carried out despite a recent ruling of the supreme court of Canada granting an acquittal to one convicted, Antoine Rivard, K.C., solicitor-general, declared last night . . . 'The decision', said Mr. Rivard, 'is to carry on with the cases' . . . In view of Mr. Rivard's statement it is expected that cases on court rolls will be dealt with as soon as possible."

The Department of the Attorney General had treated the Boucher case in the supreme court as a test case—till it went against them. But now they wanted to test all the others too.

The Catholic Church is always eager to accuse Jehovah's witnesses of showing dis-

respect for duly constituted authority. Apparently it is only wrong to disagree with Roman Catholic authorities, because the solicitor general and *L'Action Catholique* certainly did not hesitate to demonstrate their open disregard for the decision of the duly constituted supreme court of Canada. The judgment of the highest court is binding, no matter how many judges decide it, as *L'Action* was later to discover.

Some of the other arguments of this organ of the Roman Church are also of interest. It says that freedom of choice makes law for the Protestants only. Complaint is also made about insults to the Catholic religion. The supreme court simply said that Jehovah's witnesses could not be prevented from condemning mob violence (as sponsored by Quebec Catholics) and priest interference with administration of justice. Surely *L'Action* does not feel its religion is insulted by denunciation of mob violence. Or does it pretend that rioting is a sacred part of its faith? At least it is an interesting argument!

The *Montreal Gazette* "expected the cases on court rolls will be dealt with as soon as possible". Nothing could have been farther from the facts. After more than six months, the attorney general has not proceeded with a single one of the hundred-odd cases pending, despite the fact that counsel for Jehovah's witnesses have pleaded with judges and prosecutors to proceed to trial.

THE CROWNING BLOW

All the grandiose but meaningless declarations on the part of the prosecutors received a further stunning setback through a decision of the Quebec court of appeal which acquitted another of Jehovah's witnesses, Renée Ouellette, on another seditious libel charge. The provincial court accepted and followed the Supreme Court decision in the Boucher case

(*Awake!* March 8, 1951). This conviction had been entered January 20, 1948, and the appeal had been argued in February, 1949, but the provincial court of appeal had awaited the ruling of the supreme court before giving judgment.

Many eyes were on this pending appeal. Would the provincial court accept the ruling of the supreme court, or the arguments of *L'Action Catholique*? Would its judgment leave the door open for Mr. Rivard to make good his threats to continue the prosecutions?

The hopes of Quebec's persecutors and prosecutors were extinguished on March 30, 1951, when their own Quebec court of appeal held one of Jehovah's witnesses not guilty of sedition. The decision was given reluctantly, under protest and with very bad grace, as the Quebec court could not resist saying that it did not agree with the decision of the supreme court freeing Jehovah's witnesses, but felt they had to follow it anyhow. The strong arm of the Most High had through this decision established a barrier for the protection of His people. The opposition can beat against this barrier but they cannot get around it. The Catholic authorities can no longer persecute God's witnesses under this outmoded charge of sedition.

The braggadocio and swelling declarations of *L'Action Catholique* and Solicitor General Rivard are now sadly deflated. Duplessis, the dictatorial, freedom-hating premier of Quebec, has said he would run Jehovah's witnesses out of the province. It was he who instituted more than one hundred seditious libel charges against Jehovah's witnesses, for the terrible crime of trying to make the Bible known to the Catholic people. His inglorious campaign of persecution has received another setback. Of the multitude of charges NOT ONE SINGLE CONVICTION HAS BEEN MAINTAINED!

Shun the Snare of Creature Worship!



BY INSTINCT and by nature, human creatures desire to worship and reverence someone they consider higher or mightier than themselves. "There be gods many, and lords many." Hero worship is a common practice throughout the world, among all races and people. The Chinese worship their ancestors; the Communists their dictators; the "bobby-soxers" their crooners. The idolizing and worshipping of creatures take on other forms too, for, instead of exalting someone else, certain individuals place themselves on a pedestal to be looked up to and admired. With others "their god is their belly".—1 Cor. 8:5; Phil. 3:19, NW.

Satan the Devil was at one time a heavenly cherub exceedingly glorious and beautiful in perfection. But, becoming conceited and puffed up in his own estimation, and desiring that men and angels worship him rather than Jehovah God, he rebelled against God and misled Eve into sin and induced Adam to fall. (Ezek. 28:17) Since that rebellion millenniums ago, this presumptuous and wicked one has used every device to turn men from their Creator. If the Devil cannot have creatures laud him directly, he tries to turn their praise toward other creatures, that they may forget the only Source of life.

Thus it was that Satan raised up Nimrod as a glorified killer of animals, a sportsman and hero extraordinary, whom the people deified and worshiped as "a mighty hunter before [against or ahead

of] Jehovah". (Gen. 10:8, 9, AS; Ro) That was the beginning of not only hero worship but also the doctrine of the "divine right of

kings", and many other forms of idolatry which are still in vogue both in heathendom and in Christendom. It is therefore understandable why Jehovah God, upon separating the Israelites from the creature-worshipping nations to be a holy nation exclusively devoted to His pure worship, gave them these laws, the first two of a set of ten: "I am Jehovah thy God, . . . Thou shalt have no other gods before [like Nimrod, who was placed "before"] me. Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God."—Ex. 20:2-5, AS.

The sad history of the nation of Israel, however, shows that time and time again that stiff-necked people violated these divine laws and fashioned themselves images of various beastly creatures which they idolized and worshiped. It was not long after leaving the bull-worshipping land of Egypt that the Israelites made for themselves a molten calf out of gold and offered sacrifices to it as if it were God. (Ex. 32:1-35) Such type of creature worship was also the "sin of Samaria", instituted by Jeroboam, the son of Solomon, when he split off and formed the ten-tribe kingdom. In order to prevent these Israelites from

going up to Jerusalem to worship at the temple of Jehovah, Jeroboam set up two golden calves to which the people were to offer sacrifices and prayers.—1 Ki. 12:25-33; Hos. 8:4-7; Amos 8:11-14.

DIRE CONSEQUENCE OF EXALTING SELF

Satan the Devil also caused ambitious, self-important and high-minded individuals among the Israelites to forget God's fundamental laws prohibiting creature worship, and as a result frightful consequences fell upon them. Miriam and Aaron sought to exalt themselves, but suffered abasement. (Num. 12:1-15, AS) Some time later Korah, together with Dathan and Abiram, gathered two hundred and fifty princes and men of renown together in open rebellion against Moses. Thinking their assigned privileges of tabernacle service in the theocratic arrangement were too menial, and craving more honor and praise and glory, they conspired to seize the authority delegated to Moses and Aaron. In one great engulfing catastrophe the ground beneath them simply opened "and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods". "And fire came forth from Jehovah, and devoured the two hundred and fifty men that offered the incense."—Num. 16:1-35, AS.

Israel's first king, Saul, was another who fell into the devilish snare of worshiping self. Setting up one's own will above and in rebellion against the will of God, and stubbornly going one's own way and following one's own pleasures and desires, is nothing more than making an idol of self. It is putting the creature above the Creator. Now Saul was such a person, and for that reason Jehovah God rejected him. "Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to

hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry."—1 Sam. 15:22-24, AS.

Greed and covetousness are manifestations of selfishness, a form of making an idol of self, and hence are condemned in the Scriptures as idolatry. "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and COVETOUSNESS, WHICH IS IDOLATRY." "Let fornication and uncleanness of every kind or greediness ['covetousness,' *margin*] not even be mentioned among you, just as it befits holy people. For you know this, recognizing it for yourselves, that no fornicator or unclean person or GREEDY PERSON—WHICH MEANS BEING AN IDOLATER—has any inheritance in the kingdom of the Christ and of God." (Col. 3:5; Eph. 5:3, 5, NW) Heed this warning: "Flee from idolatry," every form of it, for "those who practice such things will not inherit God's kingdom".—1 Cor. 10:14; Gal. 5:19-21; 1 John 5:21, NW.

The record of wicked Haman the Agagite also serves as good counsel. This veritable impersonator of the Devil, and a most vain and conceited self-made idol, rose and fell from his perch in the fifth century before Christ. All the servants of the Persian king Ahasuerus "bowed down, and did reverence to Haman"—all the servants except one, Mordecai, a true Jew who faithfully worshiped only Jehovah the Most High. Now Haman was an overweening braggart of the worst sort, boasting before his wife and friends of "the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him". But such availed Haman nothing as long as Mordecai refused to grovel in the dirt when he passed by. In the end, Haman was hanged on the gallows he had built for Mordecai,

but faithful Mordecai was exalted to a position next to the king himself.—Esther, chapters 3 to 10, AS.

EXAMPLES SET BY CHRIST AND APOSTLES

The example to follow is Christ Jesus. At the outset of his ministry the "Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan! For it is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."'"—Matt. 4:8-10, NW.

Jesus was not covetous during his pre-human existence as the Logos, for "although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake". (Phil. 2:6-8, NW) "Obedient" at all times! Unlike the Devil, Korah, Saul and other rebels, Jesus was not self-willed; to Jehovah he said, "not as I will, but as you will." (Ps. 40:7, 8; Matt. 26:39, 42, 44; John 4:34; 5:30; 6:38) Jesus was not greedy for power, position or prestige. He refused to become a man-made king, and when it was his Father's due time for him to present himself as Jehovah's king, he did so with the greatest meekness and humility. (John 6:15; Zech. 9:9, LXX; Matt. 21:4, 5) When the people attempted to show reverence and honor to Jesus by calling him "good", he rebuked them, saying such titles belong to God.—Luke 18:18, 19.

Jesus also instructed his disciples that they too should avoid exalting self or other

creatures. "Do not you be called 'Rabbi' ["My great one; My excellent one"], for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister [servant]. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:8-12, NW) Thus we see Jesus echoed the truthful words of Elihu, who declared: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away."—Job 32:21, 22, AS.

Some time later the apostle Peter was privileged to be the first to take the Kingdom message to the Gentiles, but he did not take credit to himself because of that or allow them to worship him. "As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. But Peter lifted him up, saying: 'Rise; I myself am also a man.'"—Acts 10:25, 26, NW.

Again, we read how Paul and Barnabas cured a lame man among the pagans of Lystra, and immediately the crowd shouted: "The gods have become like men and have come down to us!" They called Paul "Hérmes" and Barnabas "Zeus", and they would have offered bulls in sacrifice to Paul and Barnabas, had these not vehemently protested: "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them." (Acts 14:8-15, NW) Paul and Barnabas were well aware of what had just happened to wicked old Herod; for, when that boaster was delivering a public address, "the

assembled people began shouting: 'A god's voice, and not a man's!' Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired."—Acts 12:21-23, *NW*.

THEOCRACY KEEPS CLEAN OF IDOLATRY

Christendom is full of every form of creature worship. Like the ancient Pharisees that craved the most prominent places in the public eye, so also have the modern-day clergy by their dress and conduct. Ambitious for a following, with ears itching for the plaudits of men, they have brought in hundreds of sects and cults, and by replacing the Bible with the commandments of men they cause the credulous people to worship multitudes of idols. They have canonized a host of dead men as "saints", declared a human creature to be the "mother of God", and to these the people pray. Leaders like Luther, Wesley, Calvin, etc., are hallowed and their names are engraved on monuments, plaques and shrines as a memorial. "Empty-headed," they have "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created."—Ps. 96:5; Matt. 23:2-7; 2 Pet. 2:1; Rom. 1:21-25, *NW*.

But all such demonic practices are entirely foreign to the clean theocratic organization. Among true Christians there cannot be divisive sects, one saying he belongs to Apollos, another to Cephas, another to Paul, another to this or that man. Christ is not divided, and neither is God's organization. "Let no one be boasting in men." (1 Cor. 1:10-13; 3:3, 4, 21-23, *NW*) It is not even lawful to worship angels, and when holy men of God tried to do so in times past they were told: "Be careful! Do not do that! All I am is a fellow slave . . . Worship God." The angels that appeared to Jacob and the parents of Sam-

son would not allow those people to worship them either.—Rev. 19:10; 22:8, 9, *NW*; Gen. 32:29; Judg. 13:15-18.

A mild yet subtle form of idolatry that must be guarded against is the practice some make of applauding excessively when their favorite speaker or some prominent individual among the Lord's people addresses an assembly. The mere stepping of this individual upon the platform sometimes brings a round of applause. If this person gives a poor talk and receives a maximum ovation, yet a little-known speaker gives an excellent talk and receives a minimum applause, is this not a step toward creature worship? If the applause is given for what is said and not for who says it, then it is given to the Author of the message, Jehovah God; and that is the way it should be.

Yes, human creatures are made with a desire to worship something, so why should they not worship 'him that made heaven, and earth, and the sea', Jehovah God? The fear and reverence of creatures leads into a snare, but "the fear of Jehovah is the beginning of wisdom". (Rev. 14:7; Prov. 29:25; Ps. 111:10, *AS*) Hence creatures should not be wise in their own eyes. They should not be "measuring themselves by themselves" or "comparing themselves with themselves". For "if anyone imagines he is somebody, he is deceiving himself, for he is nobody". If anyone must boast, therefore, "let him boast in Jehovah," for, of a truth, "not the one who recommends himself is approved, but the man whom Jehovah recommends." (Prov. 3:7; Rom. 12:16; Gal. 6:3, *Mo*; 2 Cor. 10:12, 17, 18, *NW*) Consequently, wise men, mighty men, or rich men should not glory in their wisdom, might or riches. Rather, "let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah."—Jer. 9:23, 24, *AS*.



Memorial and National Assembly *in* AUSTRALIA

This article continues the account of the recent Far Eastern trip by the Society's president, N. H. Knorr, and his secretary, M. G. Henschel. The last installment concluded with their departure from New Zealand. This article catches up with them as they arrive in Australia.

MILTON HENSCHEL and I were relaxed, sitting in our seats on the second deck of the big Tasman Empire Airways Solent flying boat and talking over our scheduled arrival at Sydney. In just a few hours we would be there and then we would go to the branch office in Strathfield. We would eat something there, and then, I said, "Let's go to bed early." This was Friday afternoon, March 16, 1951. We were due to get up the next day at 5 a.m. and be on our way to Perth, the principal city on the western coast of Australia. We would reach there late Saturday night, there would be three sessions at the Perth assembly and then we would leave by plane at 11:15 p.m. Sunday and fly all night back to Sydney.

There it was! Sydney, Australia, and the big steel bridge and beautiful harbor. Splash! The big boat hit the water. A flying boat is not like a land plane. It slows down in a hurry. The bay was calm when the plane touched the blue waters. There was a sudden slowing down and then the sensation of sinking. But you sink only to the right depth.

At the landing what a crowd there was to greet us! We saw some people we knew and many faces we remembered from our previous visit. And there were many new faces too. There was Roy Moyle, the acting branch servant for Australia, accom-

panied by a new arrival from America, Ted Jaracz. It was 5:30 p.m. when we landed and after 7 p.m. by the time we motored out to Strathfield after clearing customs. The Bethel home looked nice and the garden around it was well kept. It was truly like coming home to enter the portals and see many members of the family who were there at the time of our previous visit. We were sorry we did not have much time with them, but we felt the need of rest.

At 7 a.m. on March 17 we were at Mascot airport and by 7:30 we were flying on a Trans-Australia Airlines Skymaster toward Melbourne. Brother Moyle was with us. An unscheduled stop was made at the capital, Canberra, but no additional passengers boarded the plane. Rumor had it that the prime minister was supposed to be en route to Melbourne. So on we went and when we reached Melbourne's Essendon airport we spied a large crowd and a banner saying "Welcome, Brothers". The passengers wondered what was going on; we knew. Well over a hundred of the publishers had come out to see us. A number of newspapermen were there and interviewed me, taking photos. It was an unusual event for Essendon airport for such a crowd to assemble when the passengers were not disembarking.

On to Adelaide we flew and there again we found a lot of brothers awaiting us. There were perhaps eighty at Parafield, and it was good to see them. They too were talking about the coming convention. They wished us a good visit to Perth, and then we took off once again. We flew along the south coast of Australia and then out over the desert. At dusk we flew over the famous Australian gold-mining center of Kalgoorlie and then landed at Perth at 8 p.m. We had flown almost 2,300 miles that day and we were travel-tired. We went to the home of the brothers where we were to sleep and had a visit with them and some refreshments. Then to bed.

PERTH, W. A.

"I'm glad I could come over and save you that long trip to Sydney," I told 870 of Jehovah's witnesses and their friends in the Town Hall, Perth, capital of Western Australia. Everyone seemed to appreciate that expression and I learned afterward why it brought forth a warm burst of applause—barely a hundred of the audience would have been able to get to the national assembly in Sydney.

Prior to our arrival the assembly had been going on for two days. Most of the daylight hours had been spent advertising the public address. Friday night's service meeting had been bright and helpful, they said, and the points were driven home with good demonstrations. The ministry school had followed, taking in the first lesson in the analytical study of the *New World Translation of the Christian Greek Scriptures*. It had aroused the interest of all and whetted the appetite for the coming regular study of its features. Comments were made to me that the attendance at the theocratic school was sure to pick up. No one would want to miss any of this special study of the Greek Scriptures. Early Saturday morning there had been a baptism service. Sixty-one had been immersed.

Then, as the brothers put it, came the big day. Sunday was to be a day of sessions from nine in the morning till nine at night. Brother Moyle from the Strathfield Bethel started it off, followed up by Brother Henschel. Then I spoke on the subject of morals and conduct within God's organization. Brother Rees, the circuit servant, said afterward: "This hard-hitting, unrelenting, yet kindly talk had the audience on the edge of the seats, intent on every word. One lady, attending her first meeting, said she had never heard that kind of talking before, and she was delighted. The hall really buzzed with discussion after that talk."

Next was the public meeting at the Capitol Theatre. The thermometer was getting uncomfortably near 100 and the call of the beaches was very strong. How many would come to hear a Bible lecture? Three o'clock saw 1,291 present to hear the conversational address, "Proclaim Liberty Throughout All the Land." At least half of that number was made up of the general public and people newly interested in the good news. When the hall cleared afterward I talked with the pioneers about Gilead and future prospects. Of the twenty-nine pioneers present, fourteen filled out preliminary applications for Gilead training and foreign missionary service. It is hoped all will prove worthy of being called.

Then back to the Perth Town Hall for tea and the evening meeting. It began with an experience session that had a unique setting, to say the least. The company servant at Pingelly, W. A., explained that in his company there were "New Australians", as recent immigrants and displaced persons from Europe are called; also there were old Australians, or the aborigines, and ordinary Australians. He had representatives from each category on the platform and called on them in turn for their experiences. For half an hour the hall resounded with applause as now a native, only just learning to read and write, then a European who is struggling with the language, related their experiences. It was moving indeed to hear those new Australians tell that the first witnesses they saw after arriving in the country were the aborigines, the original Australians. Experiences like these certainly gladdened the hearts of the conventioners with new vigor and warmth.

Next Brother Henschel spoke on Jehovah's judgments, drawing heavily on the Bible record for proof of his points. Then I spoke on matters concerning divine healing. Eyes opened wider and wider, heads nodded approvingly, pens raced along the

lines of notebooks, as old ideas were replaced with Scriptural truths. They did enjoy the true-to-life illustrations!

At the airport at 11 o'clock that night a crowd gathered to say farewell. A last wave, and they were out of sight in the dark, but still in our memories. What a blessed gift God has given us—memory! We had not seen much of the city, but we saw the publishers of the Kingdom and those we wanted to think about.

We were due in Adelaide in about five and one-half hours. We landed at daybreak and found eight of the publishers at the airfield. They had risen two hours earlier. Some would not be able to go to Sydney and we were sorry about it with them. They would await reports of returning conventioners.

At 7 o'clock we were in a Convair liner heading toward Sydney, 847 miles away. When we reached the proximity of the Blue mountains the weather looked very bad. There were heavy black clouds ahead and the hostess said we might be unable to land at Mascot airport. It was raining hard at Sydney. While we awaited definite word on whether or not we would land at Mascot the clouds appeared to break apart and soon we could see the red roofs of the outskirts of Sydney. It was 10:40 when we landed on the wet runways, but wet or not it was good to see them, and soon we were at the Bethel home once more. It had been raining a great deal and we hoped the downpour would cease, because the convention was soon to open.

SYDNEY, N. S. W.

On March 22 the scene which greeted the spectator's eye at the Moorefield Racecourse, Kogarah, Sydney, was indeed unusual. Yes, there were thousands of people present but not one horse! People were milling around the bookie stands but no

one was betting, or even interested in horse racing, Australia's national sport. For this was the occasion of the National Assembly of Jehovah's witnesses, "Jehovah's Praise Theocratic Assembly," scheduled for March 22-25. And what a delightful setting it was! For days prior to the assembly the weather had been anything but kind, with downpours of rain which transformed the firm soil into soft, sticky mud. One day before the assembly was to begin the weather cleared, with beautiful blue, clear skies which lasted throughout the entire program. The nights were balmy and beautifully lighted by the full moon rising over the bay.

The Australian brothers were truly delighted with the many provisions made for their comfort and convenience during their stay. In all, 28 separate departments catered to the delegates, outstanding of which were the cafeteria and the caravan camp. The entire arrangement was similar to the International Assembly in New York and one was struck with the efficiency of the organization, as a peak crowd for Australian conventions was reached. From the grandstands the audience enjoyed a feast for the eyes. The platform was patterned along the lines of the New York platform, but much smaller. Large white letters spelled out the words "Jehovah's Praise Assembly". Flowers banked each side of the speaker's platform. In the background the jade-green lawns of a golf course and the well-clipped race track provided a beautiful setting for the stage. In the far distance could be seen the blue waters of Botany bay, where Captain Cook first landed in Australia, and the white sands of the beach. The speakers themselves had a commanding view of the three grandstands and the tent. During the sessions hundreds would sit comfortably on the lawns around the main grandstand and listen. In all,

everyone appreciated the open-air setting with plenty of room to move about, lovely shady trees, ample facilities and ideal weather.

When upward of four thousand people come together, one would expect to find a great variety among them, particularly when they come from places as far as three thousand miles apart. There were visitors from Western Australia, Northern Territory, Queensland, South Australia, Victoria, the island of Tasmania, and some even made the voyage from New Zealand. In Australia, however, there is no accent change as one journeys from one state to another, so, apart from a few wide-brimmed hats and country drawls, it was not possible to detect a Western Australian from a northern Queenslander. Company servants, pioneers and circuit servants from all these states made interesting reports during the convention, showing how progress is being made in large cities and in country places.

Without a doubt the high light of the meetings was the Memorial celebration on Friday night. This was a "first" in many ways. Never before in Australia had a Memorial celebration been conducted in the open air. The significance of the occasion was emphasized by the huge full moon shining out from behind scattered velvet clouds. The emblems of bread and wine were served separately. An audience of 4,206 sat quietly in the stands and on the grass in observation as the emblems were served and 263 partook, while I gave Scriptural explanation and admonition. It was so peaceful and serene. Truly it is an event permanently on the memories of the Australians who attended.

On Saturday morning the discourse on "Baptism" was given; and what a joy it was to behold 160 rise from the audience to signify their desire to be immersed! They were thereafter transported to the beach

and baptized. The press took note of this event. Then in the afternoon, after I concluded my discourse, more than three hundred of the pioneers and circuit servants assembled in the tent to consider Gilead training and working in the islands assigned to the Australian branch, such as New Guinea, New Caledonia and Norfolk Island. Eighty pioneers filed preliminary applications for Gilead, while thirty others volunteered to be sent to the tropical islands for pioneer service. They showed clearly that their desire is to expand the knowledge of the good news everywhere.

With a clear blue sky above, 5,805 persons filled the stands and lawns on Sunday afternoon when I delivered the public lecture on "Proclaim Liberty Throughout All the Land". The listeners took in every word and warmly applauded the comforting words of the talk. It was a good witness for Sydney. The Jubilee celebration of Australia's Federation was on, being well announced and noted by special festivities. But how different from Jehovah's jubilee of liberty!

One thing that was to be contended with in Sydney was the power black-outs which might come at any time, due to the shortage of generating equipment in the area. Strikes and coal shortages also afflict the country. The first day there were black-outs during the daylight hours, but the brothers had foreseen this problem and had arranged for an auxiliary supply of power to keep the public-address system functioning. Because the grounds had no lighting arrangements, much work was done to install the lighting system. Jehovah's witnesses are the first people to light this racecourse. In all, 12,000 feet of wiring was used. Loud-speakers were installed throughout all the grounds so you could sit either in the stands or under some shady Moreton Bay fig tree, or remain in a tent or house-car in the caravan camp.

A great convenience to the convention departments too was the installation of their own telephone system, saving many steps when messages had to be sent or when emergencies arose.

Items specially appreciated by the conventioners were the invitation to visit the branch home and printery following the assembly and the introduction of Brother T. Jaracz, a graduate of Gilead and an American, as the new branch servant for Australia.

On Sunday night the assembly came to an end. The expressions of the publishers showed it was one never to be forgotten. They had been refreshed as they drank in the new truths, encouraged and strengthened as they found themselves better equipped and 'armored' for the Devil's final onslaughts, cheered and encouraged by the sweet companionship of old and many new faces.

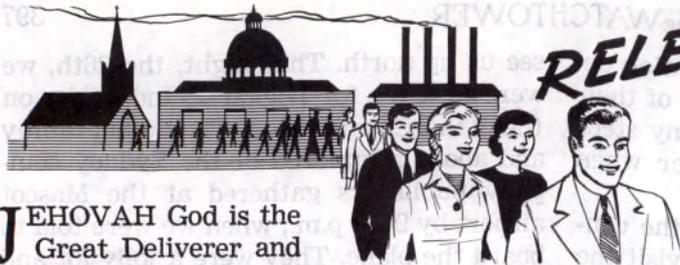
The spirit of the publishers in Australia is very good. It was a delight to us to see the improvement over the conditions existing during the previous visit to Australia in 1947. There is absolute unity in the work in Australia now and they have enjoyed many rich blessings from Jehovah in the field service during recent times. When we were there in 1947 they had 3,284 publishers reporting, but now the peak is up to 5,163, which shows that there is Theocracy's expansion in Australia as in the rest of the world.

It was a pleasure to see hundreds of the publishers inspecting the home, printery and garden on Monday. We were busy about the place taking care of the remaining business to be done at the office. Our visit with the Bethel family had been too short, but there were others expecting to



see us up north. That night, the 26th, we were to leave for Djakarta, Indonesia, on the BOAC Constellation. The Bethel family and about a hundred of the Sydney company publishers gathered at the Mascot airport by 9:30 p.m., when we were told to board the plane. They were a jolly lot and wonderful company. They insisted that they would like to have another big convention like the last one very soon and so we should come back to Australia and visit them again before long. We bade them farewell and took our places in the aircraft. There was a vigorous waving of hands as the huge plane slowly moved away from its position beside the terminal building. Down to the end of the field we went and there paused while the captain tested the engines. It is usually done, but when fifteen minutes passed and we were still in the identical position we began to wonder what was wrong. Finally the steward informed everyone that there was a defect in one engine and it would be necessary to return to the terminal.

At the terminal we found not one of the publishers had departed for home, so we were reunited with them and we told them they now had their second visit of the year from us. Other passengers impatiently stood or sat there while the engines were being repaired, but a theocratic traveler has so many good friends and brothers and sisters that he has the advantage over the ordinary voyager. The extra hour with the publishers was a quick one, with much joy and pleasure. Then we proceeded to the plane once more and this time it was different. At 10:55 we were off the ground on the way to our first refueling point, Darwin, an outpost on the north coast of Australia. We went to sleep.



RELEASE to the CAPTIVES

"Jehovah bringeth back the captivity of his people."—Ps. 14:7, AS.

JEHOVAH God is the Great Deliverer and sets free whom and what he will at the appointed time according to his declared purposes. His word is never broken. His promises, though thousands of years old, are and will be carried into effect. In pre-Christian times Jehovah caused his prophets to have holy dreams and visions which were recorded by these servants, to the end that his faithful people at the appointed times should read and understand them, so providing them with knowledge, guidance and comfort. Often the servant who was given the vision did not perceive its meaning, the simple reason being that it was not for him but for others. Jehovah gives the vision and hides its meaning, and he it is who reveals the meaning thereof and to whomsoever he chooses. (Ps. 25:14) And now, in the articles to follow, we shall learn that the Almighty Deliverer will set free all lovers of truth and righteousness, and rebuild his holy city (Zion, God's organization) and make it "beautiful in elevation, the joy of the whole earth". (Ps. 48: 2, AS) This time it will not be the literal city of Palestine, but a spiritual organization with Christ Jesus the King seated upon its throne.

² Daniel was a faithful worshiper of God, and one greatly beloved. (Dan. 9:23) His name means "God is judge" or "God's judge", hence one who vindicates or punishes, pronounces sentence—one strong enough to accomplish these things. The day has now come for judgment, which means condemnation to the oppressors, deliverance to the oppressed, for the complete vindication of God's faithful people

and for the praising of his holy name. Therefore, of special importance are the visions and wonders seen by Daniel and recorded for these last days. They were not given for this faithful prophet's guidance, but for a time when the saints of the Most High God would be living amidst terrible corruption and violence in the world; when they would be preserving unshaken attachment to the truth, though in a situation encompassed with difficulties and surrounded by temptations; at a time when they would be publicly confessing their faith, their worship and the prophecies in Jehovah's holy service amid grave dangers, expressing God's judgments in defiance of intemperate, powerful, and ruthless tyrants. During this time they would experience miraculous proofs of his undeserved kindness and protecting care.

³ The visions and wonders recorded in the book of Daniel are for the comfort, encouragement and strength of the people of Jehovah, this despite the generally accepted view expressed by Bible commentators that all of them are to be understood as having a fulfillment over an extended period of thousands of years, furnishing a historical description of successive kingdoms and world empires, all of which are to be fulfilled before Messiah's reign. It is now clearly revealed that a number of these visions were to enter upon their complete fulfillment when Christ's kingdom began. Hence they are not pre-Kingdom prophecies, but apply when the Kingdom is set up. Once this fact is grasped and appreciated we shall get the force and ap-

plication of these marvelous visions, and even learn of events taking place in heaven itself, which events have their effect upon God's people and the nations of earth. Only Jehovah God and Christ Jesus could disclose such wonderful secrets, and this they do so that the glad tidings may be declared that the day of deliverance is here.

⁴ Such visions find their application and fulfillment in the time of judgment of the Gentile system of things. God judges them while their term of power runs out, and he will punish them for their treatment of his people. These wonders also deal with the rise and fall of the shameful abomination that makes desolate, the setting free of the captives from mystic "Babylon the Great", and the complete end of all powers opposed to God's kingdom, yes, their inglorious end, by the impact of the powerful, invisible forces of heaven operating against satanic wickedness. Such revelations in the days when the actual events are taking place truly comfort and strengthen those who are devoted to God, and it could not be so if these many prophecies had received fulfillment centuries ago, unless, of course, for confirming such prophecies by miniature fulfillment. Now is the time when there is great distress in all the earth, when perilous times are upon us, and when dreadful happenings are yet to come to pass. Now is when earnest inquiry is being made into the reason for these troubles and perplexities, so that the hope for deliverance and survival may be determined.

⁵ There cannot be any doubt concerning these Daniel-recorded prophecies' coming to pass in these "last days", because it is so stated. It is further established that prophecy may be understood only after it has been fulfilled or during the course of its fulfillment. No matter who tried to grasp the meaning of these visions they

could never know until Jehovah the "revealer of secrets" (Dan. 2:47) disclosed them by bringing the actual events to pass. To Daniel it was said, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4, AS) Not general worldly knowledge, such as the terrific speeds now attained through modern-day inventions, but something far different. The Greek *Septuagint Version* gives the correct thought: "Daniel, close the words, and seal the book to the time of the end; until many are taught and knowledge is increased." The verb "to run" is used at Jeremiah 5:1 with regard to searching after knowledge. In the same sense it is used at Zechariah 4:10 (AS): "The eyes of Jehovah, which run to and fro through the whole earth." Also compare Amos 8:12, AS: "They shall run to and fro to seek the word of Jehovah, and shall not find it." The phrase in Daniel 12:4 means to read earnestly and thoroughly, to the end that they might be taught.

⁶ Jehovah purposed that the prophecies given to Daniel should be fulfilled and clearly revealed in the "last days" of the Gentile nations, and thereby knowledge would be increased. The *Rotherham* translation renders the phrase, "knowledge shall abound." The proper conclusion to reach, therefore, is that until Jehovah's set time comes to fulfill the prophecy and to give his spirit to his people, impelling them to diligently search his Word through and through, as it were, page by page, prophecy by prophecy, no one could possibly have an accurate interpretation. At the best it would be a guess. Understanding has been reserved for the "consummation of the system of things", where we are now living and have been since 1914.—Matt. 24:3, NW.

VISION of the "TIME OF THE END"

FOR the vision belongeth to the time of the end." (Dan. 8:17, AS) This "time of the end" covers a period of many years, those of a generation, and it can come into effect only when the Gentile times expire and when the kingdom of the Messiah is ready to take over the rulership of the earth. A time certain was decreed in which to bring about the complete end of the great nations now ruling on earth, and this time began A.D. 1914 and will terminate with the mighty battle of Armageddon. "Seal the record until the fixed period." (*F. Fenton*) Yes, the time for this period is fixed but as yet Jehovah has not revealed the actual day or year of its end to his faithful people, but he knows. During this fixed period, the length of a generation, tremendous wonders will happen. Indeed the whole course of human events will change, insofar as the system of things, rulerships over the nations, and modes of living, are concerned. New systems of things will be introduced, leading eventually to peace, joy, health and everlasting life. Jehovah shall be known to his people and his 'praises sung from the rising of the sun to the going down thereof'. Deliverance in the fullest sense will be the blessed lot of those who worship and bless the God of Daniel. Jehovah the Judge of all the earth and heaven will bring to pass his good pleasure.

² Daniel's prophecy reveals how during the "time of the end" the sovereignty

1. How long is the "time of the end", and why the command to "seal the book" until then?
2. Why is this the most eventful time in all history, and with what effect in heaven and in earth?

would be taken from the present ruling powers, invisible and visible, and be given to the Messiah Prince, who is the Lord Jesus Christ, and to the saints of the Most High God. The time for this transfer of authority has really come and the name of Jehovah must now be exalted. There could not be a more eventful time in the history of the world. It is truly thrilling to be alive and witness the passing away with great noise of the old system of things and the inauguration of new and better systems of things. Yes, it is earth's greatest event, for the time has come at last for the kingdom of Jehovah God to be ruled over by Christ the King of all kings. The pinnacle of the ages is here, the grandest, the most glorious day has dawned. Heaven rejoices, the earth is glad, and multitudes of people are singing aloud for sheer joy, praising Jehovah the Creator, who is worthy. "And they are singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are one of loving-kindness?'"—Rev. 15:3, 4, NW.

TIME FOR RELEASE TO BEGIN

³ The time for the release of the children of God's organization Zion from Babylonish captivity is when Jehovah God commences to rule as King. And we must connect the Kingdom rule with this great deliverance to really appreciate Daniel's prophecy which clearly marks the time for us. It is a time of great jubilation, the prisoners freed, the dispersed of spiritual children returning to spiritual Zion, their real

- 3, 4. What will help us to really appreciate Daniel's prophecy? and what is the outstanding reason for globe-circling praise?

home-coming. And why should it not be a time for much rejoicing! Do not even worldly nations sing aloud and clap their hands and almost cause the very atmosphere to shout happiness when their armies return from war, and when the prisoners of war return to their land, cities, homes and loved ones? Then how much more should Zion rejoice when her conquering Commander marches forth victoriously, and when the captives are freed and the Signal raised on high leading them back to God's city, to their "home". The day of all days is here. The psalmist directed by God's holy spirit voiced many expressions of exultation concerning the time when Jehovah would rule as King. "In that day" all things living would rejoice. In this connection it is worth our time to read many of these psalms, particularly Psalms 93 to 100. A few expressions are here quoted: "Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: The world also is established, that it cannot be moved." "Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; . . . Jehovah is a great God, and a great King above all gods." "Yahweh hath become king. Let the peoples tremble, he is enthroned on the cherubim, let the earth shake. Yahweh in Zion is great, and high is he over all the peoples. Let them thank his Name—great and reverend."—Ps. 93:1 and 95:1-3, *AS*; Ps. 99:1-3, *Ro*.

⁴ The whole universe displays Jehovah's majesty, but this is particularly so in the sanctuary of Zion. The English language seems to exhaust itself in joyous expressions of jubilation. It is as though the psalmist were saying, 'Break forth into song and music!' To get the sense, the import, the joy, the purpose behind those in-

spired prophetic utterances, they cannot be read in monotone, or as one would read a newspaper. No, for they vibrate with life, intensity, gratitude and warmth in the realization that the long-promised day of deliverance from all wickedness and wicked persons has come, for 'Jehovah has become King'.

⁵ During the prophetic career of Daniel God's people were in the 70-year period of Jerusalem's desolation, and the visions, wonders and prophecies were received by him in the land of exile. He yearned and longed for the return to Jerusalem where Jehovah would be King and the children of Zion could worship him in purity and without the defiling Babylonish influences and bondage. When would it come? and how? were the great questions. Daniel sought Jehovah in prayer and supplication to find out the answers, and for this reason he was greatly beloved. "Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name."—Dan. 9:17-19, *AS*.

⁶ In a miniature way many prophecies received partial fulfillment when Israel returned after the 70-year desolation. Thousands made their long journey back over the rough roads from Babylon to Jerusa-

5. To God's people in Daniel's day what were the pressing questions of the hour as indicated by Daniel's prayer?

6. What marvelous means of communication between heaven and earth are to be noted in the miniature fulfillment of the deliverance?

lem, and amidst very troublous times they rebuilt the city and temple and repaired the walls which had fallen down. Jehovah directed and blessed that return. He even disclosed information for the comfort of Daniel by one of his angels. "At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision." (Dan. 9:23, AS) It is thrilling to learn how Jehovah uses some of his angels. "And I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision." (Dan. 8:16, AS) This same Gabriel was appointed to express Jehovah's purpose concerning the birth of the Son of God to Mary. "In her sixth month the angel Gabriel was sent forth from God to a city of Galilee named Nazareth, to a virgin promised in marriage to a man named Joseph of David's house; and the name of the virgin was Mary." (Luke 1:26, 27, NW) Truly this use of angelic messengers to connect earth and heaven constituted a marvelous means of communication.

⁷ It is also a fact that in these last days the angels are used invisibly to care for the same sacred service. "For he will give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11, AS) How beautifully this is portrayed for us in the dream given to Jacob the chosen servant of God! "And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. 28:12, 13, AS)

7. Why can it be said that today also there is in operation such a marvelous method of communication?

And the Lord Jesus promised Nathaniel he would see a like thing. "He further said to him: 'Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of man.'" (John 1:51, NW) Yes, Jehovah commissioned angels to attend to the King's commands in those days, and so, too, now: "But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.' Also with reference to the angels he says: 'And he makes his angels spirits, and his public servants a flame of fire.'" —Heb. 1:6, 7, NW.

GENTILE TIMES ENDED

⁸ The great deliverance promised for thousands of years begins when the 'times of the Gentiles' run out, which is A.D. 1914. Powerful Gentile kingdoms have ruled on earth and over God's people since 607 B.C., as was indicated to Israel's king: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:25-27, AS) This period of time stretches for 2,520 years, from 607 B.C. to A.D. 1914. Throughout those many centuries God's nation never had a king of David's line ruling on the throne, for the crown was reserved for him whose right it is, namely, God's anointed King, Christ Jesus. "Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee

8. How do we determine the time of the complete fulfillment of the vision?

the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:6-8 and Psalm 110, *AS*.

⁹ The coronation was not to take place at the first advent of Christ Jesus, but at the second. He was not to be King over just one small part of this earth, but King of all. He is "King of kings". "For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11, *NW*) "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet." (1 Cor. 15:24, 25, *NW*) When the Gentile times expire then every power will be broken to pieces. (Ps. 110:5, 6) "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:9, *AS*) No, a literal city will not be the seat of this majestic, glorious, mighty King, but heaven itself. It is with these sacred truths that we get the setting for the proper understanding of the 12th chapter of Daniel, and see Jehovah's faithful ones in these last days earnestly inquiring of God the meaning of the present-day events and seeking for an understanding of the vision of Jehovah's promises to comfort his people.—Isa. 40:1, 2; 44:2, 8; 45:1-4, *AS*.

MICHAEL 'STANDS UP' AND TIME OF TROUBLE

¹⁰ Daniel 12:1 (*AS*) reads: "And at that

9. What Scriptural proof is there to show that the coronation of the King of kings could not take place until these "last days"?

10. How do we identify "Michael", and in what way does he "stand up"?

time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The name of this angel, "Michael," is most significant. It means "Who is as, or like, God?" Christ Jesus is "the image of God". (2 Cor. 4:4, *NW*) He is the "reflection of his glory and the exact representation of his very being". (Heb. 1:3, *NW*) "He is the image of the invisible God, . . . by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible." (Col. 1:15-17, *NW*) He is Jehovah's appointed Ruler, seated at his right hand. Therefore the text would read, according to the meaning of the name Michael, "Then he, who is as, or like, God, will stand up." For a long time Christ has been waiting for the time to stand up for the children of God's people. At last the day comes. "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2, *AS*) He is the "great prince", the foremost one. At last he comes. And why does he come? The obvious answer is, to aid and to defend his people and to destroy their enemies. It is a time for judgment, and God's judge is Christ Jesus. The day for deliverance arrives when the Lord Jesus Christ stands up for the children of God's people.—Ps. 50:1-6, *AS*.

¹¹ Though the statement pertaining to the time of trouble is brief, we should not understand that to indicate it is a very short time. For we are bound to take into account the many other prophecies in the book of Daniel, and elsewhere, in order to grasp how much is involved. Christ Jesus

11. What is indicated in Jesus' prophecies as to the duration of the "time of trouble"?

groups many such prophecies and enlarges on them when explaining to his disciples some of the things which must come to pass in the last days. (See Matthew 24.) He shows the beginning of this time and how the troubles increase, and mentions some of the sorrows to fall on the world, during the time of trouble. The length of time is indicated by him when he said, "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34, NW) The actual meaning of these words is, beyond question, that which takes a "generation" in the ordinary sense, as at Mark 8:12 and Acts 13:36, or for those who are living at the given period. So it was on "this generation" that the accumulated judgments were to fall. (Matt. 23:36) This therefore means that from 1914 a generation shall not pass till all is fulfilled, and amidst a great time of trouble.

DELIVERANCE

¹² "And at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1, AS) This grand promise, therefore, shall be kept. Zion's spiritual children are to be called from wherever they are dispersed. "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, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth." (Isa. 43:5, 6, AS) "Saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break

forth into singing, O mountains: for Jehovah hath comforted his people, and will have compassion upon his afflicted. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride."—Isa. 49:9, 12, 13, 18; Ps. 87:2, 5, 6, AS.

¹³ The time has come for Zion to rise and shine, for her light has indeed come. (Isa. 60:1-3 and 52:1, 2, AS) Zion's children have been brought out from mystic Babylon. Freedom has come, and Babylon's end is here. The erstwhile conqueror now is conquered. The glory of that great city is ended, and her mighty ruler, Satan, is laid low and despised. Some who move along with the released captives become lawless, wicked and contemptible, and it is to their everlasting shame. They came out of Babylon's "dust" (Dan. 12:2), but do not live in Zion. They die. (Matt. 24:48-51) The setting free of the prisoners goes on, for just as it would take time in the days when Israel was in literal Babylon for the word to reach through the length and breadth of the land, so it is today. It is taking years to reach all the Lord's "other sheep", but they will all hear, for it is the determination of the Great King to bring them all together. It is difficult to find them, for they are so widely scattered. But, thanks to Jehovah God, they will be gathered and our work will not have been done until they are found. But, "As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and

12. Who are "thy people", and how do other prophecies point to the fact that they "shall be delivered"?

13. How are many awakened from their dustlike condition, with what differing results, and why can we be sure God will "gather" them?

they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." (Jer. 16:15, 16, AS) This great gathering is primarily God's, given into the hands of Christ Jesus, and we, God's people on earth, are kindly permitted to share in their grand work. Never let us conclude that it is *our* work and take to ourselves the credit for bringing some to Zion, as though they were *our* sheep. No, they are not ours; they belong to God; but oh the joy of sharing in this gathering work and being used to help others know the way out of captivity and into God's organization!

"WISE SHALL SHINE"

¹⁴ "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3, AS) Jesus said, "The harvest is a consummation of a system of things, and the reapers are angels. . . . and they [the angels] will collect out from his kingdom . . . persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:39-43, NW) Note how similar these words are to those of Daniel, chapter 12. Now we are in the time of gathering, the harvesting of God's royal children, before the winter storms of Armageddon's battle come on for the destruction of this system of things. For many years God has caused his angelic messengers to care for the interests of his gathered people. For their sake, and so they might be preserved, many wicked

persons have been gathered out, and such purifying work still goes on. Anyone hurting God's children or walking lawlessly will not remain in the assembly of the righteous. But those humble, faithful devoted ones who take heed to Jehovah's Word and commands are marvelously blessed. But how can they "shine as brightly as the sun in the kingdom"?

¹⁵ It is interesting to note Psalm 19:4, 5: "For the sun hath he set up a tent therein; and he is like a bridegroom coming out of his chamber, he rejoiceth as a hero to run a race." (Ro) "See, there is the sun's pavilion pitched! He glows like a bridegroom leaving his chamber, exults like a hero to run his course." (Mo) No gradual dawning and emerging over the distant horizon this, but a sudden breaking forth, unheralded, unannounced, even as the sun leaps forth in all its splendor in the Mediterranean latitudes. "So perish all thine enemies, O Yahweh, but be they who love him as the going forth of the sun in his might!"—Judg. 5:31, Ro.

¹⁶ So shall the wise saints of God be in the Kingdom service in these last days—full of vigor, vitality and energy by reason of Kingdom joy. Leaping for sheer delight they zealously run the race. Before them is their work, and it will be accomplished according to the King's schedule. No time have they to dally along the road; no holding back. Brighter shines the Kingdom light. Just as the powerful sun scatters the darkness of the night and causes it to disappear and irresistibly moves on from brightness to greater brightness, so the holy servants of Jehovah increase and expand their efforts. Were all the inhabitants of the world to object and fight against it, they could not stop or delay for one second the sun's rising and shining. So Jehovah's people shall shine in the Kingdom as

14. What Scriptural corroboration have we of the fact that we are now in the time for the "wise" to "shine"?

15, 16. How can they "shine as brightly as the sun in the kingdom"?

brightly as the sun. All the terrible forces of Satan's world cannot stop the light of truth from shining through for even one second. Let us therefore be confident in God's power, for "God is with us". Yes, let those who try to stop us perish.

¹⁷ Let us not forget that, because of storm clouds, the brilliance of the sun is not immediately seen. Temporarily the brightness of the shining may be obscured; but the sun is still there, and shortly appears in all its glory. So with the shining forth of the wise in the Kingdom. Sometimes persecution, bans and prohibitions interfere for a short time with the shining forth and the light is partially obscured. But remember, the Kingdom is here and Christ Jesus is King, and he determines that the righteous shall so shine. If you are of those faithful ones who are being circumscribed and limited in your worship of Jehovah by worldly powers, take comfort and rejoice that God's day is here and the night for Jehovah's people is over, and you will yet be brought forth from the difficulties and proscriptions you are enduring and you will yet shine forth more brilliantly. Yes, upon the horizon are the black clouds presaging a great storm; but be of good cheer, for the great day has dawned and the sun of righteousness has risen never again to set. Be wise, therefore, by obeying Jehovah's Word.

¹⁸ The shining forth causes multitudes to see the way to go, for it is a light dispelling their darkness. "The people sitting in darkness saw a great light, and as for those sitting in a region of the shadow of death light dawned upon them." (Matt. 4:14-16, NW; Isa. 9:1-4) Yes, the way out of Babylon's darkness is made clear, for the Kingdom sun shines upon it. The faithful therefore declare the Kingdom truths with

boldness, without fear of man or conditions, for they know whom they serve and why they serve, and where they are going. Shine forth then, you people of Jehovah, so that the returning multitudes will not lose their way or stumble as they eagerly make for the holy city. Those who shine forth are the wise ones, and shall be rewarded by Jehovah forevermore. Blessed privileges now and everlasting praise in the new world will be your portion.

AUTHORITY OVER THE WATERS, AND BREAKING OF POWER

¹⁹ Daniel 12:5-7 continues: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The one clothed in linen here foreshadows Jesus Christ, and this is easily understood by the aid of other scriptures. "I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude." (Dan. 10:5, 6, AS) "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of

17. What special comfort may we take from the illustration of the "sun", and so why do we do well to be "wise"?

18. Who are those that derive blessing from the shining forth of the wise? How so?

19-21. Who is represented by the "one clothed in linen" standing above the waters, and what is signified by the question asked?

man, and he came even to the ancient of days, and they brought him near before him." (Dan. 7:13, *AS*) Christ Jesus is the one appointed by Jehovah over the waters, which are peoples, nations and tongues.

²⁰ Inquiry is made, "How long shall it be to the end of these wonders?" This pictures Jehovah's people in these last days asking, "How long will these things continue?" The angel standing above the waters with hand upraised as though in an attitude of swearing to God is similar to the vision recorded at Revelation 10:5-7, which is also for these last days: "And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, and by the One who lives for ever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore: 'There will be no delay any longer; but in the days of the blast of the seventh angel, when he is destined to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish.'"—*NW*.

²¹ The Lord Jesus Christ has the sovereignty over all peoples and nations from one extremity to the other; the expanse of waters is encompassed in his mighty rule. "And the seventh angel blew his trumpet. And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king.'" (Rev. 11:15, 17, *NW*) Before this, mystic Babylon with its god, Satan, had been ruling. (Rev. 17:15, 18; 19:6) "Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: the world also is estab-

lished, that it cannot be moved. The floods have lifted up, O Jehovah, the floods have lifted up their voice; the floods lift up their waves." (Ps. 93:1, 3, *AS*) How very pointed and definite is the Word of God! how clearly it shows that when Jehovah rules as King all the floods (multitudes) lift up their voices!

²² Therefore it is at this time Christ Jesus answers the inquiry of his people, "How long will it be?" by saying, "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. 12:7) The correct thought here is not readily grasped if one confines his reading to the *King James Version*. Other translations help: "When the dispersion of a part of the holy people is brought to an end then shall come to an end all these things." (*Ro*) The marginal footnote reads: "'When the power of the disperser of the holy people shall come to an end.' (Oxford Gesenius)" "And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." (*AS*) "When the power of him who shattered the sacred people should be over, then the end of all should arrive." (*Mo; AT*) From these renderings it is plainly to be understood that the "dispersing", the "scattering" of God's people is ended, that they will now be gathered together, for the power of him who scattered them is broken. Now listen to the word of Christ Jesus: "And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:31, *NW*) For the evil power which dispersed them is broken. They will go

22. How do other translations assist in getting at the proper answer given by "the one clothed in linen"?

through much tribulation but never will they be scattered again.

²³ Satan is the scatterer of God's people. He is the roaring lion trying to devour. (1 Pet. 5:8) To bring about the shattering of his power the very heavens will be shaken; and such acts could come only from the Almighty God and his King, Christ Jesus. "And the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven." (Matt. 24:29, 30, NW) This is one of the long-promised purposes of Jehovah. "For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, . . . and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2:6, 22, AS) "'Yet once more I will set not only the earth but also the heaven in commotion.' Now the expression 'Yet once more' signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain." (Heb. 12:26, 27, NW) "While men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a

23. When and how is the power of the scatterer broken?

cloud with power and great glory. But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:26-28, NW) It is therefore very evident that the shaking of the powers in the heavens will not of itself bring immediate and complete deliverance. Something has been set in motion, however, and it is the Lord Jesus Christ as earth's rightful Ruler opening his campaign against the enemy.

²⁴ God's anointed King, Christ Jesus, takes over rule in heaven in 1914. The former ruler, Satan the Devil, refuses to vacate, and resists the new king, and a fight results in heaven. The 12th chapter of Revelation describes what happens. The Kingdom is born and Satan the "dragon" stands by waiting to devour and destroy it. War breaks out, Michael battles it out with the Devil and his angels, resulting in a glorious victory for Michael, while Satan and his demon host are thrown out of heaven. The Devil's seat of authority is gone, his power is broken, but to bring it about the very heavens had to be shaken. He is not at this time destroyed, but is permitted to wage war against the saints of God on earth, to try to wear them out. However, his uninterrupted world rule has ended. This all happens in the period 'time, times and half a time', according to Daniel 12:1, 7.

24. Describe the events that come to pass within the period of three and a half times.

'Time, Times and Half a Time'

ONE "time" is accepted as referring to one year. Therefore this means 'one year, two years and a half a year', totaling three and a half years. Corrobo-

1. What scriptures aid us to determine the meaning of a "time" and why could it not refer to a period of 360 years?

ration of this "time" reckoning is provided by the inspired use of the expression at Revelation 12:6, NW: "a thousand two hundred and sixty days," and according to Bible reckoning this is three and a half years. Also reference is made at Revela-

tion 11:2 to the "holy city" as being trampled underfoot for forty-two months. Bible scholars of past generations have worked out the period on a scale of a day as one year, making 1,260 years. However, there is no reasonable support for this conclusion and these wonders cannot take place until after 1914, but must happen inside the length of time of our generation. It is Scriptural and proper to understand by 'time, times and half a time' the period of 1,260 literal days, or three and a half years.

² The visible part of the organization reflects the spirit and actions of the invisible part. Jesus said: "You are from your father the Devil and you wish to do the desires of your father." (John 8:44, NW; compare James 3:17.) The demons inspire rulers to do their bidding. (Rev. 16:13, 14, NW) When war broke out in heaven in 1914 and the term of Gentile domination over God's people ran out, then the nations commenced to rage in war which affected all peoples directly and indirectly. At the conclusion of the 1,260 days the war was stopped for the specific purpose of permitting the Kingdom work to get under way.

TRIALS DURING THE 1,260 DAYS

³ Prior to 1914 the faithful servants had been proclaiming the "end of the Gentile times" in that year. Now let us see what happened during these 1,260 days. These days of Daniel are not to be confused with Revelation 12:6, 14, which reads: "And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand two hundred and sixty days. But the two wings of the great eagle were given the woman, that she might fly into the wilderness to

her place; there is where she is fed for a period and periods and a half a period of time away from the face of the serpent." (NW) Here these verses merely serve to show that 'a time, times and half a time' equals 1,260 literal days. Whereas those days of Revelation 12:6, 14 began after Satan was cast out of heaven, the 1,260 days of Daniel 12:7 began at the end of the Gentile times, about October 1, 1914.

⁴ The facts pertaining to Jehovah's people fit so miraculously that there cannot be any doubt about the fulfillment of this prophecy. Jehovah's "holy people" were to be scattered and shattered by the enemy for three and a half "times", or 1,260 days, following which time period the enemy's power over them would end or be over. (Matt. 24:9-12, NW) Right on time prophecy was fulfilled. The 1,260 days would commence when the Gentile times ended, about October 1, 1914, and would therefore terminate about April 1, 1918, after which the enemy's power would be broken. This indicates that by then Satan the Devil had been cast down from heaven and Christ Jesus came to the temple of God for judgment work. This was not altered by the fierce persecution which broke out at that time, for early in February, 1918, many of Jehovah's people in Canada were seized and thrown into prison. That same month the enemies of the truth took away books and private papers from the head office of the Society at Brooklyn. On the 7th of May warrants were served for the arrest of officers of the Society, and on the 15th of May they appeared in court. They were indicted, convicted and sentenced to long terms of imprisonment, and on June 20, 1918, were confined to prison. At this same time many others of the Lord's anointed were arrested and imprisoned, the main office of the Society at Brooklyn was completely dismantled, all communications between the main office and the branches

2. Why should the nations rage during the 1,260-day period?

3, 4. How do the experiences of the Lord's people during and at the end of the 'time, times and half a time' fulfill the prophetic words at Daniel 12:7?

were cut off, and the ministry of preaching the gospel throughout the earth by Jehovah's people was virtually stopped.

⁵ It was a distressing and anxious time, for the work of witnessing was interfered with, not only by the active forces of evil, but also by reason of fearfulness on the part of some. Others were disappointed that 1914 had not worked out in the way they had anticipated, for they still found themselves on earth instead of in heaven. Many were selfish, thinking more of themselves than of the work of God, and some of the Lord's people were submitting to the enemy without a fight for their right to worship Jehovah God. However, the few faithful, loyal ones continued to the best of their ability to comfort and feed the sheep. There was a very careful checking to see if the chronology of the Scriptures pertaining to 1914 was correct; also that the "signs of the times" were the ones that should be looked for; and during this time very little witnessing was done, and that which was done was in a "sackcloth" condition. The witnesses were not filled with the great joy and gladness of the Kingdom rule, but "in sackcloth" they deplored their condition as they saw no certain relief in sight. Certainly during the 1,260 days they were in an uncertain, anxious condition, and then at the end of those days great hatred and persecution came upon them.

THE "TWO WITNESSES"

⁶ Now note further corroborative proof of this period of time: "I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." (Rev. 11:3, NW) The "two witnesses" are the antitypical Elijah-John-

the-Baptist work, and their being introduced at this time is important, for it helps us to understand Daniel's prophecy. Nearly seventy years ago *The Watchtower* for November, 1883, explained to God's people that Elijah and John the Baptist foreshadowed great works to be accomplished at this end of the system of things, and which were also to be done before 1918. The brothers serving Jehovah throughout that period did so believing they were engaging in such antitypical work. This noble, splendid and faithful service was interrupted in 1918. It is strengthening to faith to remember that Elijah himself fled from before the threatening face of wicked Queen Jezebel of Israel and took refuge at Mount Horeb, and thereby suffered a temporary interruption of his work. (1 Ki. 19:1-14) After this interruption Elijah returned to work and finally concluded his service by being taken away in a fiery chariot. However, John the Baptist ended his ministry by imprisonment and beheading. (Matt. 14:1-12) So it was antitypically with the work done from 1878 to 1918. It came to an end in a time of trouble, with imprisonment and the slaying of the work. The scripture was fulfilled: "The wild beast that ascends out of the abyss will make war with them and conquer them and kill them."—Rev. 11:7, NW.

⁷ This 1,260-day period ('time, times and half a time') was fulfilled from October, 1914, to April, 1918, during which time the mighty Prince Michael (the Lord Jesus) became King, enthroned in heaven, and set about Kingdom work and the deliverance of his faithful servants from Babylonish bondage. He took decisive action against the prince of the power of darkness and of this evil world and forcibly removed this wicked one from his exalted position, not merely unseating him but

5. What was the condition of the faithful during the 1,260 days? What other attitudes became manifest among those associating with them?

6. How does Revelation 11:3 corroborate the 1,260-day time period, and what is the fulfillment of the witnessing in sackcloth performed by the two witnesses?

7. What then must we conclude as to the opening and closing of this period of three and a half times, and what is the outstanding feature of its end?

throwing him out of heaven, with all his evil angels. He broke his power, so he no longer can scatter God's children. The time has truly come for these things to happen. "There will be no delay any longer; . . . the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish." (Rev. 10:6, 7, NW) "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, NW.

1,290 DAYS

⁸ Next, Daniel 12:11 (AS) says: "And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Two great wonders come to pass within this period: (1) "The continual burnt-offering shall be taken away" and (2) "the abomination that maketh desolate [shall be] set up". We have seen that at the end of the 1,260-day period the antitypical witnesses, Elijah and John the Baptist, were slain, thus taking away the "continual burnt-offering" of public praise to God, but that did not mean the end of the individuals' later performing such service. Satan and his agents no doubt thought it would end all the witnessing activities and declarations against his wicked organization and exposing the hypocrisy of his false religionists. But he did not count on God's power. In fact, he never does. Satan is selfish to the extreme, and is full of egotism, hence becomes blinded to the obvious, having in view only his devilish schemes. His position now was that of being confined to the region of earth and he was without further access

8. How and when was the continual burnt-offering taken away and the abomination of desolation set up?

to heaven. Yes, he had had a place up there, but now it was no more. Hence he determined to try to establish his bullying, rebellious dictatorship on earth among the nations. For this reason the warning is sounded: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12, NW) So his first move is to unite all the nations in one design, in order that he may bully them into submission to his wicked conspiracy. The time is short for him to prepare for the next offensive by earth's new King. But mark this, that all his evil designs are in complete defiance to God's kingdom, for he will not acknowledge it and would, if possible, destroy it. How did he go about it? First he played havoc with God's people, and then when he finally got the leading visible servants of God's people into prison he produced the League of Nations. This confederacy was first brought about in the latter part of January, 1919; and there seemed to be a clear field for his satanic operations.

⁹ It was not as if many did not know that the time for Christ's kingdom had come, because they did. Remember, the witnesses had been preaching for forty years before the end of the Gentile times in 1914. Here is one published statement of religious clergymen when World War I was reaching its climax:

"The following manifesto was recently issued by a number of England's most noted ministers:

" 'First—That the present crisis points toward the close of the times of the Gentiles.

" 'Second—That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as

9. Could those of professing "Christendom" at that time plead ignorance of the presence of the King?

to his disciples on the evening of his resurrection.

“Third—That the completed church will be translated, to be “forever with the Lord.”

“Fourth—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

“Fifth—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

“Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

“Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.’

“This remarkable statement was signed by A. C. Dixon and F. B. Meyer, Baptists; George Campbell Morgan and Alfred Byrd, Congregationalists; William Fuller Gouch, Presbyterian; H. Webb Peploe, J. Stuart Holden, Episcopalians; Dinsdale T. Young, Methodist.

“These are well-known names, and are among the world’s greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant.”

¹⁰ However, the great enslaver, Satan the Devil, dominated worldly religionists and caused them to give their approval and blessing to his scheme. Even though they knew something of the truth and the fact of God’s kingdom, note the following blasphemous utterance:

“The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the

establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is ‘Peace on earth, good will toward men’. Like the gospel, its appeal is universal.

“The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

“The [nominal] church can give a spirit of good will, without which no League of Nations can endure.”—Federal Council of Churches of Christ in America, January, 1919.

¹¹ This League of Nations was standing before the peoples in a false position. It was a counterfeit, an offensive organization, and hence an abomination in God’s sight. Satan demanded recognition of this scheme and purposed forcing obedience to his plea for world organization and worship of it by all peoples. “And the ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also those called and chosen and faithful with him will do so.” (Rev. 17:12-14, NW) “And it puts under compulsion all persons, the small and the great, and the rich and the poor, and the free and the slaves, that they should give these a mark in their right hand or upon their forehead, and that nobody might be able to buy or sell except a person having the mark.”—Rev. 13:16, 17, NW.

10. How did certain prominent clergymen blasphemously express themselves in 1919?

11. Explain why the League of Nations is appropriately described as “the abomination of desolation”.

¹² Those who worship the abomination will be clearly and, no doubt, publicly identified, so it will make very obvious those who do not worship this political league which is an image of the beast and not of God's kingdom by Christ. God condemns its worship. "If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the Lamb." (Rev. 14:9, 10, NW) Satan's purpose since 1919 has been and is to get the nations together in one selfish common bond, and they will be so bound as the distresses, hatreds and terrors increase; moreover, he will get desperate as the time nears for the decisive battle. In arrogance, in fearfulness, the nations will close their ranks, envying and hating each other, and yet in desperation clinging to what little they have. The rulers of the Gentile nations

12. What is the satanic purpose back of the "abomination", and to what is it now leading all nations?

should learn the truth and be wise, for they would then know they are being gathered together, not for peace, but for the Devil's purpose. "They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." (Rev. 16:14, NW) Satan and his demons are not working for the good of humanity, but to maintain their domination over the people, and they would rather involve all nations in dreadful bloodshed than give up. The greatest war of all ages is near and will see all nations of earth under the dictatorship of the invisible Devil fighting against God's anointed people and against the King, Christ Jesus, and the holy angels of God. The warning goes out to the nations so that they may know the truth, but the warners are despised, ridiculed, jailed, put inside concentration camps, and some of them killed.

(This series of articles will be continued in our next issue.)

"Continue in the Things You Learned"

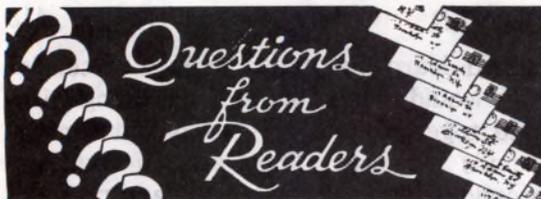
THE great Master Worker of all is Jehovah God, and all his works are perfect. Christ Jesus is also a worker extraordinary, for no other man ever performed works as great as he. "My Father has kept working until now, and I keep working." "We must work the works of him that sent me," Jesus said. (John 5:17; 9:4, NW) From village to village he hastened, preaching and teaching in the synagogues and in the homes of the people. On the mountain sides, at the seashores, by the roadsides, and in the market places, Jesus taught the people out of the divine Text-book of wisdom, God's Word the Bible.

What a wonderful example Jesus gave

in the pure worship! Recommending that others follow him, Jesus trained and instructed his disciples and sent them out to do the same worth-while work. And this is what Paul meant when he urged Timothy, "Continue in the things you learned." —2 Tim. 3:14, NW.*

Remember Lot's wife! Do not be a quitter and turn back to the filth of modern Sodom. (Luke 17:32) Look ahead to the sublime Kingdom and its divine blessings! Do not let worldly attractions or desires turn you aside. Your time and energy are limited. Expend them in God's service.

* A full discussion of this subject appears in *The Watchtower* February 15, 1950.



A recent court case in Chicago involving Jehovah's witnesses and their stand concerning blood transfusions caused widespread comment in the public press and among the people generally. Many questions were raised. The following were most frequent, and came from various localities.

- What are the Scriptural grounds for objecting to blood transfusions?

Jehovah made a covenant with Noah following the Flood, and included therein was this command: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) The Law given through Moses contained these restrictions: "Eat neither fat nor blood." "Eat no manner of blood." "Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh." (Lev. 3:17; 7:26; 17:10, 11, 14; 19: 26) And in the Greek Scriptures the instruction to Christians is: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15:19, 20, 28, 29; 21:25, NW.

- Do not these prohibitions about blood apply only to animal blood, and not to human blood?

Certainly Jehovah did not tell his people to drain human bodies of blood before eating them, since he was not authorizing cannibalism. Hence while animal blood was the primary consideration in the foregoing scriptures, do not overlook that the recorded prohibitions were against "any manner of blood", that they were to eat "no manner of blood", the "blood of no manner of flesh". That embraces human flesh. The ani-

mal blood was for "an atonement for your souls". Yet Paul showed that this blood of sacrificial animals made no real atonement, but only typified Jesus' blood. If the typical animal blood was sacred, how much more so the anti-typical human blood! To prove the prohibition included human blood, note what occurred when three men risked their lives to get water for the thirsty David: "But David would not drink of it, but poured it out to the LORD, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it." (1 Chron. 11:17-19) Because obtained at the risk of human life, David counted the water as human blood, and he applied to it the divine law regarding all blood, namely, pouring it out upon the ground. "Ye shall not eat the blood; ye shall pour it upon the earth as water."—Deut. 12:16, 23, 24.

- Since the blood donor does not die and no life is lost, why do the Scriptural prohibitions apply to transfusions?

We refer you back to the answer to the preceding question, and ask you, Did the three men who got the water for David die? No. Then did David consider this an extenuating circumstance that allowed him to drink the water he viewed as human blood? No. The death of the creature supplying the blood is immaterial. The prohibition was about taking blood into the system, and this simple fact cannot be altered by ingenious reasonings and subtle worldly wisdom.

- Since Christians are not under the Law of Moses that emphasizes these restrictions on blood, why be bound by such ordinances?

The restrictions on blood existed before the Mosaic Law, being given centuries earlier, as recorded at Genesis 9:4. They were carried over for Christian observance, even after the Mosaic Law was ended by being nailed to Christ's torture stake. The first answer in this group of questions and answers showed that this restriction on blood is basic for Christians, for when instructions on the bare minimum requirements were sent out this position on blood was included as one of "these necessary things". So this principle regarding blood existed before and after the Mosaic Law, yet was so vital that it was also therein incorporated and emphasized.

● Leviticus 3:17 states: "Eat neither fat nor blood." So why shun blood while eating fat?

The Mosaic Law required that the fat of sacrificial animals be burned on the altar, as shown by the verses that precede the one quoted in the question. The fat was specially suitable for this, since it would burn readily. However, the point to be made here in answer to the question is that the prohibition regarding the fat is a feature of the Mosaic Law. Whereas blood is forbidden in places other than the Law covenant, fat is not; hence when the Law was abolished by its fulfillment the prohibition on fat ended, just as on eating pigs, rabbits, eels, etc.

● Why do not Jehovah's witnesses refuse to eat meat, inasmuch as some blood remains therein even though the animal has been properly bled?

Some say that it is the interstitial fluids and not blood that runs out of meat. Any blood remaining in the body would congeal after a time and after exposure to air, and so would not be fluid after purchase from a butcher shop. However, a reputable book on physiology presents reasonable argument to the effect that some congealed blood is left behind even in well-drained carcasses. In an endeavor to remove all blood strict Jews go to great extremes. *Code of Jewish Law*, a compilation of Jewish laws and customs by a rabbi and published by a Hebrew publishing company in New York city, details the great pains to be taken with meat. The meat is submerged in water for half an hour, is then salted and put in position for draining for an hour as the salt draws out the blood, and is thereafter thoroughly washed three times. However, Jehovah's witnesses do not pursue such extremes, which seem typical of the Pharisaical zeal that fussed over trivialities and "disregarded the weightier matters of the Law". As Jesus said to them, "Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 23: 23, 24, NW) The point is this: Jehovah God gave the ordinance not to eat blood, when he said man could eat animal flesh. At that time he instructed that his requirement would be met by allowing the slaughtered animal's carcass to bleed, to drain. It is his law we are seeking to comply with in this matter of blood, and after we have followed his requirement to bleed the animal, and thus met his demands, is that not sufficient? We need not become absurd and quibble like a Pharisee, piling on burdens beyond the requirements of divine law.—Matt. 23:4.

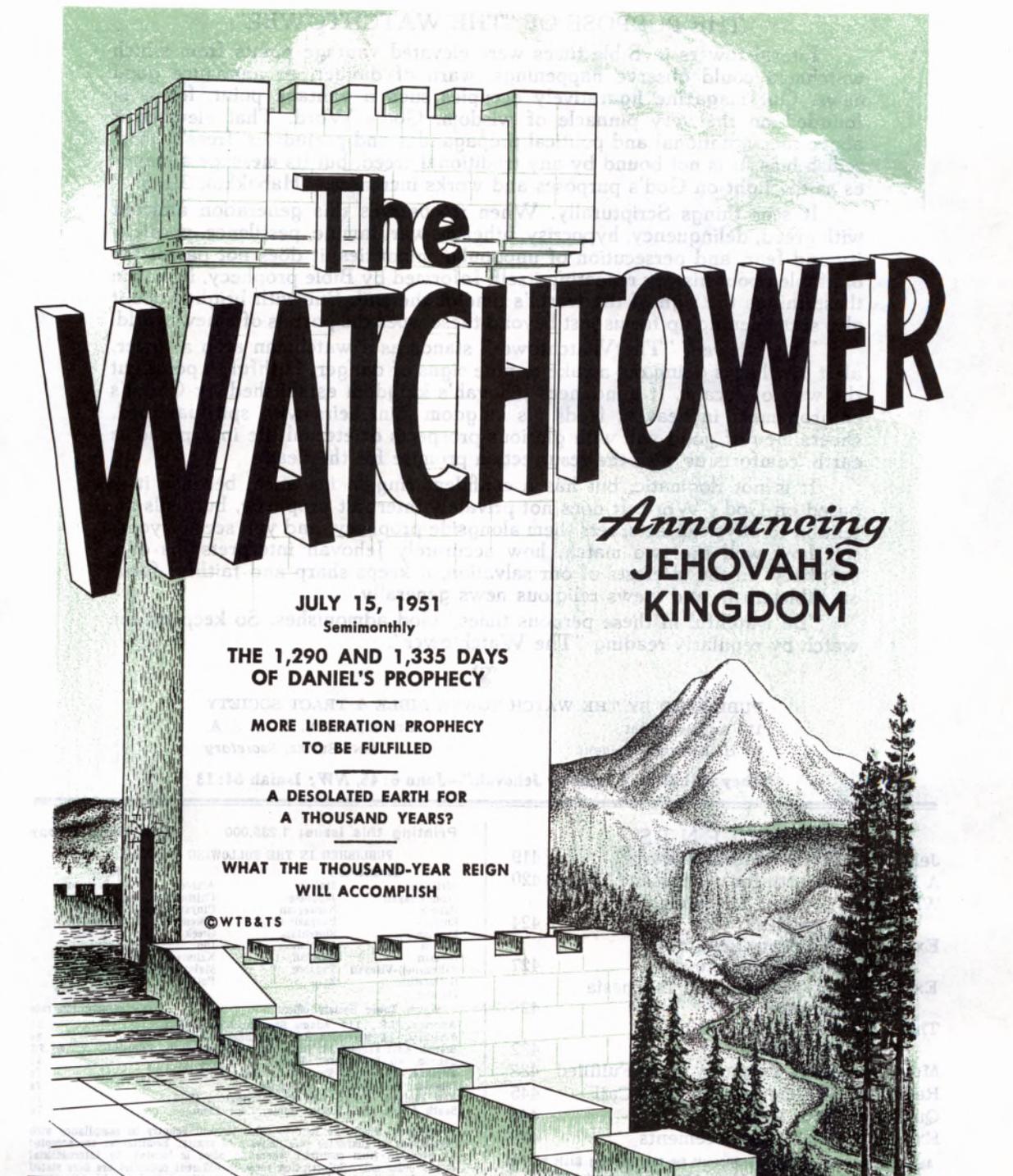
● Many say receiving a transfusion is not like eating blood. Is this view sound?

A patient in the hospital may be fed through the mouth, through the nose, or through the veins. When sugar solutions are given intravenously, it is called intravenous feeding. So the hospital's own terminology recognizes as feeding the process of putting nutrition into one's system via the veins. Hence the attendant administering the transfusion is feeding the patient blood through the veins, and the patient receiving it is eating it through his veins. After all the artful contrivings and reasonings and quibblings are over, the bald fact remains that a goodly quantity of one creature's blood has been deliberately taken into the system of another. That is what is forbidden by God, regardless of method.

● If the transfusion does good, perhaps even saves a life, is it not a Christlike service rendered? Did not Jesus say, "Greater love hath no man than this, that a man lay down his life for his friends"?

Jesus said that, as recorded at John 15:13. He also added: "You are my friends if you do what I am commanding you." (John 15:14, NW) He shed his blood for those who obey him, not shedding it transfusion-style, but on the torture stake in sacrificial death, thereby presenting its life value on Jehovah's antitypical altar for the redemption of obedient mankind, as typified by the animal sacrifices under the Mosaic Law. Blood transfusion is not Christlike. His blood was of a certain type, and for transfusion purposes would benefit only certain individuals with compatible blood, and would be death-dealing for many others. Did not Christ die for all kinds of men, for any who proved their friendship for him by obeying his commands? Also, only Christ Jesus' blood has ransoming and sin-atonement merit, so imperfect humans need not try to put themselves into his exclusive place by arguing that they lay down their life for their friends, as Christ did for his. Moreover, the life opportunities opened by his shed blood are for eternal life in a new world, not for a short extension of the present temporary existence. Any saving of life accomplished by transfusions is short-lived.

And doing it in disobedience of God's commands could cost one eternal life. No temporary good done could justify this permanent great loss. The water brought to David when he was



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 15, 1951
Semimonthly

**THE 1,290 AND 1,335 DAYS
OF DANIEL'S PROPHECY**

**MORE LIBERATION PROPHECY
TO BE FULFILLED**

**A DESOLATED EARTH FOR
A THOUSAND YEARS?**

**WHAT THE THOUSAND-YEAR REIGN
WILL ACCOMPLISH**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

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Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
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German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices Yearly subscription rate

America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

July 15, 1951

No. 14

JEHOVAH'S WORD ENDURES FOREVER!

PRACTICALLY all books grow old and out of date. Either they are revised and corrected or they are discarded as relics of the past. Thousands simply die with their authors. The one outstanding exception, of course, is the Bible. The world's oldest book, yet it is still as fresh and true as when its first pages were written more than 3,460 years ago.

No other book, in whole or in part, has been translated into a thousand languages and more. No other book has penetrated so many countries and influenced so many people. Upon the Bible many civil laws and judicial decisions are founded. However, the Bible has not always enjoyed such popularity; often its enemies have greatly outnumbered its friends. No story is packed with more horrors and tragedies than that which tells of the Bible's fight to live. Truly, had the Author of this book, Jehovah God, not also been its Preserver, it would not have endured down to this twentieth century!

And why was this Word of God preserved until now? The apostle Paul declares that it was written for our comfort and hope, and to serve as a warning to us upon whom the accomplished end of this system of things has arrived. (Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16, 17, NW) Therefore, in this most critical time, when all the "brilliant" leaders of this benighted old world are but fireflies in the darkness, how true the psalmist expresses the

thoughts of God-fearing men today: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) Walking in this divine light leads up the highway to the new world, concerning which the Bible is bursting with descriptive promises. Just think of it, a paradise earth free from crimes, calamities, sicknesses, wars and death itself!

At the great battle of Armageddon everything belonging to this old world, including its plans and promises, will topple and fall. Why not, therefore, put your hope and trust in something that will endure? Yes, God's Word will survive this old world, and its principles and precepts will become theocratic law of the new world.

So if you want to survive with the Bible and live in that glorious new world, you must begin now to study and follow its counsel. Do you have a Catholic Douay Bible? Read it! Do you have the Jewish *Leeser* translation? Read it! Do you have the *King James Version*? Read it! Or if you want a real thrill in understanding, get the *New World Translation of the Christian Greek Scriptures*, in modern English! After reading and studying God's 'word of truth' (John 17:17, NW), you too will catch up the proclamation first made by Isaiah, and repeated by the apostle Peter eight hundred years later: "The word spoken by Jehovah endures forever." —Isa. 40:8; 1 Pet. 1:25, NW.

A Desolated Earth for a Thousand Years?

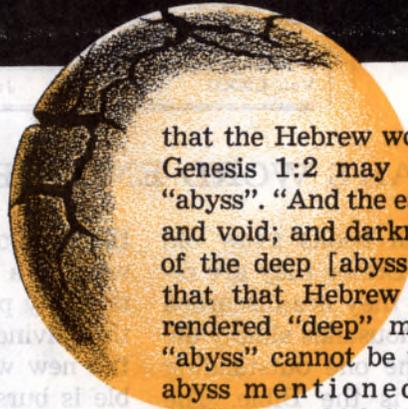
“**C**OME now, and let us reason together.” “Prove all things; hold fast that which is good.” (Isa. 1:18; 1 Thess. 5:21) In their search for the truth Christians will do well to always heed these Scriptural admonitions.—Acts 17:11.

According to the belief of some, such as the Seventh-Day Adventists, “the present life is given to man as a probation. Death closes it.” An “investigative judgment” determining the fate of each individual takes place before the return of Christ; and at his return the righteous will be rewarded with heavenly bliss, the wicked punished with destruction, and the entire earth will be desolated by a great earthquake.

It is further held that this desolated earth will be the abyss into which Satan and his demons will be cast, they thus being bound by a “chain of circumstances”. At the end of a thousand years the saints will return to the earth and the wicked will be raised from the dead. Then the wicked, under the direction of Satan and his demons, will come up against the saints, and “just as the final blow is to be struck by the attacking army, lo, fire comes down from God out of heaven and devours them”. So the Adventists teach.

THE ABYSSING AND BINDING OF SATAN

Is a desolated earth the abyss into which Satan and his demons are cast? Those who so teach use as proof the fact



that the Hebrew word rendered “deep” at Genesis 1:2 may also be translated “abyss”. “And the earth was without form, and void; and darkness was upon the face of the deep [abyss].” But the mere fact that that Hebrew term of Genesis 1:2 rendered “deep” may also be translated “abyss” cannot be used as proof that the abyss mentioned at Revelation 20:1-3 (NW) into which Satan is cast is the earth. Why not? Because there is no proof whatever that the earth and the deep of Genesis 1:2 refer to one and the same thing.

Today the ocean is referred to as the deep. The ancients spoke of it as an abyss because it was a great deep whose depth was unfathomable or bottomless as far as they were concerned. The deep mentioned at Genesis 1:2 undoubtedly is the great expanse of water in suspension which covered the globe like a canopy and which was divided from the waters on the earth for the formation of the atmosphere or “vault” of the heavens. (See Genesis 1:6, 7, 20, *Mo.*) Also note that when Christ was on the earth certain demons begged him not to send them “out into the deep” or the abyss at that time. Since they already were on the earth it surely could not be the abyss they referred to.—Luke 8:31.

Then what is the abyss into which Satan and his demons are cast? The death state, just as Jesus in death was said to have gone to the abyss. (Rom. 10:7) Certainly it would not require an angel to come from heaven with a chain to thus abyss and bind Satan if it were done by a chain of circumstances. (Rev. 20:1) Clear-

ly the point is not that the people, but that the Devil, will be removed.

EARTH DESOLATED FOR A THOUSAND YEARS?

Is there any Scriptural proof for the claim that the earth will be desolated for a thousand years? True, Revelation 16:18, 19 speaks of a great earthquake, but must we necessarily conclude that this is a literal one, with so many obviously symbolic expressions in other parts of this prophecy? Also note that after the earthquake a great hail fell (not literal hail) and men blasphemed God because of this hail; thereby indicating that the earthquake had not destroyed all wicked human creatures.

Endeavoring to find further support, advocates of the desolated-earth teaching cite the prophecies found at Isaiah 24:1-6 and Jeremiah 4:23-28 which speak of Jehovah desolating the earth and making it an empty waste without man. However, a careful study of these prophecies shows that they had a literal fulfillment in the desolation of the land of Judah from 607 B.C. to 537 B.C., which desolation is the theme of the entire book of Jeremiah. Telling of the restoration back there is the following: "Thus saith Jehovah: Yet again there shall be heard in this place, . . . in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness."—Jer. 33:10-14, *AS*.

That these prophecies do not teach a complete emptying of the entire earth of human creatures is apparent from the context. Note Isaiah 24:6, *AS*, "Therefore hath the curse devoured the earth, . . . and few men left." And Isaiah 24:12-14, *AS*, tells that in the city that is left desolated there will be "gleanings" and that "these shall lift up their voice, they shall shout; for the majesty of Jehovah". And at Jeremiah 4:27, *AS*, we are told: "The whole land [of Judah] shall be a desola-

tion; yet will I not make a full end." And verse 29 of the same chapter shows that men shall flee into the thickets and climb upon the rocks. The entire earth was not desolated in the miniature fulfillment in 607 B.C. to 537 B.C., neither will it be when these scriptures have the greater fulfillment at Armageddon.

Why desolate the earth for a thousand years? What purpose would it serve? Since the earth was not created in vain, would it not have been created in vain at least as regards the thousand years if it were desolate that long? (Isa. 45:18) To claim that the saints will judge wicked men and angels to determine the degree of their guilt and punishment and that this will take a thousand years merely shows the weakness of the position taken. All the wicked will have been judged guilty to a degree meriting their destruction; a judgment passed and executed before the saints start the thousand-year reign with Christ. Since Adventists are agreed that death, not purgatory or eternal torment, is the reward of the wicked, how can it be according to degrees? Death is death. The degree of guilt of those destroyed would be inconsequential.

God has appointed a day for Christ Jesus to judge the world, and the saints will be associate judges. This judgment day will be a thousand years long and the rule is that, when Jehovah's "judgments are in the earth, the inhabitants of the world learn righteousness". (Isa. 26:9, *AS*; Acts 17:31; 1 Cor. 6:1-4; 2 Pet. 3:8) If desolate, who learn righteousness?

Further, the Scriptures show that all the families of the earth will be blessed by the seed of Abraham which seed consists of both Christ and his body members, the saints. If this seed is to be taken to heaven and then return after a thousand years to enjoy the blessings of earth, who are all the families of the earth that the

seed is to bless?—Gen. 22:17, 18; Gal. 3:16, 29.

And Revelation 20:5, 6 shows that the saints will be kings and priests for a thousand years. As kings ruling over whom for a thousand years, if the earth is to be desolate at that time? And whom can they serve as priests, if there are no men on earth at that time requiring the services of priests?

Also note that the Bible does not state that those who join the Devil in his final effort are loosed or raised from the dead with him. Rather it clearly shows that when he is loosed he will go forth to deceive those on the earth, indicating that there are people on the earth before he is loosed and who are not deceived.—Rev. 20:7-10.

ROOT OF DIFFICULTY

Evidently the difficulty lies in not appreciating that at Christ's return, in addition to those Christians who will receive a heavenly reward, and those wicked ones who are destroyed, there will be another class of creatures upon the earth. The Scriptures are replete with proof showing that two separate and distinct classes will receive salvation, one to heavenly, and the other to earthly life. Jesus indeed promised a heavenly reward to some of his followers: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) See also John 14:1-3; 1 Corinthians 15:35-54; 2 Peter 1:4. However, he also spoke of "other sheep . . . which are not of this fold", and he made it very clear that some sheeplike ones would not receive the heavenly reward. "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." But surely God would not fail to reward such a faithful servant as John

the Baptist. How will he be rewarded? By a resurrection to life on the earth.—Ps. 115:16; Matt. 11:11; John 10:16.

Jesus likened this world's end to the time of the Flood. (Matt. 24:37-39) The Flood cleansed the earth even as Armageddon will in the near future. A comparatively few righteous ones were spared then and a comparatively few righteous ones will likewise be spared now, those seeking meekness and righteousness. To the survivors of the Flood God gave the mandate to multiply originally given to Adam and Eve and he will again restate it to the ones surviving Armageddon. But whereas Satan soon corrupted the human race after the Flood, he will be bound after Armageddon so that he will not be able to do so then.—Gen. 1:28; 9:1; 10:8; 11:1-9; Zeph. 2:1-3.

Another difficulty in the teaching of the desolated earth is the failure to appreciate the great difference between spirit and human creatures. The Scriptures assure us that the heavenly creature is far superior to and cannot even be seen by a human creature. In fact man has no idea what a spirit creature looks like. (Acts 26:13, 14; Ex. 33:20; 1 Cor. 15:40-54) Christ divested himself of heavenly glory and became a human creature. He prayed that God might glorify him with the glory he had with his Father before the world was. Paul assures us that God did highly exalt him, even far above what he had before. Can we imagine Christ now in human form? And if his followers are to be like him, will they not also be glorious spirit creatures? And if such is the case, can we imagine that after a thousand years of existence as glorious spirit creatures in the heavenly realm they will be demoted or lowered to mere human conditions and bodies and be content to spend an eternity thus?—Rom. 2:7; John 17:5; Phil. 2:5-11; Hebrews 1 and 2.

But someone will ask, If the 1,000 years are to be used to judge the living and the dead, why does Revelation 20:5 state that the "rest of the dead lived not again until the thousand years were finished"? First of all note that modern translations all leave out the word "again". See *Moffatt, Goodspeed, American Standard Version, Weymouth, New World*, etc. Also note that it does not state that the rest of the dead were not resurrected until the thousand years were finished, as if there were a thousand years between the first resurrection and the resurrection of mankind in general. It merely states that they did not "live" until the thousand years were finished.

The purpose of the 1,000-year reign of Christ is to bring life to mankind. However, even though resurrected from the dead they will not really be alive in God's sight, perfected and having the ransom fully applied toward them and having the right to life, until they have proved their worthiness to everlasting life by withstanding the final test of integrity brought upon them by the loosing of the Devil and his demons. The Scriptures repeatedly refer to sinners as being dead though not actually so. "Let the dead bury their dead." "And you hath he quickened, who were dead in trespasses and sins."—Matt. 8:22; Eph. 2:1.

HOPE FOR THE DEAD

If, as it is claimed, 'the present life is given to man as a probation and death closes it,' what will be the fate of all the heathen who never lived during a judgment period and never had the opportunity to hear of God, Christ and the Ten Commandments? If it is argued that all such will be saved because of ignorance, why not keep all humankind in ignorance and then save all? But all these difficulties vanish when we understand the provisions of

the 1,000-year reign of Christ for such ones who in times past did not live during a special period of divine judgment.

In summing up: According to the Scriptures Christ Jesus will destroy all the wicked, seen and unseen, at the battle of Armageddon, which Bible prophecy shows is not far away, and at which time Satan and his demons will be bound in the abyss of the death state or unconsciousness for a thousand years. Those who survive that battle will be given the privilege of being fruitful, multiplying and filling the earth and subduing it. During this time the saints will rule with Christ in heavenly glory, having a part in judging the world in righteousness and in blessing all the families of the earth. During this time those unjust ones in God's memory, in the memorial tombs (but not the willfully wicked, whose names will rot), will be raised. Not having previously been involved in Jehovah's adverse judgments, they will then have the opportunity to learn righteousness.—John 5:28, 29, NW; Prov. 10:7.

By the end of the thousand years all in the tombs will have come forth and the earth will have been completely subdued, restored to a paradise state and filled with righteous creatures. (1 Cor. 15:24-28) Then Satan and his demons will be loosed for a little time to test all those on the earth. Those who fail in that test will be destroyed together with the Devil and his demons. Then, in the fullest sense of the word, being perfected and having the right to life, all survivors will live. Then there will be no more death due to inheriting Adamic sin, neither sorrow nor crying, nor any pain, for all former things will have passed away. (Rev. 21:4) Thus instead of the earth's having been desolated for a thousand years, it will have been crammed full of opportunities, activities and blessings.



What the Thousand-Year Reign Will Accomplish

ABOVE everything else the Scriptures magnify the supremacy of Jehovah God. "That they may know that thou alone, whose name is Jehovah, art the Most High over all the earth." "Power belongeth unto God." There is none like him, "declaring the end from the beginning." Whatever he purposes he accomplishes. He never miscalculates; he never makes a mistake. He is never in a predicament or a quandary because of what some of his creatures do or fail to do. Never is there any need for him to change his purposes. That is why he can so confidently state: "Yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it."—Ps. 62:11; 83:18, and Isa. 46:10, 11, AS.

The thousand-year reign of Christ will furnish a striking example of Jehovah's ability to carry out his purposes, and that on time, according to his schedule, regardless of what any of his creatures may or may not do. Stating his purpose regarding the earth to man, Jehovah said, "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the [lower animals]." And so that man may ever be mindful of Jehovah's supremacy, his life was made conditional on obedience. "But from the tree of the knowledge of good and evil you must not eat; for the day that you eat of

it you shall certainly die."—Gen. 1:28; 2:17, AT.

Jehovah provided Adam and Eve with everything they needed. They had a measure of the divine attributes of wisdom, justice, love and power; and so they could exercise wise and loving dominion over the lower submissive animals. And that the earth might be filled and become one vast paradise God gave man, and also the lower animals, the power to bring forth offspring, and provided the vegetation with seed so that it could multiply. Having created the earth and man and supplied him with all things needful for carrying out God's commands, Jehovah desisted from further creative activity. It was now up to man to forward Jehovah's purpose regarding the earth, and from Bible chronology we ascertain that he was given seven thousand years in which to realize that purpose.—Gen. 2:1-3, AT.

Jehovah's Purpose Unchanged

But Adam and Eve did not appreciate their blessings and their privilege of cooperating with Jehovah in the carrying out of his purpose regarding the earth or they would not have disobeyed him in the matter of eating the forbidden fruit. Did their disobedience change Jehovah's purpose regarding the earth and man? No. "He created [the earth] not in vain, he formed it to be inhabited." He changes not. (Isa. 45:18; Mal. 3:6) If some creatures fail to appreciate their privileges, God chooses others. His purposes will be carried out according to schedule.

Why did not Jehovah immediately destroy the principals of that first rebellion, Satan, Adam and Eve, and start anew? Because his name was involved—whose fault was it that man sinned, Jehovah's or man's?—and because of his love for men who would keep integrity. So he allowed man to remain and bring forth offspring and then gave these the opportunity to show where they stood, and for all lovers of righteousness he made provision for everlasting life by Christ's ransom.

Bible prophecy shows that we are standing at the very threshold of that new world. (Matt. 19:28; 24:1-51; Rev. 11:15-18) In that new world Christ and his bride will reign for a thousand years, during which time Satan and his demons will be bound. And, as we have seen in the foregoing article, instead of the earth's being desolated during that time, it is during that very time that all the families of the earth will be blessed. Thus Jehovah's purposes regarding the earth will be accomplished.—Gen. 22:17, 18.

In that new world, instead of hundreds of conflicting religions, causing confusion and strife, there will be but one true worship. Man will learn the fear of Jehovah, which is to hate evil and is the beginning of wisdom. Then all the "earth shall be full of the knowledge of Jehovah, as the waters cover the sea".—Prov. 8:13; 9:10; Isa. 11:9, AS; Mal. 1:11.

THE DIVINE MANDATE FULFILLED

In that new world Jehovah's mandate to man to be fruitful, multiply and fill the earth, and which was to be done in righteousness and to life, will for the first time be fulfilled. True, man has multiplied up

to the present time, but it has been in unrighteousness and to death. Then the parents "shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah".—Isa. 65:23, AS.

Then Jehovah will restore man's dominion over the lower animals. "The wolf shall couch then with the lamb, the leopard's lair shall be the kid's; the lion shall eat straw like any ox, wolf and lion shall graze side by side, herded by a little child."—Isa. 11:6, 7, Mo.

Because of man's disobedience he was sent forth into a cursed earth, one bringing forth thorns and thistles. But in the new world the earth will yield her increase and "instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree". Even as Eden was a place of verdure, abounding with all manner of plant life, trees, shrubs, flowers, etc., so also will the new earth be. And even as Jehovah has rejuvenated the spiritual condition of his servants at the present time, so in the new earth: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose."—Gen. 3:17, 18; Ps. 67:6, 7; Isa. 35:1, 2, 7; 55:13, AS.

Jehovah's purpose regarding Adam and Eve included neither idleness nor hard labor. So also in the new earth, man will work but it will not be with sweat of face. And just as in Eden Jehovah gave man perfect health and the prospect of endless life, so in the new world. As in a spiritual way now for all the faithful, so then, too, "the inhabitant shall not say, I am sick." Christ will reign until death, the very last ene-



my, has been destroyed.—Isa. 33:24; 1 Cor. 15:24-26.

In the new earth men will realize the fruit of their labors even as man did in the garden of Eden. Instead of corrupt politicians and greedy interests oppressing and exploiting the people, causing them to mourn, the people will rejoice because then a righteous "new heavens" will reign over obedient mankind. Yes, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Prov. 29:2; Isa. 65:21, 22.

In that new world every man shall sit "under his vine and under his fig tree; and none shall make them afraid". (Mic. 4:4) No crime, organized or unorganized, no racketeering, no violence of any kind. And no more war! Now every national economy is geared to the production of implements of war, but then "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more". Of "peace there shall be no end". All this is certain because "the mouth of Jehovah of hosts hath spoken it".—Isa. 9:7; Mic. 4:3, 4, AS.

Imagine it, a world without undertakers, without doctors, without insurance agents, without lawyers, without policemen, without jails! With such conditions who would not want to fall in line with the new system of things and do what is right? Should any willfully rebel, they will have ample time to demonstrate their mental attitude before being destroyed as incorrigible.—Isa. 65:20, Ro.

Then, to make sure that all obedient ones are acting from love, from principle, and not merely from policy, there will be one final test of integrity. Satan and his demons will be returned from the abyss or death state to permit them to try to turn all away from Jehovah God. Those whose

hearts are not fully in tune with Jehovah's righteous arrangement will be ensnared by Satan and his demons and will take part in his rebellion against the righteously constituted authority on earth at the end of the 1,000 years. Being unfaithful, fire will come down from heaven and devour them. Then all the obedient will realize life in the fullest sense, being given the right to life, pictured by having their names written in the book of life.—Rev. 20:6-10, 15.

Having reigned until all enemies have been destroyed, "then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone." (1 Cor. 15:28, NW) Which fact further shows that Christ's reign is full of activity in behalf of Jehovah's name, man and the earth, and not a rule over a desolated earth. Incidentally, if those who are to enjoy these blessings had an interim of 1,000 years in heaven between their experience with present evil conditions and the blessings of the new world, as claimed by some, the contrasts the Scriptures make between the two conditions would lose all their force. Besides, if the saints were to return to a desolated earth at the end of the 1,000 years, would that not mean God's creative work starting all over again, providing men with all the things needed for life on earth?

Truly the Scriptures magnify the supremacy of Jehovah and, when understood, are seen to be consistent and reasonable. They show that at the end of the millennial reign of Christ all of Jehovah's purposes regarding the earth will come to be fully realized. His sabbath of 7,000 years will end by having the earth handed over to him, a paradise of Eden covering the globe. His purposes and supremacy having been fully vindicated during this sabbath, it will indeed have been a day sanctified.—1 Cor. 15:24; Gen. 2:3.

Exchange of Letters Regarding *New World Translation*

October 18, 1950

New World Bible Translation Committee
Watchtower Bible and Tract Society
Brooklyn, N. Y.

Dear Friends:

Last week I purchased a copy of your *New World Translation of the Christian Greek Scriptures* of which I take pride in being an owner. You have done a marvelous work.

I was happy, indeed, to see the name Jehovah in it. It would have made me happier if you had given the name as precisely as possible and so used the word *Yahweh*. Since this is God's "name forever" and His "memorial to all generations", it is evident that it should appear in every place the *King James Version* uses the word LORD (in small capital letters) and where the *Revised Version* uses the name Jehovah.

In 1931 I wrote a folder in which I outlined a few things that need to be restored, one of which was the Divine Name! While I had no evidence that it was used in the *Septuagint* or in any copies of the Greek Christian Scriptures, I felt compelled, from the Old Testament evidence, that it should be used by Christians of today and that much had been lost by the suppression of the Name through the centuries. I even ventured the assertion that some day a New Testament would be gotten out in which the Name would be boldly printed. Your long step in that direction should lead to a widespread conviction in its favor.

I am sending you under separate cover a booklet of which I am the editor entitled "Order". I believe that if you will read the two articles by F. W. Emmons entitled "The Fellowship" and the one by myself entitled "Facts About Acts 2:42" you will make some revision of your rendering of that passage in future editions.

But you have made a marvelous step in the right direction, and I pray God that your Version will be used to His glory. What you have done for the Name alone is worth all the effort and cost!

Please pardon this intrusion on your time.

Faithfully yours,

J. D. P., Editor
"The Truth"

P.S. I am glad you have unmasked the clergy's

criticism of your work. They surely knew the facts as to 1 John 5:7! In 1947 I published a book by the late Gilbert O. Nations exposing the clergy.

October 31, 1950

Mr. J. D. Phillips
2305 E. First St.
Austin, Tex.

Dear Friend:

This acknowledges yours of the 18th instant.

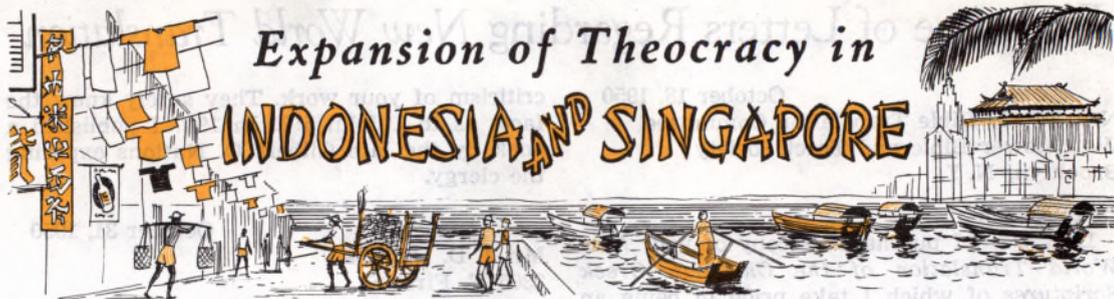
As publishers of the *New World Translation of the Christian Greek Scriptures*, we wish to express our deep appreciation of your kind words with reference to this *Translation*. We can sense therein your own love of God's Word in its purity and your honest desire to have it set forth in its most faithful form that it may aid others to gain the divine truth.

Thank you, too, for sending us your book, "ORDER: The Commission and The Items of Worship." We are glad to have it on file, especially with its compilation of what has been said by these several individuals regarding Acts 2:42 and related scriptures. We have gone through it, especially reading the article "The Fellowship No. 2", by F. W. Emmons, and also the article "Facts About Acts 2:42", by yourself. What these articles say on *κοινωνία* has some claims for recognition, and a footnote at Acts 2:42 could have done so, showing the possible rendering "the contribution", as it appears in the main text of *The Emphatic Diaglott*, of which we are also the publishers. This would take its place alongside the other footnote, "to the breaking of the bread." While the Translation Committee prefers the rendering appearing in the main text, the footnotes show another possible or allowable rendering and the reader is thus left to choose what to him appears the preferential reading according to his own study and understanding of the sacred text.

Your prayer in behalf of the new Version is noted and appreciated, and if by the circulation of this Version we can serve toward men's greater love and grasp of God's Word and the glorifying of his holy name, we shall be most grateful indeed to him.

Very sincerely yours,

WATCHTOWER BIBLE AND TRACT SOCIETY



ACCORDING to our last report the president of the Watch Tower Bible & Tract Society had concluded a successful national assembly at Sydney, Australia, and now he and his personal secretary were winging their way to Darwin on the northern coast of Australia. The account by N. H. Knorr regarding himself and M. G. Henschel continues:

Darwin was reached at 5:30 a.m. and we were taken by bus to the Qantas Empire Airways rest house for breakfast. The grass alongside the roads was as high as the roof of the bus in many places, and it was very hot even in the morning. Breakfast was enjoyed and soon we expected to be headed back to the airport. But the captain reported further engine trouble and that meant we must wait from hour to hour to hear the news. It was 1 p.m. when we finally left Darwin, which we learned was a military and air base of vital strategic value for the defense of Australia.

DJAKARTA

Our seats were directly over the wings, and that cut off the view of the ground below and the islands that we passed over. We flew over the Timor sea to Surabaya and passed over that city. At 5 p.m. we landed in Djakarta, Djawa, Indonesia (formerly Batavia, Java, under the Dutch administration). We were quite late and yet we saw many magazines published by the Society being waved above the heads

of a group of waiting people. There were about 30 of them and it was a good surprise to us. Many among them were of Chinese descent; some spoke English. Conditions are difficult for living in Djakarta—there is a housing shortage. The new republic has many government departments organized and the people often live in the hotels. It was a real struggle for the brothers to locate a room for us, but they found a room at a hotel that is partly constructed, and there we were taken by them. After placing our luggage in the room we went to the home of Brother Tan at Djalan Tjiudjung 24 in a taxi. We spent an hour talking to about 25 brothers, with interpretation in Indonesian. Then we returned to the hotel to rest. People in general in Djakarta do not stay out late at night, and there is some danger of robbery late at night. At 8 p.m. there were still many people on the streets and the traffic was heavy on some roads. Many ride bicycles. Then there were the *betjak* travelers. We were later to have the experience of riding in a *betjak*, which is a three-wheel cycle operated by pedal power and licensed to carry passengers. Passengers sit in front of the driver and the ride is quite comfortable. When the sun is hot a shade is put up over the passengers. We noticed too how many canals there were, evidently the influence of the Dutch who developed the city, and in these many people bathe, launder clothing and wash cycles or other equipment.

March 28 was spent with some of the publishers. In the morning we went to their home to talk over the problems of the work and the centers where the work may be developed. There is a big field of some 70 million people in Indonesia, and at the present time they have four pioneers and a few company publishers. What is needed there is improvement in theocratic organization and trained publishers, such as graduates of Gilead. The about 30 local publishers are very willing to follow instructions and we found among them some with very quick minds. They were very thorough students and had many Bible questions at hand that we tried to answer. Also, some of them are translating the literature into Indonesian, and when this is available many more people can be reached with the Kingdom message. It was good to know that witnessing is done on four of the Indonesian islands. Three of the pioneers made request to go to Gilead for missionary training.

On the morning of the 29th we visited the offices of the Department of Immigration and the Department of Religion in connection with the giving of approval for visa applications filed for graduates of Gilead in New York. Matters had made little progress and so we did all we could to move things along. We were to call at these offices again during the next two days and we left with matters not fully settled.

That afternoon we joined in a meeting with the publishers and people of good will. I started to talk at 2:15 and a brother interpreted in Indonesian. At 3:30 Brother Henschel spoke and his talk was interpreted in both Indonesian and Dutch. I then

summed up for 45 minutes with two interpreters. The meetings were held at the YMCA, and 37 were present. Most of them were Chinese, but there were Indonesians and others present too. They expressed great appreciation following the meeting and then showed their desire to comply with all theocratic requirements.

The public meeting was widely advertised by the use of handbills and the newspapers. The handbills were in all three languages. It was possible for the brothers to book the Gedung Kesenian (Schouwburg) at Djalan Komedi 2, a fine old theater that is centrally located in Djakarta. The talk was to start at 6 p.m., but according to custom a few minutes were allowed to pass before beginning. Interpretation was done in Indonesian and Dutch. There were 254 who attended, including many Moslems, Chinese and Indo-Europeans.

After spending Saturday morning, March 30, with the officials at the Department of Immigration and the Department of Religion, just past noon we reported to the airport for our onward trip to Singapore. Twenty of the publishers were there and they took a few photographs while we awaited the plane's departure. This time it was a Constellation of the Qantas Airways, and there was some delay in loading. We did not mind, for we had enjoyed visiting with the publishers in Djakarta and rejoiced to see their zeal for the truth.

SINGAPORE

Our take-off time was 1:35 p.m. and the flight was a fairly short one. We saw a few



islands en route, passed the equator, and landed at Kallang Civil Airport in Singapore at 3:50. It had been raining there, but it stopped a few minutes before we arrived. We were away from other Kingdom publishers for less than three hours, for there at the airport were the Gilead graduates assigned to Singapore and some of the company publishers, a few of whom we had met on our last visit to that city. Quite a few publishers are Chinese—it is not unusual, for eighty per cent of the population are Chinese—and there are also some Indians. Their convention was in session and we were looking forward to meeting all of the publishers of Singapore and Malaya.

The brothers told us how much work had gone into preparing for the first theocratic assembly in Singapore with the president of the Society in attendance. Singapore has over a million people and they must know about it. The best auditorium in town, the Victoria Theatre, was engaged for the Sunday sessions, including the public lecture, and their advertising material was made ready. Invitations were sent out to all magazine subscribers and people of good will whose addresses were on file. At all home Bible studies the assembly was talked about. The real concentrated publicity campaign began two weeks before the assembly. The Victoria Theatre, right there in the center of the government buildings and on the main road, displayed a large, prominent advertising sign on its façade. Because of the regulations put into effect following the recent riots in Singapore, public advertising by handbill distribution on the streets, the wearing of placards by publishers and putting up signs on house walls was prohibited. Even so, 8,000 handbills were put in the hands of the people and 400 signs were put in store windows. Additionally, four theaters displayed slides and one of the

daily newspapers carried two advertisements.

The convention had opened on Friday, March 30. It began with songs, followed by the chairman's opening address, a service meeting and theocratic ministry school, all held at the Kingdom Hall, 33 Poole Road. While the usual attendance at the Singapore company's service meetings had been around 17, the regular attenders were thrilled to see 50 turn up for this meeting, including three visiting brothers from the Federated Malay States. The theocratic ministry school session happened to be the beginning of the course in the *New World Translation of the Christian Greek Scriptures* and this first lesson showed the new ATTENDERS what benefits would be derived from regularly sharing in this highly educational meeting and learning what the Scriptures teach.

Saturday's sessions were held at the Junior Technical (Trade) School on Bales-tier Road. It is located in a quiet neighborhood and across the road is a large cricket field. Field service activities for the day were organized from the school. After the afternoon sessions some of the publishers came to the airport to meet us. After their day and a half of convention activities they were all in a happy mood—many of them had never attended a convention before. That evening 72 persons assembled at the school auditorium and listened to us.

The Gilead graduates made room for us at the Society's property at 33 Poole Road, and that is where we went that night to sleep. The home is a one-story building of recent construction and very well kept. The roof is of red tile and the cream-colored stucco exterior of the walls stood out in sharp contrast. The lawn and grounds surrounding it are very nice. We found the home very comfortable and it was a pleasure to be with those faithful missionaries for a few days.

On Sunday morning 45 turned up at the Victoria Theatre to hear a discourse on baptism, after which 5 persons symbolized their consecration to do God's will by being immersed in a pond near the edge of the city. The question now was, How would the public respond to the advertising for the public lecture, "Proclaim Liberty Throughout All the Land"? At 4 p.m. came the answer. We saw the ground floor of the theater filled with an audience of 307 persons, which, considering the restricted avenues of publicity available due to municipal ordinances and emergency regulations, was a splendid result. There were Malays, Arabs, Indians, Jews, Chinese, Eurasians and Europeans present. Many publishers expressed surprise and appreciation, for it was the largest meeting of its kind they had ever attended. The entire audience gave close attention and I enjoyed speaking to them, warm though it was with a coat on. After the public talk there was an invitation for those who wished to do so to remain, and following the intermission 85 listened to several other talks, including one each by Brother Henschel and myself.

There was one more day of convention to go. Monday night 73 assembled at the Kingdom Hall. Chairs had been placed on the lawn in front of the house and temporary lights were suspended on bamboo poles. There was a pleasant breeze. Little lizards were busy catching bugs and giving out little peeps periodically. Occasionally a plane from the nearby airport would roar overhead, red and green lights blinking in the night. After experiences by some publishers and talks by Brother Henschel and myself the convention closed. It was indeed a pleasure, the publishers told me, and it will remain in their memories for a long time. They felt that the assembly would mean an advance in the work in Singapore. Already the March report showed a new

peak of 72 publishers. It was quite a contrast to the group of nine, four of whom were publishers, that met together in 1947, when I visited Singapore before, and I told the publishers how well they had done, with Jehovah's rich blessing. There must yet be many hundreds, yes thousands, of persons of good will who will want to come into Jehovah's organization, the unwalled city around which Jehovah, like a burning fire, has thrown his protection. The Singapore publishers are thankful to be in it and to have the privilege of helping others to find their way into it by God's undeserved kindness for their eternal salvation.

Singapore is always an interesting place and we enjoyed noting that it appeared much cleaner than it was in 1947. There are many new military barracks and many new buildings for civilians now in use. Traffic is heavy and business is thriving. Rubber and tin exports are large and there are always many ships in the harbor. Hundreds of them—ocean steamers, oil barges, tankers, small cargo boats, tramp steamers, junks, sampans, and launches—are in the harbor and rivers. It was a time of special holidays for the Chinese and often they would be seen burning paper houses, cars or imitation money that they send off to their relatives they think are alive and need such items to be happy. The small alleys they turn into bazaars, the stacks of firewood brought in from nearby islands, the Oriental music, the street peddlers carrying their wares by means of bamboo poles resting on the shoulders, the Chinese women laborers doing construction work, the many religious temples of Eastern and Western origin, the portable sidewalk restaurants—these are the things that make Singapore, that remain in one's mind. And, of course, there is the humidity. But here, too, the light of Kingdom truths shines forth, teaching some how to choose life, that they might live.

The 1,290 and 1,335 Days of Daniel's Prophecy

*"The LORD knows the days of the innocent."
—Ps. 37:18, AT.*

IN 1918 (A.D.) no song of liberty and praise was heard, daily service of praise was not performed. Jehovah's people were silent, and it was a sorrowful condition, heart-sickening to the loyal, faithful remnant, some of whom were in prison. In March, 1919, God set organizers of his people free from prison and immediately they got busy and arranged a convention which was held at Cedar Point, Ohio, in September of 1919. There, comfort, strength and encouragement were given to Jehovah's people. Spiritual food was served by the "faithful and discreet slave". It was seen there was more work to do, a shock indeed for some who had stated the work was all done. The companion magazine to *The Watchtower*, then known as *The Golden Age*, was published in 1919. It was a time of great testing and heart searching, but happy were those who were in a condition of heart and mind of being ready for any service. But some were not in a healthy spiritual condition. Their motive for service was not pure; and we should not be surprised, for Jesus said: "The love of the greater number will cool off." (Matt. 24:12, NW) Some began to work lawlessly in God's organization and to even smite their former companions.—Matt. 24:48, 49.

² In 1921 The Watch Tower Bible & Tract Society first published "organization

1. 2. What significant developments are to be noted in the history of the Lord's people from 1918 to 1921?

instructions". The Society appointed one of the mature brothers in each congregation to be its representative. At this direction many objected and forsook the Society and walked away. They wanted to handle the Lord's work in their own way.

³ By this time the "sackcloth" condition of God's people was being changed, replaced with other garments of identification. The ashes were changed for beauty. (Isa. 61:3, AS) Jehovah began to cause the lightnings to flash from the temple, and marvelous truths were discerned. It was seen we were now living in the 'day of Jehovah'. (Ps. 118:23, 24, AS) The Isaiah class who had been unclean were cleansed. (Isa. 6:5, 6) The Lord Jesus had come to the temple for judgment. (Mal. 3:1-3) This was explained in 1922 at a second Cedar Point Convention, September 5-13. Now Zion's children were awake, the "sackcloth" off, from inactivity to action, from uncertainty to confidence, from fearfulness to boldness. Out into the open before the whole world they stood truly as God's servants, henceforth to advertise the King and the Kingdom. But what about the enemies, who had caused the death of the antitypical "two witnesses"? "Great fear fell upon those beholding them." (Rev. 11:3-11, NW) Well it might, for their fears and torments were just about to begin.

⁴ This means that since 1918, which had ended the 1,260-day period, two great wonders had happened. First, the Devil had set up his makeshift kingdom which was to take the place of God's kingdom by Christ and was striving to make all people worship it. Secondly, he was successful for a time in causing God's holy ones to cease offering the continual sacrifice of praise

3. What great change in the condition of God's servants on earth became quite apparent in 1922?

4. 5. What events since 1918 therefore clearly indicate fulfillment of the prophecy concerning the 1,290 days?

to Jehovah God. These events so clearly fulfill the angel's prophecy to Daniel of the 1,290 days: "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:10, 11, AS) "From the time of the taking away of the continual ascending-sacrifice, and the placing of the horrid abomination that astoundeth shall be one thousand two hundred and ninety days." (Ro) "And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days." (LXX) "Twelve hundred and ninety days shall pass, after the daily offering has been stopped and the appalling abomination has been set up." (Mo) This sacrifice need not be a literal everyday offering, but rather continual. The Hebrew word "taw-meed" is the same thought as in Isaiah 21:8, Isaiah 62:6, Psalm 34:1 and Psalm 71:6. It pertains to the continual, faithful service of Jehovah's people.

⁵ These two things are in evidence together, namely, (1) placing of the horrid abomination that astounds, and (2) the taking away of the continual sacrifice. There is no Scriptural reason for concluding that the 1,290 days should run at the same time as the 1,260 days. The 1,290 days are therefore reckoned from the date of the setting up of the abomination, which was in the latter part of January, 1919. This period of 3 years and 7 months ends at September, 1922—the very time of the Cedar Point Convention mentioned above. Let it be kept in mind that this convention was not arranged for this date with a view to fulfilling any prophecy, for at that time

it was not known that these dates were important. The "continual sacrifice" had been restored by 1922. The Isaiah class had been cleansed of lip and now they are wholly devoted to singing praises to Jehovah. "And in his temple everything saith, Glory."—Ps. 29:9, AS.

⁶ At the end of this 1,290-day period the whole world was to come to know that the League of Nations was not approved of God and would come to nought. (Isa. 8:9, 10) Its doom was to be pronounced. Any build-up of the same system would be likewise doomed to failure. Three years and seven months passed from the time the abomination was set up until it was publicly pronounced as condemned, there at the Cedar Point Convention of September, 1922. There, too, another situation ceased, from the time the continual sacrifice of praise to Jehovah was interfered with and taken away until it was restored, and the sacrifice of praise was again being offered in God's temple, and the obnoxious abomination exposed as a subterfuge, standing in the place where it never should be. So ended the 1,290 days.—See *The Watchtower*, Nov. 1, 1922.

1,335 DAYS

⁷ Daniel 12:12 (AS) announces: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." From 1922 there was a forward movement, new truths were opening to the view of the faithful. No halting now, for, with the vision of the Lord at the temple, the work of advertising the King and his kingdom was on. There are those who may think it strange that these 2,500-year-old prophecies are now receiving fulfillment in a few short years. But we must realize that they must come to pass sometime, and

6. What facts point to the accomplishment of the 1,290-day period in September, 1922?

7. Is it reasonable to think that these three time periods mentioned in Daniel 12 cover many centuries of time? Why do you so answer?

why not now? Some may prefer to think of these 1,260, 1,290 and 1,335 "days" of Daniel 12:7-12 as covering many centuries of time, just as though that would add to their importance. But is that reasonable? Why not question yourself: Why were these wonders given? It was certainly not just to record or set forth historical facts, so that Bible students could point with confidence to God's Word as being true. Rather, these visions are for the comfort, edification and guidance of God's people in these "last days", so they would really know the sign of the times and when their deliverance from Babylonish captivity would come. (Rom. 15:4, NW) How possibly could these wonders guide us today if we merely knew that certain prophecies had been fulfilled during the Middle Ages? It is true certain prophecies received a partial or miniature fulfillment at the first advent of Christ Jesus, and this was to identify God's Son and to fulfill God's purposes concerning him, so giving the church confidence and complete assurance in him as the Messiah.

⁸ The prophecies of Daniel are not provided to outline the course of the Gentile nations from 607 B.C. to 1914 (A.D.), but to show Jehovah's people the happenings from 1914 on, not *during* the lease of Gentile power, but at its expiry. Daniel was told the visions and wonders for the last days, not for the purpose of then disclosing the events spread over 2,000 years, and in effect saying, "That is now over." But it is a "living" word; these visions are for the time appointed and will speak at the day they are required, and surely they do that today. Thus it is that knowledge is increased, indeed the understanding of these visions forms part of the knowledge. Keep in mind that the greatest event in human history has come to pass, for

8. What was the purpose of these visions and prophecies of Daniel? and what other happenings long foretold were fulfilled in brief periods of time?

Christ Jesus has been commanded by Jehovah God to rule in the midst of his enemies. When the infant Son of God was born at Bethlehem, Jehovah sent angels from heaven to announce the glad tidings. Also remember John the Baptist, who was the Elijah of that time, preached only a very short time before Christ's ministry began. Again numerous prophecies were fulfilled during the three and a half years' ministry of Christ Jesus, and that was for only 1,260 days.

⁹ Do you then wonder why Jehovah God has caused so much prophecy to be recorded for these last days, when the presence of Christ Jesus is not as a human babe but as the glorious King of all kings? Did you expect something spectacular, some worldly outward show, or some magnificent splendor, so all the world would marvel? He did not so come at the first advent. (Matt. 12:19; Luke 4:9-12; Isa. 53) His second appearing does not commence with such display. Take note: "For you yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses." (1 Thess. 5:2, 6, NW) "Yet Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered." (2 Pet. 3:10, NW) It is actually possible for many wonders to be fulfilled and millions of people not even know it. Happy are your eyes if they see these things, if you are awake and watching.

¹⁰ Call to mind the rebuilding of Jerusalem's temple in the days when Israel was delivered from Babylon's literal captivity.

9. Was it to be expected that these wonders connected with the second presence of the Lord Jesus would be readily observable to all the world?

10. What corresponding facts in the prophecy of Zechariah (4:9, 10, AS) fully corroborate our understanding of the "days" of Daniel?

It seemed so insignificant, so small, just comparatively few captives returning and commencing to build. However, it is recorded: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth." (Zech. 4:9, 10, AS) Therefore keep in mind these are the beginning of things, for God commenced doing a great and marvelous work through his people particularly from 1919 on. Once that work commences it never ends. Yes, it begins in a small, quiet way, without ostentation, but with a certainty which will never stop. The new system of things was coming in and replacing the old. In these last days, a 4,000-year-old world is to end, and a new world is to come in. The fulfillment of prophecy may seem to some insignificant; but do not be deceived. Keep in mind that a great mountain, which filled the earth full as it were, grew out of a small stone. (Dan. 2:34, 35) When Jehovah sets his hand to accomplish any purpose, it is done and no power anywhere is able to prevent him, for He is almighty. Jehovah's people will yet endure much brutal persecution, for they still live in an ungodly wicked world, but their unity and peace which arise out of knowing they are the nucleus of the New Earth society will never be shattered. Never will they be broken to pieces. Let the truths that Jehovah's King is present, the Kingdom is here to stay forevermore and will shortly manifest its power among the nations, sink into your mind.

¹¹ Jehovah's people were realizing these

11. What marvelous truths began to be understood by the Lord's people in the years following 1922?

truths from 1922 on and were greatly rejoicing. They were coming out of darkness, false religion, and were learning the purposes of Jehovah. The shining forth of the Kingdom sunlight was manifesting itself. They were coming to know why they were being shown these marvelous things and why Jehovah had gathered them together. Certainly for a different reason than they had thought! By this time it was understood they had not been delivered primarily for their own salvation and glorification, but for God's own purpose. As Acts 15:14 (NW) says: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." For "his name" you will notice, and not to display personal virtues though all should have them, but to be "'a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light". (1 Pet. 2:9, NW) There was a great deal of work for God's anointed to do before their course on earth would be over. Furthermore, in 1925, for the first time, it was seen and understood that the Kingdom was actually *born* in 1914, that it was a fact. No longer was it a matter of proclaiming the time had come for the Kingdom, that the day was here for Satan's world to end, but the Kingdom had come and was ruling from heaven, and already a war in heaven had been fought. *The Watchtower* for March 1, 1925, published this information.

¹² Yes, the anointed remnant had been brought together in the "last days" for a purpose, not to do a mighty Kingdom work in heaven, for they could do that without being gathered here, but to serve on earth before they went there. Zion was re-established, the King enthroned, the man-

12. Realization of what produced in the Lord's people joy, and satisfaction and desire to actively express their gratitude?

child (Kingdom) delivered, and God would now use his people to sound forth his name world-wide, to be a praise in all the earth. (Isaiah 12) For centuries Jehovah's name had been reproached, ridiculed, blasphemed, lied about; but now he would have the truth told, his holy name would be known everywhere and his praises sung. But who would honor his name? Who would be the people for that purpose? A deep feeling of gratitude was welling up in the hearts of God's children. They had come to appreciate they were the treasured possession. Had not God delivered them from bondage and Babylon's dust? Had he not restored them to the place where they were free to worship him? Had he not cleansed and showed them marvelous things, helping all to see the reason for bringing them from the north, south, east and west? Jehovah's favor had returned to Zion, and his face was toward them. "Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace." (Num. 6:25, 26, AS) How beautifully and clearly Jehovah was helping his people to see the great things he would yet do for them in fulfillment of his word, as shown in such prophecies as Isaiah 52, Isaiah 60, Isaiah 61, and Isaiah 62! The time had truly come for Jehovah's praises to be sung at last. *The Watchtower* for January 1, 1926, contained the article "Who Will Honor Jehovah?" and the text for that year was "Blessed be the Lord out of Zion". (Ps. 135:21) Joy and gladness had now become the portion of Zion, the now happy, favored Zion!

¹³ The year 1926 proved to be a most blessed one, and to give some conception of this happiness and their appreciation of the work that had yet to be done, we

13. What quotations from *The Watchtower* mark 1926 as being a truly blessed year?

here quote small excerpts from two of the *Watchtower* articles:

"Among the things which 'The Servant' in this prophecy is directed must be done is this: 'To restore the desolations of Israel,' and 'to cause to inherit the desolate heritages'. (Isaiah 49:6, 8, *margin*) Those mentioned as 'the desolate' are undoubtedly that class designated the great company. . . . Then the prophet addresses 'The Servant' and declares what that Servant shall do: 'That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.' (Isaiah 49:9) This definitely proves that 'The Servant', acting under the direction of Jehovah, must deliver a message to these prisoners, to them that are in darkness."—*The Watchtower*, November 15, 1926.

"It is 'the people from far' who must be encouraged to rally to the standard of Jehovah. 'The servant' is commanded to lift up God's standard, which means he must give to the people the testimony concerning God and his kingdom. The command to the servant is: 'Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.'—Isaiah 49:22.

"The prophet indicates that many other peoples must yet hear, and that hearing they shall rejoice. Figuratively speaking, those thus hearing bear up in their arms and upon their shoulders these children who have been brought to a knowledge of God's provision for giving them life. They thereby express their joy and approval. When a people are happy they find no better way to express it toward another than to carry upon their shoulders or in their arms the one who is favored. Great numbers of the people are providing themselves

today with the books which teach God's plan. Even greater numbers are hearing the message by radio. These are telling others about it. Many of these have become friends of those who love the Lord and his message; and while they give no evidence of being spirit begotten yet they rejoice in the truth and in its message of life and express this joy in their own way, illustrated by bearing children up in their arms and on their shoulders."—*The Watchtower*, August 15, 1926.

¹⁴ No longer was it a question with the faithful anointed ones as to how long they would have to work on earth before entering heavenly glory. But rather, here present with us is Kingdom service, just as though the Kingdom had come down from heaven to the people of God, and they were living in it. No longer were they concerned, whether it meant remaining on earth one or many years, for they were so very happy. "Like the dew of Hermon, that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing, even life for evermore." (Ps. 133:3, AS) Assurance and confidence became their blessed portion. "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for me, this is my covenant with them, saith Jehovah: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever." (Isa. 59:20, 21, AS) "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah." (Isa.

54:17, AS) "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." (Isa. 52:1, AS) The desolate places were to be filled, the tents stretched out, the wilderness become a pool. All her children were to come home to Zion. Oh, what a joyful time was now in store for children of Jehovah, and that forevermore!

¹⁵ Let us now see how this fits in with Daniel's prophecy. Think of all the happenings from 1914 on, and now this comforting word: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12, AS) The word "waiteth" is from the Hebrew word meaning "to adhere, stick fast or remain steadfast and fixed". During the many years since 1914 there had been many shakings, great tests of faith and numerous trials. Blessed are those who remained, who were steadfast and fixed, and who came to the 1,335 days. They would then understand the purpose of all these things, and be filled with gratitude. When, then, did the 1,335 days begin and end? According to Biblical reckoning, at 30 days to a month, it is a period of three years, eight and one-half months.

¹⁶ Keep in mind that the 1,290 days ended by seeing the "continual sacrifice" restored, and being assured that the sacrifice of offering praise would then continue though there would be many persecutions. On the service goes now, and blessed is the one who comes to the 1,335 days. So reckoning this period on from the termination of the 1,290 days would mean from September, 1922, to May, 1926,—three years, eight and one-half months—at which time a large international convention of Jehovah's

14. Why was it no longer a question of how long the Lord's servants would have to continue on earth performing His service?

15. Why is it "he that waiteth" who is blessed at the end of the 1,335 days?

16. What finally marks 1926 as the fulfillment of the 1,335-day period when the Lord's servants enter into signal blessedness?

people was in session at London, England. It was a season most blessed, for there had been a great cleansing work done in God's spiritual city, Zion. Many ecclesiastical and false religious ideas were disposed of, a great blow was being delivered against the great "abomination" of the League of Nations, and it was known now that God's people were on the earth for the purpose of singing praises to Jehovah God, to really and truly be a people for his name. They knew why they were alive, what they were doing, and where they were going. The great joy of being in this condition was

a daily source of comfort. Oh, the blessedness of those who came to the 1,335 days! We are now living in a day when these blessings are realized. It is not feasible or reasonable to compare the joys and favors of today with those blessed experiences in 1926, in order to get a proper and correct view of the application of this prophecy, but rather to compare, if one must, the great and wonderful position Jehovah's people were in during 1926 with their condition in 1914 and 1918. Then the blessedness will be understood.

More Liberation Prophecy to Be Fulfilled



THOUGH the above portion of Daniel's prophecy is realized, yet it is not the end, for Jehovah and His King are determined to deliver 'all the children of his people'. Every one of God's children will be brought to the beloved city; some already having been brought back are now ready for Kingdom service. So that we may learn the progressive purposes of God beyond the 1,335 days we connect Daniel's prophecy with John's vision at Revelation, and note that it takes us beyond the time spoken of by Daniel. With this in mind we now refer to Daniel's vision of the angel standing on the water. (Dan.

12:5-7) This same angel is also seen in vision recorded at Daniel 10:5-7, AS: "I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms

and his feet like unto burnished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves." This angel is identified for us as the Lord Jesus Christ in glory at the time of his kingdom: "And in the midst of the lampstands someone like a son of man, clothed with a garment that reached down to the feet, and girded at the breasts with a golden girdle. Moreover, his head and his hair were white as white wool, as snow, and his eyes as a fiery flame, and his feet were like fine copper when glowing in a furnace, and his voice was as the sound of many waters. And when I saw him, I fell as dead at his

1, 2. What other prophetic utterances point to the fact that the Lord's people must enter into still more fulfillment of prophecies following the 1,335 days?

feet. And he laid his right hand upon me and said: 'Do not be fearful. I am the First and the Last, and the living one; and I became dead, but, look! I am living for ever and ever, and I have the keys of death and of Hades.'"—Rev. 1:13-15, 17, 18, NW.

² At Daniel 10:13 we see the great Prince Michael (Christ) coming to the rescue of one of the heavenly messengers, further establishing the fact that Christ Jesus is prophetically spoken of as the one who is over the great waters (multitudes). "Then I, Daniel, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side." (Dan. 12:5, AS) Here are many waters or a flood (great multitude), with one angel at one extremity and another at the other extremity, for they are on the edges of opposite banks. This obviously brings in all the multitudes, and inquiry is made. 'How long to the end of these wonders?' The glorious King Christ Jesus lifts up his right hand, which is in the nature of an oath; as when "Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth". (Gen. 14:22, AS; also see Deuteronomy 32:40.) Turning now to Revelation 10:5-7, NW: "And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, and by the One who lives for ever and ever, . . . he swore: 'There will be no delay any longer; but in the days of the blast of the seventh angel, when he is destined to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish.'" Here is the solemn declaration that there will not be any more waiting. The sacred secret of God is finished. This prophecy of finishing the sacred secret of God receives its fulfillment

after 1926, following the 1,335 days, during the time of blessedness.

SACRED SECRET OF GOD

³ Can you appreciate it is only about twenty-five years since the glorious and holy name of Jehovah was brought to the fore, and revealed to God's people as a name which should be published in every part of the earth? Also do you know that until 1926 the name was seldom used even in gatherings of God's people, and never in connection with the public ministry? That people of the world had difficulty in understanding what was meant by the designation of "Jehovah's witnesses" first publicly proclaimed in 1931? That among the Lord's people there were many puzzling questions such as, Why all these crimes and calamities? What is the reason for the persecution upon the children of God? Now that the Kingdom had come, why wars, and what was the position of the rulers of this world? Was God noting these things? When would he take action?

⁴ Now these questions are no longer puzzling to the children of Jehovah. "All thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, AS) However, those outside the organization of Jehovah are questioning these matters and require information. Only those inside know, and therefore they are the ones to dispense the knowledge to those outside. They do ask, Who is God? Can he be responsible for all these terrible disasters? Does he authorize the false religionists to speak for him? Does he appoint wicked dictators? Has he an organization? Does he have just one people, or hundreds of different organizations? Is he a fiend, a monster, a god of blood? Why do the wicked prosper? Is God righteous,

3. What questions have been cleared up for the Lord's servants only since the year 1926?

4. What questions are still being asked by those outside the Lord's organization, bringing what responsibility to His servants?

pure and holy? Why is Satan permitted to fight God? Question after question is asked about God by those outside. Does it not make the hearts of God's faithful people continually happy to know the truth? for to them 'the sacred secret of God is finished'. They are in the time of blessedness.

⁵ The day is not far distant, it will now not be delayed any longer, when Jehovah will rise up to punish the wicked nations of earth and so make a name for himself that will be remembered forevermore. Thirty-five hundred years ago he destroyed the Egyptians in the Red sea and more than four thousand years ago he brought the great Flood and destroyed a world. His name is still associated with these wonderful works. However, after Armageddon his name will be remembered forever. That time of deliverance for the meek, the faithful ones, is very close, and its information is being published as good news to them. "The sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish."—Rev. 10:7, NW.

⁶ All Jehovah's witnesses and companions know we are living in grand and glorious days, because the time is here for the realization of every vision. No longer are they postponed. This truly is the day which Jehovah has arranged, the time for the realization of his marvelous promises. Let us as the witnesses of Jehovah fully enter into it and take our stand amid the inhabitants of the earth as those who belong to Jehovah's city, and to the new system of things, as those who know that the Kingdom is established in heaven and Jehovah reigns. Live then in this knowledge and be as those who are wise and who turn



thousands to the ways of righteousness, yes, into the new world.

⁷ At this eventful time the seventh angel blows his trumpet, that is, after the 1,260 days ended in 1918. Then it is that these wonders can come to pass. "And the seventh angel blew his trumpet. And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' And the twenty-four persons of advanced age who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail." (Rev. 11:15-19, NW) Is it not so very clear to God's children how now the many waters, that is, the peoples, the nations, the tongues, have all come under Christ Jesus? The quicker people recognize this fact, the better it will be for them. This is a day of

5, 6. How can it be truly said today that 'there shall be delay no longer'?

7. What fact relating to judgment and deliverance would the peoples of earth do well to now carefully note?

judgment. It is a day of deliverance. Some know enough of the truth to fight it because it brings responsibilities, but this is taking a very unwise course, since Jehovah offers nothing else. Where else can you go, for Christ Jesus is in control and God makes known his will through his faithful Servant, and that will is the word of life.

⁸ Multitudes of honest persons are to turn toward the new world and the righteous King, and those who do so find peace and happiness even now amidst the old wicked world. But the "wicked shall do wickedly", and their hatred for the children of the Most High increases. They know they have no part with the revelations, favors and privileges of the Kingdom, and they see that Jehovah has brought these wonders to pass in our midst, inside the organization of Jehovah's witnesses. The great, long-standing and marvelous prophecies have been fulfilled in us. Therefore with an unmistakable identity Jehovah's witnesses are being pointed to by Jehovah's Word and the facts in modern fulfillment thereof. They are his beloved ones. The wicked know this and see themselves cast out, and so wail and gnash their teeth in chagrin.

⁹ Jehovah's remarkable, strange work of identifying his faithful servant does not stop. Year after year it becomes more evident. Visions and prophecies are coming to pass through the wonderful things Jehovah is doing for us. "Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, Jehovah hath done great things for them." (Ps. 126:2, AS) No one else has been chosen of all the organizations of the world. Jehovah's witnesses are for signs

and wonders in the land. "Bind thou up the testimony, seal the law among my disciples. And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." (Isa. 8:16-18, AS) Those who profess to love God and claim to be doing his will and are not serving and worshiping with those who know the new world is at hand would be wise to consider their position quickly. If these would simply ask themselves one or two simple questions: Am I conscious of Jehovah's favor upon the work that I am doing? Do I expect judgment from him as a result of the service being performed, and can I prove from His holy Word that my works are in obedience thereto? Or am I performing some service selfishly? Is it for my own praise or Jehovah's? Am I learning more about God's kingdom and its establishment? Can I appreciate the fulfillment of prophecy? If you are still in mystic Babylon, then consider the truths set before you and make haste to leave the condemned organization. "And I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues.'" —Rev. 18:4, NW.

¹⁰ The forces of this evil system of things which are to pass away will make repeated attacks upon the Lord's people, but they will never break and scatter them. Satan knows Jehovah's witnesses are God's people and the only ones on earth standing for Jehovah's praise and proclaiming the kingdom of the Lord Jesus, and he will raise the whole world against this people to destroy them, but he will not accom-

8. What dividing work is now therefore being accomplished?

9. What strange identification work goes grandly on year by year, suggesting what sober questions on the part of those who are not following the wise course?

10. What experiences of the Lord's servants, particularly from 1933 on, demonstrate the intensifying of the Devil's campaign against them?

plish this devilish plot, for "the power of the disperser of the holy people" is broken. (Dan. 12:7, *Ro*, margin) His opposition and persecution have increased, greater by far than 1914 to 1918. It was intensified from 1933 until the second world war broke out, which provided an opportunity for enemies of Zion to rush at us in a great offensive. This attack was terrific, for all parts of the organization were besieged, but the organization of God took the shock, reeled only momentarily under the world pressure, but the stronghold of Zion stood fast. Satan the ruler of the opposition hordes forcibly took some brothers into his prisons and concentration camps, some he put to death, while on thousands of others he brought privation and much mental as well as physical suffering. But with what result?

EVIDENCE OF RELEASE

¹¹ Certainly the "continual sacrifice" was this time not taken away, for praise was offered daily, yes hourly, some of the faithful even honoring Jehovah with their life's blood. God's people were strengthened with 'food convenient', for right in the midst of that terrible destructive World War II the Lord spread a rich table of Kingdom truths. *The Watchtower* published during this period such wonderful, strengthening and heart-cheering articles as "Defeat of Persecution" (issue of July 15, 1942), "Fighter for the New World" (in five parts contained in issues October 15 to December 15, 1942, inclusive), "Micah" (in eleven parts, January 1 to June 15, 1942, inclusive), "Song-Call to Action" (July 1, 1942), and many more. Not only was Zion fed "with the finest of wheat" but companionship in convention was provided. Jehovah's people were set, they were sure, they were steadfast, as evi-

dent by the resolution adopted at the Cleveland convention:

"... THAT we are opposed to all totalitarian rule and its limitation of the worship of Jehovah God through Jesus Christ. We owe allegiance to no foreign power, religious or political, but our Head and Leader is the One of God's choice and designation, Christ Jesus the King, whose example we will follow in the worship and service of God. Come what the Lord may permit, we will continue to worship Jehovah God and to resist all demonized encroachments upon His worship and service, and to fight on in indissoluble unity until He gives the victory through his Theocratic Government by Christ Jesus.

"Dated, Saturday, September 19, 1942."

¹² Also of interest were letters sent in from branches and companies in the field, such as the one quoted in the October 1, 1942, issue of *The Watchtower*, from London:

"We thank the Lord for the continued stimulating truths so abundantly provided through *The Watchtower*. We will prove our faith in The Theocracy by our works. We refuse to break our covenant vows. The 'abomination of desolation' can never take away from us the joy of praising Jehovah's name. Doubtless many dark days are ahead. The people of good-will look to Jehovah's witnesses for comfort. We cannot forsake them. We seek to be diligent and obey the Lord's invitation 'Feed my sheep'. We declare our determination to use every possible opportunity now to do this work. We will stand blameless.

"As a city compact together we face with full confidence in the Lord the threatening Assyrian entry into the land of Jehovah. Victory lies with The Theocracy, the Holy City. Come what may, we are ready and willing to bear whatever reproaches and persecution the Lord may permit to the vindication of his name."

11-13. What were the results of this devilish campaign, and how testified to by the *Watchtower* issues of 1942?

¹³ Then in 1943, 1944, and in 1945 from Jehovah's people the same "sacrifice of praise" was still ascending. How true that Satan could not now remove the continual sacrifice as he did in 1918! The Lord was in our midst and, though all nations battled at our gates and tried to break down integrity, Zion's children stood faithful.

¹⁴ Now what has taken place since World War II? Blessedness has increased and greater light has been shed upon God's Word. Knowledge has been granted. The righteous coming out from the heavy times of persecution and suffering and bans and other forms of opposition were like the sun shining its way through clouds. Now in all brilliance the message of the truth powerfully penetrates all the far away places, for no place seems hidden from the sunshine of the truth. One would expect in a natural way that after all the hardships and prison experiences of Jehovah's witnesses they would be worn out and weary and in such a condition not able to go forward now with God's work in the postwar period.

¹⁵ Remember the great international assembly in New York in 1950? Were those witnesses there like that? To the contrary! They were vigorous, full of burning zeal for truth, eager for every opportunity of service. There were no complainers, no grumblers or discontented ones of the witnesses here. No, for these thousands were at peace and full of joy, and their very faces and conversation expressed happiness. Yet these were the ones who had been so hard pressed by Satan. Satan is no conqueror; his power is broken, all he can do now is scrape together the remnant of the Gentile powers and hold them the best way he can until the strong arm of Jehovah destroys them utterly.

¹⁶ Oh, how fitting and full of meaning to these witnesses are the psalmist's words: "When Jehovah brought back those that returned to Zion, we were like unto them that dream. Jehovah hath done great things for us, whereof we are glad. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." "If it had not been Jehovah who was on our side, let Israel now say, If it had not been Jehovah who was on our side, when men rose up against us; . . . Blessed be Jehovah, who hath not given us as a prey to their teeth. Our help is in the name of Jehovah, who made heaven and earth." "They that trust in Jehovah are as mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity." "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."—Ps. 126:1, 3, 5, 6; 124:1-6, 8; 125:1-3 and Isa. 52:1, AS.

MULTITUDES OF CAPTIVES NOW HOME

¹⁷ The captives home! Thousands upon thousands, all back! Who would have dreamed in 1919 that Jehovah would cause all these to flock to his city? What an increase! In gratitude his people assembled at New York in 1950 to celebrate "Theocracy's increase". And what a celebration! See what was happening, for there at this

16. What particular expressions of the prophecies can now be seen to be filled with marvelous meaning to the Lord's people?

17. How did the New York Assembly in 1950 signalize a truly blessed condition into which the Lord's people had now been ushered?

14, 15. Contrary to natural expectations, what has been the condition of His servants since World War II?

the greatest and most important city of this world the people were witnessing the saints of the Most High God and their faithful companions in sweet fellowship, basking in the sunshine of Jehovah's love and care. These children of God whom this world had tried to destroy and cause to be no more, out from the prisons, the concentration camps, the fiery times of persecution, walking about in peace and serenity, with God's blessing upon them. "Behold, my servant [Christ Jesus], whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he will bring forth justice to the Gentiles." "Out of Zion shall go forth the law, . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, . . . nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 42:1; 2:3, 4, AS.

¹⁸ "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49:6, AS) "So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand." (Isa. 52:15, AS) Yes, God's Servant Christ Jesus in a place of great favor and exalted as the teacher of the nations by his faithful followers on earth. Note Isaiah 52:13, AS: "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high." Certainly there is yet much work for God's faithful servants under Christ Jesus to perform, a work among the nations such as has never been seen before. Before the work is over they will

18. Why do we understand that the Lord's servants yet have unprecedented privileges before them in the days that lie ahead?

direct many more persons into Zion, yes, possibly millions! Zion's day is here. The king of Zion will work through his visible organization, his "faithful and discreet slave". (Matt. 24:45-47, NW) All his commands will be given that way.

¹⁹ The day of deliverance is here. After having considered some of the prophecies recorded by Daniel, and having understood the meaning of the 1,260, 1,290 and 1,335 days, do not "despise the day of small things". But knowing these things, realize that the organization producing proofs of fulfillments of prophecies in and through them must be Jehovah's people. God causes his word to come to pass, and he reveals his sacred secrets to whomsoever he wishes. Grasp the importance of these fulfilled visions, realize their import, know that we are in the day of prosperity and the time of blessedness is here. God's Servant is revealed to the nations by His witnesses on earth, and that Servant will have to be recognized before God's favor will be granted them. There is no other way of obtaining a knowledge of the truth. "Bind thou up the testimony, seal the law among my disciples," says Jehovah's great Servant. (Isa. 8:16, AS) Do not despise the instrument God uses; consider first the message of importance the theocratic organization brings and the proofs which are offered.

²⁰ Children of Zion, your King is here. He dwells in the midst of the city. Today is no time for waiting and inactivity. The city will be the joy of the whole earth. No city compares with her, "beautiful for situation." (Ps. 48:2) Fling wide open the gates, welcome with warmth the returning captives, offer them the hospitality of the city. Sing so loud and harmoniously

19. What important truths should be diligently studied and grasped by those who now read and understand the meaning of the "days" of Daniel?

20. What now must be done by the children of Zion in recognition of the marvelous time in which we live?

that it will be heard by those yet prisoners and give them heart and good cheer. Let them hear the good news they have longed for. Shout out, and let others know Jehovah reigns, for to this call many will yet respond. Blow the trumpet for the sleepy ones to awaken. Sound the notes for the

marching, returning captives to sing as they come from mystic Babylon to Zion, out of captivity and into freedom, out of darkness into light. "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.

Results of a Long-delayed Back-Call

The following letter was published in April 24, 1946, *Consolation* (now *Awake!*):

"I have decided to take my stand on the right side, for Jesus Christ and for the extension of His kingdom. I was always a member of the United Church, and I always thought, like the rest of them, that was the way Jesus wanted us to go, but since the first of August I have been reading your books, and in these four months I have made up my mind to accept this way.

"My people! I do not even know the man's name that came to my door. At that time I had no use for anything. I was weary, worn and sad. I am the mother of five sons and live in an outpost where there is so much work to be done that I hardly know which duty to perform first.

"Well, when the man came, I obtained 50¢ worth of those little books, such as *Peace—Can It Last?* and a lot of others. I have been reading these every Sunday, and looking up the scriptures to which they call attention, and have found that they are true.

"And now I want more reading matter, and want you to let me know what steps I must take to put myself on your side. Meantime I am enclosing \$1.00 for *The Watchtower*, and I want you to let that man know that I have read the books and am now ready to live for God.

"He will remember me as the one from whom he obtained the bottle of milk. Had I known that he was a disciple of Jesus Christ I would not have taken any money for the milk.

"My people! I want your prayers. I am all alone, except that I have Christ on my side; but with that I know that nothing can harm me. I will be looking forward to hearing from you, and receiving *The Watchtower*, as

I am definitely interested. May God bless you in your work, and may you receive many souls for your hire. (From an island in Placentia Bay, Newfoundland)"

Years have passed since then, and although our office wrote this woman several times we never got a reply; she was in such an isolated place that we never contacted her again in the intervening years. But the back-call has been on my conscience ever since, so the other day we drove our little car out through the mountains to the coast and I borrowed a fisherman's dory to row the grueling course to the off-shore island—for this was my call, and I even remembered the house where the lady had sold me the milk.

She had never received our letters nor *The Watchtower* in 1946, but through the years she had prayed that the Jehovah's witness would some day return. Now you should have seen her kneeling in the dim lamplight by my case in her humble home and taking out the new books one by one. As each book or booklet was drawn from the satchel she would burst out with an exclamation of joy. "A Bible with a concordance—Just what I wanted!" "At last *The Watchtower!*" It was joyful to sit back and let her get the full benefit of each new discovery.

Now our sister is no longer alone. Although throughout those five years she preached and stood firm for the truth, now she gets a friendly call four times a month by your magazines sent from Brooklyn and she has written the branch office that she is very happy again to have her strength renewed. These are the far-flung results, then, of your good work there at Brooklyn, and an example of what is happening all over the world, for "Jehovah knows those who belong to him".



Questions from Readers

● In John 5:28, 29 and Acts 24:15 it speaks of resurrections for those that have done good, or the just, and for those that have done evil, or the unjust. Who are the ones in each of these two groupings?—R. K., Pennsylvania.

The *New World Translation* renders these scriptures as follows: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) "There is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) Those having part in the first resurrection, being raised as spirit creatures to reign with Christ, would be classed as "the righteous" "who did good things". But, additionally, the faithful men of old and any of the great crowd of other sheep who may die before Armageddon may be viewed as having done good things and being counted righteous. Because of their having endeavored to do God's will and not having practiced vile things, they have a resurrection that puts them on the way of eternal life. But those who have not lived during a judgment period and who did not know of Jehovah's requirements and ignorantly practiced vile things will come back during the millennial resurrection of mankind in general, and will enter their judgment period. Hence they are spoken of as coming back to a "resurrection of judgment".

Note that John 5:28 limits resurrections to those "in the memorial tombs". This means that only those whose existence Jehovah retains in his memory will be resurrected, which remembrance is indicated or symbolized by the expression "memorial tomb". That is why criminals considered unworthy of a resurrection were unceremoniously tossed into the Valley of Hinnom, or Gehenna, where their bodies were consumed, unlamented, unburied, without any tomb to remind of or memorialize their former existence. So those not "in the memorial tombs", or not thus symbolized as being in God's memory, will not be remembered at resurrection time. What this means to us today is

that those now living in this time of judgment and who fail for one reason or another to take a stand for Jehovah, and are therefore slain by him at the battle of Armageddon, will not be retained in his memory for a resurrection. That this group will include the majority of humans now living on earth is shown by Jeremiah 25:33: "The slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." These vast numbers slain by Jehovah and likened to dung strewn over the earth could hardly be considered as being "in the memorial tombs" for Christ to remember and call forth during the Millennium.

● Why did Jesus tell healed ones to tell no one of the miracles performed on them, and why did he tell his disciples to tell no one that he was the Christ?—M. C., Ohio.

After two blind men had received sight from Jesus, he "sternly charged them, saying: 'See that nobody gets to know it.'" (Matt. 9:30, NW) After cleansing a leper Jesus "gave him strict orders and at once sent him away, and said to him: 'See you tell nobody a thing, but go show yourself to the priest and offer in behalf of your cleansing the things Moses directed, for the purpose of a witness to them.'" But the man spread abroad the account of the miracle "so that Jesus was no longer able to enter openly into a city" because of the throngs that hindered his movements. (Mark 1:40-45, NW) After curing a man that was deaf and afflicted with a speech impediment Jesus "charged them not to tell anyone". (Mark 7:33-36, NW) Christ Jesus did this because he did not want to be publicly advertised in the streets and have the populace make their decision regarding him on the basis of such circulated reports. He wanted the people to see and hear for themselves and decide on the basis of their own personal experience with him.

It was for this same reason that he charged his disciples not to advertise him as the Messiah. Instead of publicizing this in the streets and raising this issue for settlement in such public places, on the basis of the reports of the disciples, let each one investigate and make his own decision on the basis of the evidence. Hence it was that when Jesus asked his disciples who men said he was he found that some thought him Elijah, or John the Baptist, or

Jeremiah, or one of the other prophets. Then he asked his disciples what they thought, and Peter expressed their belief, "You are the Christ." "Then he sternly charged the disciples not to say to anybody that he was the Christ." Let everyone make his own decision, just as this discussion with his disciples showed that they were doing, and coming to various conclusions. They had the Hebrew Scriptures and knew the prophecies concerning the Messiah, and they could see Jesus' works and hear his words. Let them decide.—Matt. 16:13-20, *NW*.

Thus when nettled Jews said irritably, "If you are the Christ, tell us outspokenly," Jesus replied, "The works which I am doing in the name of my Father, these bear witness about me." (John 10:24, 25, *NW*) It is true that Jesus did acknowledge to the Samaritan woman at the well that he was the Messiah, and she told the men of her city, and these Samaritan men came and heard Jesus. But note that their decision was based on what they heard Jesus say, and not on what the woman had told them: "They began to say to the woman: 'We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man is for a certainty the savior of the world.'" (John 4:7-42, *NW*) Only after he was put under oath before the chief priests and Sanhedrin would he identify himself as the Messiah to them, but before he did even then he said, "That was for you to say." It was for them to say whether he was the Messiah or not, on the basis of the evidence. The decision was for them to make, their responsibility. (Matt. 26:63, 64, *NW*) Similarly, when before Pilate and that official asked whether Jesus was a king, Jesus said, "It is for you to say that I am a king." The decision was for Pilate to make.—John 18:37, *NW*.

So Jesus did not want men to believe on him because others had talked them into it. He wanted them to decide for themselves whether his words and acts fulfilled the prophecies concerning the Messiah or not. He did not want any decision to be based on excited reports passed from mouth to mouth and enlarged upon, or on noisy advertising of him in the streets. He was not out for publicity of that kind, as the Pharisees were. (Matt. 6:2, 5) The Bible establishes this at Matthew 12:15-19 (*NW*): "He cured them all, but he strictly charged them not to make him manifest; that it might be fulfilled what was spoken through Isaiah the prophet, who said: 'Look! my serv-

ant whom I chose, my beloved, whom my soul approved! I will put my spirit upon him, and he will make clear to the nations what judgment is. He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways.'" (Isa. 42:2) So Jesus' prohibition on the promiscuous advertising of his miracles and Messiahship was in fulfillment of prophecy.

● In the April 1 *Watchtower* the Chart of Outstanding Historical Dates gives Adam's creation as in the fall of 4025 B.C. What grounds is there for this?—D. D., Iowa.

The following statement is made at the end of the chart: "It should be noted by the reader that many early Biblical events occurred within years that ran from fall to fall. The Jews even today have a 'civil year' that runs from fall to fall. At the Exodus in 1513 B.C. 'sacred years' were inaugurated which counted from spring to spring." This shows that in ancient times the years ran from fall to fall, meaning that their new year started in the fall. How did this practice come about? Well, it is logical to believe that it started with Adam, and if it did, then it is logical to conclude that he was created in the fall. He would naturally count time as it related to himself, numbering his years from the time of his creation. After he had lived one year, a new year would start for him; hence for him a new year would start at the time of each anniversary of his creation. His immediate family, and later all their offspring, might very logically come to adopt that same time as their new year. In that way the ancients might have had fixed for them their practice of counting their years on the basis of Adam's time of creation; and if that is true, and since they did count their years from fall to fall, we may believe with logic that Adam was created in the fall of the year.

It is noteworthy that the fall is very prominent in Jehovah's arrangement of things. One of the three outstanding feasts that the Law covenant commanded the Israelites to observe, namely the feast of tabernacles or ingathering, occurred in the fall. The day of atonement was in the fall. Additionally, Solomon's temple was dedicated in the fall, Jerusalem's complete desolation came in the fall, after the seventy years of desolation Jehovah's worship was restored there in the fall, Jesus was born in the fall of 2 B.C., he was anointed as Messiah in the fall of A.D. 29, and it was in the fall of A.D. 1914 that he was enthroned in heaven.

Experience in Announcing Jehovah's Kingdom

Quebec City

Sister Saumur was in a house talking to a householder about the Scriptures. Someone nearby had phoned the police and a big bully in uniform came striding into the house and ordered the sister to leave right away, saying she was a communist. The householder was amazed at such tactics. The policeman continued his domineering attitude and instructed the sister to get out of the house. However, Sister Saumur said she was going to phone the mayor. But he rushed to the phone, saying: "No you don't; I'll phone the mayor," and he did. She

overheard the conversation, which clearly indicated the policeman was getting a dressing down and was being told to leave her there so long as she was not distributing literature. During this time the policeman was saying, "But she's a communist!" Finally he left the house and was met in the street by a crowd of people who were waiting to see if he brought the sister out with him. It so happens that this policeman is not liked in the district at all, so the crowd began to laugh at him and kept calling out: "Where is she? Can't you get her? What's the matter with you?" They were getting after him because of their dislike for his tactics.

then be sure to send to us a report of time you so use, or turn it in to the company of Jehovah's witnesses nearest you.

APPRECIATION FOR BLESSINGS

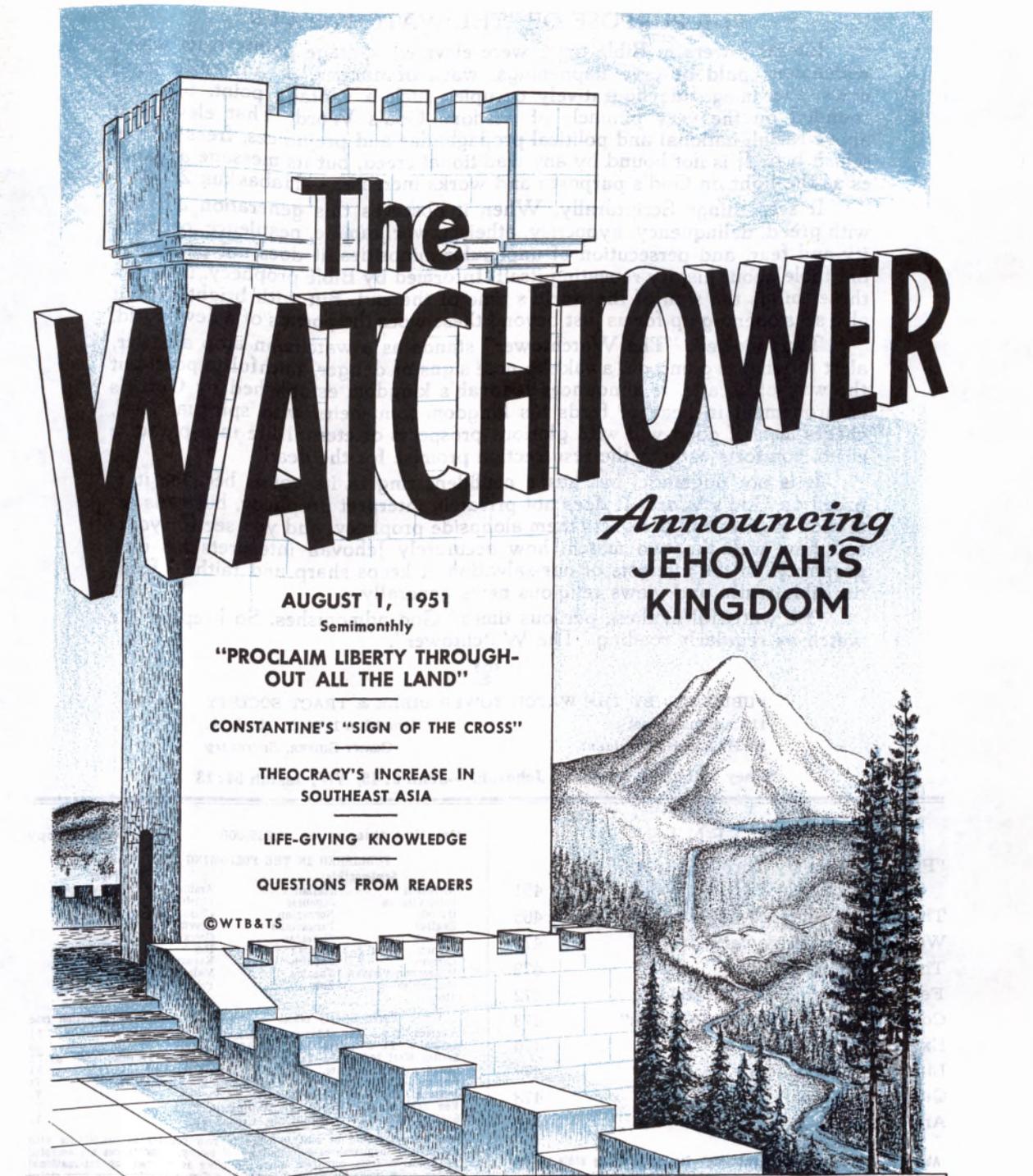
North American 1951 district assemblies are over. Soon those in Europe follow. What joys of association, worship and service such gatherings provide! The inspiration and fresh zeal they stir up in us do not fade but continue and increase. And why not? Does not the spiritual bounty, "food at the proper time," nourish and strengthen Jehovah's servants and witnesses for endurance in these critical days? Every partaker is enriched and built up, and so continues to grow in determination to serve his Creator and Provider. Such in turn aid their neighbors to take and eat the life-giving knowledge. Joyously they make known to others this good news of the blessings of Jehovah God; yes, their appreciation is shown by following through with zealous action. Why not share in today's grandest of all activities on earth? and

CORRECTION ON "WATCHTOWER" STUDIES

The June 15 *Watchtower*, on page 384, outlined study material for July 15, 22 and 29. It should have assigned material for only July 22 and 29, as July 15 study material is given in the June 1 *Watchtower*. Hence for the week of July 22 company groups should study from the June 15 *Watchtower* the articles "The Place of God's Word in Our Lives" and "Free Moral Agency and the Word", and for the week of July 29 the entire article on "The Spirit, the Organization, and the Word".

"WATCHTOWER" STUDIES

Week of August 19: The 1,290 and 1,335 Days of Daniel's Prophecy.
Week of August 26: More Liberation Prophecy to Be Fulfilled.



The WATCHTOWER

AUGUST 1, 1951

Semimonthly

"PROCLAIM LIBERTY THROUGH-
OUT ALL THE LAND"

CONSTANTINE'S "SIGN OF THE CROSS"

THEOCRACY'S INCREASE IN
SOUTHEAST ASIA

LIFE-GIVING KNOWLEDGE

QUESTIONS FROM READERS

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Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. E. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

August 1, 1951

No. 15

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND"

"In the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof."—Lev. 25:9, 10.

THE following is the public address which was delivered by the president of the Watch Tower Bible & Tract Society to audiences in Hawaii, New Zealand, Australia, Philippine Islands, Japan, and other places in the Pacific Ocean area during March, April and May of 1951. Because of its cheerful theme and importance we are reproducing it here for reading enjoyment and for close study.

THIS is the day for liberty to be proclaimed throughout all the earth, among all races and nations. That is the reason for the message here delivered, and we purpose to show that it rests on the right foundation and sounds the right note of liberty.

² The proclaiming of liberty denotes that people are to be made free. Its proclamation will be welcome news to all those who love justice and truth and who yearn for a true liberty for ALL mankind, and not for just their own nation or race. Since the close of World War I, in the year 1918, the hunger for liberty has been gnawing at the vitals of humanity as never before. Violent endeavors are being made by many to satisfy that hunger. For centuries great masses of people have lain under the oppression of the few, whether those few be a few men as rulers or be a few powerful nations. With conditions in the world continually growing worse, it makes the conditions of oppression seem more and more unbearable. Discontent is everywhere. Cer-

tain ideas and systems of rule have long operated, and the sense of revolt against them is growing and spreading, especially under the lash of radical agitators. The long-oppressed ones, being so many more in number, are expressing sympathy toward one another and are feeling their numerical strength. Through their representatives they are growing more outspoken and insistent in their demands.

³ Many sincere men have taken up the cause of the liberty of the people, but what can they offer the people? Only a human theory or scheme of liberty, which falls far short of the true liberty and leaves the people at last disappointed. At the same time many men, greedy for power, have marked the craving of the masses for release from long-established tyrannies and oppressions and have put themselves forward as liberators in order to exploit the people's desire for liberty to their own advantage and ambitious designs. As a result the masses come under new robbers of liberty. Their plight becomes no better, if

1, 2. What is this the day for proclaiming, and what makes it fitting?

3. What has been the result from attempts by human liberators?

not worse, under new rulers who are slaves of their own ambition. As someone of old time with a prophetic vision nicely expressed it: "While they are promising them freedom, they themselves are existing as slaves of corruption."—Quoted from 2 Peter 2:19, *NW*.

⁴ It is quite generally thought that to have an independent government and to enjoy self-rule means real liberty. In many lands democracy, which means the rule by the people through public servants of theirs, is held to be the peak of liberty. To win the people's support and to justify the entering of the United States of America into World War I President Wilson invented the slogan, "Make the world safe for democracy." But today, after more than thirty years, so-called "democracy" has never been in greater peril. True, many absolute monarchies or kingdoms have disappeared since then, and yet the oppressions upon the people have not decreased nor has their freedom been enlarged.

⁵ There are men who have a contempt for the ability of the people to rule themselves by servants whom the people select and who draw their power from the consent of the people they govern. Certain political figures and certain religious hierarchies resent the effort of the people to gain greater liberties and to have more control of the government over them and to make their rulers answerable to the people. And so to fight against the liberation of the people, they establish totalitarian governments or personal dictatorships or strict authoritarian rule. They glorify the political state. They believe that the state has the absolute right to plan all the

activities of human society and to demand the unquestioning obedience of all the citizens. Thus today mankind in general is divided between two political ideas of rule and two ideas of how far the freedom of the people may go. Hot and cold wars that are being fought over these political considerations rage and the liberties of the people are suffering great restrictions and damage. True freedom by human means appears farther off than ever, despite all the modern-day slogans.

NOT ORIGINAL WITH DEMOCRACY

⁶ The United States of America enjoys what some people call a democracy or people's rule, and some effort is being made to popularize it among other peoples. But not all peoples seem to want the democracy or kind of democracy that the American people enjoy, for they see in it what look like serious flaws; and the way the democracy is being carried out in practice comes under criticism from many quarters. Yes, even in the United States of America, with all its worthy democratic features, the people do not enjoy the real liberty. Even there there is need for the great liberation. There as well as in all other parts of the world it is very fitting to proclaim the great message of true liberty.

⁷ It was this American Republic that popularized the famous words contained in the subject of this address. After the Declaration of Independence was proclaimed on July 8, 1776, the Liberty Bell was rung from Independence Hall, Philadelphia, Pennsylvania. On this bell appears the quotation, "Proclaim Liberty throughout all the land unto all the inhabitants



4. How is democracy generally regarded? How secure is it today?

5. Who fight against the people's liberation? By what means?

6. Is it fitting to proclaim liberty also in America? If so, why?

7. Did the words of our subject originate with the American Republic? From whom does freedom's spirit come?

thereof.—Lev. xxv, 10.” But these words are really no part of any American propaganda. They did not originate with American republicanism or democracy. They originated with THEOCRACY, which means “God’s rule”. They are not the words of man, even though uttered by the Hebrew prophet Moses. They are the words of God. The God whom the Hebrews worshiped is named “Jehovah”, and these words are a part of His law to them. It is Jehovah God who is the great Liberator and the great Proclaimer of liberty for the people. The spirit of true freedom comes down from Him. Just as one of his proclaimers of liberty wrote under inspiration: “Now Jehovah is the spirit; and where the spirit of Jehovah is, there is freedom.”—2 Cor. 3:17, NW; Ps. 83:18.



⁸ So the newborn man-made American Republic in 1776 merely *adopted* the historic words of liberty, but it did not carry out the real meaning of the words. The Republic used the words merely as a slogan to further its rebellion against the sovereignty of the British government. It mixed up these words with a political revolution, a change from a colonial status to independence as a responsible government among the family of nations. A sanguinary revolution followed, which finally made independence secure. However, our proclaiming of liberty throughout all the earth in these uneasy days is not meant to stir up any such things as those political events of 1776. When we examine the words in their original setting, we see they were the words of liberty gained by obedience to the Most High God, liberty through peaceful procedure. We see that this liberty was

sounded throughout the land, not by ringing a man-made bell, but by blowing a ram’s horn, the trumpet of Jubilee.

⁹ Let me quote the original words and context according to a modern translation: “You must hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it is to be a jubilee for you, when each of you shall return to his own possessions, and each of you shall return to his own family. The fiftieth year shall be a jubilee for you, when you must not sow, nor reap any aftergrowth in it, nor gather grapes from the undressed vines in it; for, being a jubilee, it is to be sacred for you; you must eat its produce out of the field. In this year of jubilee each of you shall return to his own possessions.”—Lev. 25:9-13, AT.

¹⁰ In the sixteenth century before our common era or our *Anno Domini* period, the prophet Moses handed that down as God’s law to his chosen people, the nation of Israel. That law is not being kept today, and so it would have nothing more than a passing historical interest for us in these troublous years if it were not for the fact that that Jubilee law was prophetic in its meaning. It was a good thing for that ancient nation of Israel, and it was a shadow of substantial good things to come in the then distant future, but a future which is now close upon us today.

¹¹ God, whose name alone is Jehovah and who is the great Liberator, was there making a picture of a great liberation to come, not merely to people of the nation of Israel, but to all mankind. One of his inspired proclaimers of liberty tells us this in plain words, saying: “The Law has a

8. Is the proclaiming of liberty now meant to stir up things like those in America in 1776? How do we determine our answer?

9. What is the substance of Leviticus 25:9-13?
10, 11. (a) Why is that law of interest to us today?
(b) Who began the proclamation of liberty, and who must now take it up?

shadow of the good things to come." (Heb. 10:1, NW) Also the man with whom the great movement of real liberation began referred to that ancient Jubilee prophecy and indicated that it foretold the work he was going to do. That man was a son of God, and he had come down from heaven to earth to live for thirty-three and a half years as a man in order that he might begin this liberation movement and its proclamation. His name was Jesus Christ, who was born in the royal line of David, the king of Jerusalem for many years. This Jesus Christ began the proclamation and laid the foundation for the great liberation nineteen hundred years ago. So now his true followers today must take up the joyful proclamation and must boldly sound it as with a trumpet blast to all races, peoples, nations and languages.

¹² Toward the beginning of his proclamation work or preaching, Jesus gave a public talk in the religious meeting place of his home town, Nazareth, in the land of Palestine. On that occasion the attendant of the Jewish synagogue handed him the scroll containing the book of the prophecy of Isaiah. The prophet Isaiah had also made some reference to the Jubilee year of release for Jehovah's people. So now Jesus found this passage of Isaiah's prophecy and read it, saying: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." Then Jesus said to his listeners: "Today this scripture that you just heard is fulfilled." And with that introduction he gave them a talk that made them all marvel. (Luke 4:16-22, NW) In this way Jesus Christ set

out on a work of release or liberation which was to spread beyond the Jews or nation of Israel and to reach all peoples. His work of release was a work greater than that done by the ancient prophet Moses. The Law given through Moses foreshadowed this great benefit to all mankind through Jesus Christ. In fact, Jesus Christ was a Greater Moses, and the ancient prophet Moses himself foretold that Jehovah God would raise up a Prophet like Moses but greater than him. That Greater Prophet was Jesus Christ, and he brings a liberation to mankind which was pre-figured by the Jubilee law of release. —Deut. 18:15-19; Acts 3:19-23.

ANCIENT PATTERN OF LIBERATION

¹³ Let us then briefly examine that ancient Jubilee law and see how it means the grandest of things for us today. For more than eighty years the people of Israel, to whom the prophet Moses belonged, had been slaves under cruel, exhausting labor in the land of Egypt. Backed by mighty military power, the oppressive government was trying to wipe out these Israelites. Then Almighty God, Jehovah, sent the prophet Moses to his people and, by means of marvelous miracles, delivered the Israelites from wicked Egypt and brought them to Mount Sinai in the land of Arabia. Jehovah God promised to give them the land of Palestine, and now he was leading them there. But before bringing them into the Promised Land he gave them his laws, theocratic laws, for their government when they were finally established in the Promised Land. Among the laws was this one to celebrate the Jubilee every fifty years, and it is set out in detail in Leviticus, chapter 25.

¹⁴ Among the great problems facing

12. How did Jesus show authority for his liberation work, and how does his work compare with that of Moses?

13. What led up to delivering the Jubilee law?
14. What problems now facing us were handled in that law? Why justly so?

mankind today are the distribution of the land, the preservation of the land in good condition, and the wiping out of poverty among all the people, and the putting of all members of human society on an equal level. The Jubilee law illustrated how these vital problems will be solved by the all-wise God whose name is Jehovah. He is the Author of the Jubilee law and also of its grand fulfillment upon all mankind. It was a just law. It worked no injustice and hardship even to those who up till the Jubilee year had become rich. By a miracle Jehovah God brought the Israelites into the Promised Land, and by further miracles he freed that land of the wicked, devil-worshipping people who had no right in the land. This took years, and then the distribution of the land to the Israelites took further years, fourteen years all together according to tradition, after which the land could be peacefully worked and the Jubilee system begin to count. So the land was a God-given land, and Jehovah had a right to dictate how it should be used. All the earth is his creation. He made provision, no, not for great land barons to hog the land and crowd the common people into the cities, but for every family to have a fair-sized piece of land which was to continue in that family from generation to generation. Not even the king could legally take away this ancestral inheritance from a family. One king tried to do it by underhand means and Jehovah God had him executed for it.

¹⁵ God promised the Israelites that if they kept his law there would be no poor in the land. (Deut. 15:4) But God foresaw that because of sin, imperfection and selfishness in this world many Israelites would become poor, whereas some would become rich and would selfishly want to hold onto their riches at the expense of their fellow

Israelites. So he added these words: "The poor will never cease to be in your land; that is why I am commanding you to open wide your hand to your poor and needy fellow-countryman in your land." (Deut. 15:7-11, AT) To meet their expenses some Israelites would become obliged to sell part of their ancestral land or even all of it and thus for the time become landless. Others would have to sell members of their families or sell even themselves to be slaves to their fellow Israelites or to foreigners in the Promised Land. If a relative was not able to buy back his land for him or to settle his debt and procure his release, or if meantime he did not acquire the means to secure these benefits for himself, then the Jubilee year held out bright hope for him.

¹⁶ The Jubilee year was one of release, of liberation. It took care of all these unfortunate developments, for in that year all such Israelite slaves were to be set free. All ancestral estates that had been sold were to be returned to the rightful owners, and families were to be reunited. As for the land itself, the Jubilee was a year of rest for it. Every seventh year was a sabbath year for the land, when it must lie fallow. The forty-ninth year was thus a sabbath year, but in addition to that the fiftieth year was also a sabbath year for the land, so that it got an extra year to revitalize itself. What grew of itself could be eaten, but it must not be harvested and stored up. Thus not only did the Israelites have a chance to recuperate materially and start out on a new basis, in possession of property and on a level with their fellows, but also the land had an opportunity to build up its productive strength again. By God's blessing for their faithfulness the forty-eighth year would have yielded such a rich harvest that it would provide food

15. How did poverty, landlessness and slavery develop in Israel?

16. How was the Jubilee a year of release for land and people?

for three successive years, till they reaped the crops they sowed the next year after the Jubilee.

¹⁷ Because of what this wise and loving provision foreshadowed for all mankind's future, God took this sabbath-year and Jubilee-year arrangement seriously. For improperly keeping these sabbath years he punished the Israelites by exiling them that the God-given land might rest for seventy years while the disobedient Israelites were captives in the land of Babylon. They had sold themselves into this captivity by their sin against Jehovah's law. But in the spirit of the sabbath-year benefits he acted mercifully as their Liberator. He broke the enemy oppressor's power and restored them to their homeland. Here again Jehovah displayed himself as the God and Author of liberty.

¹⁸ By requiring slaveholders to free their Israelite servants and by requiring buyers to restore ancestral estates to their rightful owners God committed no unfairness with those who had made legal purchases. All purchases were required to be made based on the number of years that remained till the Jubilee. Furthermore, the land all belonged to earth's Creator. That is why his law said: "The land must not be sold in perpetuity; for the land is mine, since you are only resident aliens and serfs under me." (Lev. 25:23, AT) They must all remember, too, that they were liberated slaves, once oppressed in Egypt and later on in Babylon. And just as Jehovah had had mercy upon them for his name's sake and had delivered them from servitude in



the enemies' land, so they must show the divine quality of mercy and let their Israelite slaves go free on the Jubilee year in obedience to the great Liberator's command. "For it is to me that the Israelites are slaves, be-

ing my slaves whom I brought out of the land of Egypt, I, the LORD, your God." (Lev. 25:55, AT) Thus the entire arrangement was just and merciful. It was carried out without violent revolution and bloodshed. The Jubilee horn therefore sounded peace and joy throughout all the land.

¹⁹ This foretells a greater release from debt and slavery for mankind and a greater revitalization of the earth. And to think, it is just at our doors! That man has been enslaved by his fellow man there is no question. This is so, whether it has been done by military power, by usurpation of political power, by great monopolies, cartels and commercial and industrial systems, or by the trickery and hypocrisy of religious clergymen. Moreover, the land has been gobbled up by the selfish, the rulers and the aristocrats and the religious clergy. In recent years there has been some breaking up of the great landed estates and the distribution of these to the people. But this has been brought about with great reluctance on the part of the owners, and only by pressure from governments that favored such a policy. In Italy, the cradle of Roman Catholicism, there have been loud complaints and violent moves because of the slowness of the republican government in carrying out its election promise to distribute the land to the poverty-stricken people. One Oriental ruler has recently announced his purpose to have

17. How did Jehovah show Israel he took this sabbath-year law seriously?

18. How did the law work no unfairness to legal buyers of land and slaves? Was it carried out with revolution and bloodshed?

19. How has man been enslaved by man and the land been handled?

his large estates broken up and apportioned out to his subjects the people. But this is no part of the fulfillment of the promised Jubilee for mankind. It is only part of the desperate efforts of the rulers and systems of this world to perpetuate man's rule of man or the people's rule of themselves independent of Jehovah God. Even if all the workable lands of the earth were distributed among all the families of the earth, there would still remain a great liberation to be effected from mankind's great oppressors.

THE ESSENTIALS OF TRUE FREEDOM

²⁰ The chief oppressor of the human race is Jehovah God's great adversary, Satan the Devil. His very name Satan means "opposer", whereas his name "Devil" means "slanderer, false accuser". Jehovah God stands for true liberty of all his creatures. Satan the Devil stands for their enslavement. He opposes the divine purpose to free them, because this means freeing them from the Devil's power. For this reason he slanders and falsely accuses the true and living God and wants to have all creation believe that Jehovah is the one who is the tyrant. Satan the Devil has coveted the earth as his possession, and he has sought to wrest it from God's universal sovereignty. Satan claims all mankind as his slaves. He has challenged God to put on earth a man who would assert his independence of Satan's rule and swear his allegiance to God and keep it faithfully under the most extreme test. He saw the opportunity to enslave all mankind in man's original home, the garden of Eden, which lay somewhere over in the Orient in the neighborhood of the Tigris and Euphrates rivers. At that time he was a son of God and was a mighty angel whom Jehovah the Creator had stationed over the

first man and his wife as their "covering cherub". (Ezek. 28:13-18) By getting control of our first parents, Adam and Eve, he could make all their offspring his slaves from birth.

²¹ So the "covering cherub" rebelled against Jehovah's universal sovereignty and transformed himself into Satan, or God's opposer. Then to win over the man to join in the rebellion he now approached the man's wife Eve. He made himself a Devil or slanderer by falsely accusing Jehovah God to her, telling her that God was keeping her in ignorance by his commandments and was holding back what would make her and Adam like gods, independent and able to decide for themselves what was right and wrong, good and bad. He said that God's threat of death to rebels was beyond carrying out, because they certainly would not die for eating the forbidden fruit. So they should make a break for liberty and eat what they saw to be good for themselves. Thoroughly deceived by this fraudulent liberator, Eve broke God's law and afterward gave some of the fruit to her responsible head, her husband Adam. Under inducement by his wife, Adam ate, and this act spelled his willful rebellion against his Maker and God, Jehovah.

²² In this way slavery began in God's universe. Satan the Devil became the slave of his own selfish ambition. By their rebellion Adam and Eve lost their true liberty under God and became slaves of God's opposer, Satan the Devil. For the sake of selfish appetite they sold us all into a slavery from which it is impossible for any of us to make ourselves free. Hence all of mankind, down to us today, have been born from slave ancestors.—Genesis, chapter 3.

²³ Since then Satan the Devil has built

20. How did the great oppressor scheme to enslave all mankind?

21, 22. How, then, did slavery begin in God's universe?
23. How has Satan built up an invisible organization? For what purpose?

up his organization all about the earth. He not only led mankind into rebellion against the Creator but also induced spirits of heaven, angels who were once sons of God and just as holy as man's "covering cherub" had been, to desert God's free organization and join that of Satan the Devil. They have become devils or demons and have flooded the earth with demon worship in one form or another. Deceivers that they are, they have led men under the pious idea of worshipping their ancestors into the worshipping of demons instead of worshipping the true God. So the invisible part of Satan's organization is superhuman and it is utterly impossible for mankind, or any government of mankind, including the United Nations, to break the power of the invisible satanic control and set men free. Resent our saying it as much as they want to, men cannot rid human society and human governments of the dominating influence and interference of Satan the Devil. He has made himself what the sacred Scriptures call him, "the god of this system of things" who blinds men's minds to the truth. This accounts for the corruption, the decline and the fall of every man-made government that has existed on the face of the earth.—2 Cor. 4:4, NW.

²⁴ Men who lift themselves up and pose as the liberators of the people are deceiving themselves and also those who follow them as leaders. Democracies and people's republics do not blaze the trail to freedom. It is THEOCRACY, God's Government, his great Jubilee Kingdom, that is to deliver mankind. It will wrest this earth, God's creation, from the grasp of the oppressive land baron, Satan the Devil, and will restore earth's domain and its inhabitants to the sway of Jehovah's universal sovereignty, as free members of his universal family of intelligent creatures.

24. How does mankind's liberation come, by man, by democracy, or by what?

BONDAGE OF CORRUPTION

²⁵ But there are other things besides Satan's organization from which mankind needs to be emancipated. The son of God, "the man Christ Jesus," plainly pointed out what these things are. He showed, too, how release from them will be brought about. He was not deceiving the people when he presented himself as the Apostle of liberty, but his heavenly Father Jehovah God sent him on this mission to give rest to mankind from all their troubles. He was anointed with his Father's spirit. So he rightly took upon his lips the prophecy of Isaiah and applied to himself the commission there stated, "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2, AS) He was opposed, no, not specially by the political rulers Pontius Pilate and King Herod, but by the religious oppressors of the people, namely, the priests and their scribes and the religious sects of the Pharisees and Sadducees, clergymen, who, as Jesus said, "bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger."—Matt. 23:1-4, NW.

²⁶ To prevent the people's liberation, these religious opposers wanted to kill Jesus, and he said to them: "You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him."—John 8:44, NW.

²⁷ On this same occasion Jesus showed in what way they were slaves who could not escape by their own efforts, and how he must loose them from all enslavers. Yes,

25, 26. Who presented himself as the Apostle of liberty? Who opposed him?

27. To what else did Jesus show the Jews they were slaves?

they were in the power of Satan the Devil, but they were subject besides to something more personal than the Devil. Slaveholders use lies to get the people in their power. Hence Jesus the Son of God said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." The Jews showed they felt hurt at this hint that they were slaves. And so Jesus exposed the servitude in which they were by saying: "Most truly I say to you, Every doer of sin is a slave of sin. Moreover, the slave does not remain in the household forever; the son remains forever. Therefore if the Son sets you free, you will be actually free."—John 8:31-36, *NW*.

²⁸ These words of the Son of God prove that all mankind are slaves of sin, because all are doers of sin. The Jews to whom Jesus spoke were descendants of the faithful patriarch Abraham and God had given them his law through Moses. Because of being descendants of Abraham by his free woman, his wife Sarah, the Jews thought themselves to be free, and not subject to the power of Satan the Devil. Also they tried to establish their own righteousness by keeping the law of Moses, and they had a priesthood under this law to offer animal sacrifices for their sins against the Law; and so they considered themselves righteous and not the slaves of sin. But that very law of Moses, instead of declaring the Jews to be righteous, condemned them as sinners and as being liable to God for punishment for sins. They were sinners like all the rest of the world and their mouths could not brag of self-righteousness. By that law of Moses and its ten great commandments we get the knowledge that we are, not self-righteous, but sinners unable to help ourselves. "Now we know," says the apostle Paul, "that all the things

the Law says it addresses to those under the Law, so that every mouth may be stopped and all the world may become liable to God for punishment. Therefore by works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin."—Rom. 3:19, 20, *NW*.

²⁹ How is it, then, that all the world are slaves of sin and in the bondage of corruption? It is not because all the visible, material creation is evil, corrupt, or bad in itself; it is not because the great Creator Jehovah God made man and woman evil at the start. That is an impossibility, for Jehovah God is not the source of sin, imperfection and corruption. Showing us that the fault lies with us and not with Jehovah God, we read: "His work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he. They have dealt corruptly with him, they are not his children, it is their blemish." The wise man King Solomon agrees with those words of Moses and says: "Only see this which I have found, that God made mankind upright, but they have sought out many contrivances." (Deut. 32:4, 5, *AS*; Eccl. 7:29, *AT*) The inspired account of man's creation informs us that God made Adam and Eve absolutely perfect, put them in the paradise of Eden, and commanded them to produce perfect children to fill this earth and to spread out their perfect paradise home to the ends of the earth. But before ever producing any children, Adam and Eve joined Satan the Devil in his rebellion and became sinners against their Creator and Lawgiver.

³⁰ By this they became the slaves of sin, and were driven out of the paradise of Eden into the uncultivated, un subdued earth. Themselves now slaves of sin, they

28. Despite their descent and laws, why were they still not free?

29. Why are we not slaves of sin and corruption because of God's creation?

30. How, then, did we all become subject to sin, corruption and Satan?

could not bring forth perfect, righteous children. Hence all of us their descendants were born as slaves to sin. From our birth we were imperfect and subject to corruption. We were also born into the wicked world of Satan the Devil, "the god of this system of things." Consequently we were born subject to his power.—Gen. 1:26-28; 2:7, 8.

³¹ Together with these circumstances another merciless king has been ruling over us and we have suffered as his subjects and been burdened down with sorrow and mourning. Who is that king who has filled our lives with such grief and heartaches? It is death, and the countless graves are a bitter testimony to his unrelenting rule. How did death become king over all mankind? It is because our first parents sinned against the great Lawgiver and Life-giver before any of us were born. God had warned the first man Adam that if he disobeyed God and sinned he would die. On the other hand, if Adam continued to obey God he would live on the paradise earth forever and would be the father of an earthful of perfect children. But Adam and his wife sold themselves into sin, and God rightfully sentenced them to death. He told the woman Eve that she would bring forth children with great pain and sorrow. Not perfect children, but imperfect, sinful children, condemned to death from their birth. For we read: "Who can bring a clean thing out of an unclean? not one." (Job 14:4) So we were all subject to the cruel king death from our birth by being born from Adam, and not even the law of Moses proved to be a way of escape from his reign. This explains why everybody is sinful, imperfect, and dies.

³² Hence we read: "Through one man sin entered into the world and death through sin, and thus death spread to all men be-

cause they had all sinned—. For until the Law sin was in the world, but sin is not charged against anyone when there is no law. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam." But, whereas the law of Moses only showed up all mankind, including the Jews, to be sinners, God's undeserved kindness came to man's rescue and provided a way for fallen mankind to gain righteousness, the reward of which is everlasting life in a righteous new world. So we read further: "But where sin abounded, undeserved kindness abounded still more. To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord." Everlasting life in a restored world of righteousness is therefore possible only through Jesus Christ the Son of God. In proof of this fact, the foregoing Scriptural argument goes on to say: "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." —Rom. 5:12-14, 20, 21; 6:23, NW.

THE COST OF LIBERATION

³³ Now we can appreciate why Jesus Christ the Son of God said: "If the Son sets you free, you will be actually free." We cannot, and no human government on earth can, free us from the slavery to sin, error, death and Satan the Devil. If the law of Moses failed to do it, then no earthly human government can make us righteous by law and give us a clean standing before God. How, then, can we be freed from the condemnation to death which rests upon us because of being born in sin? Only by what God's undeserved kindness does for us through his Son Jesus Christ.

31, 32. (a) What other king has reigned, and why over all of us? (b) Why is life not through the Mosaic law, and so how is it possible?

33. In what respects, then, does the Son of God actually set us free?

Only through him can we gain a Jubilee rest from the slavery of sin and death under Satan the Devil. This was foreshadowed by the Jubilee-year arrangement. How?

³⁴ Mark this important fact about that prophetic law: It was on the tenth day of the seventh Jewish month, that is to say, "on the day of atonement," that the Jubilee trumpet was to be blown, not before the sacrifice for the atonement of the people's sin had been offered, but after. Thus the Jubilee year could not begin until first the sins of the entire people of Israel against the law of God had been atoned for by the sacrifices made at God's temple by his priests. (Lev. 25:9, AT) Those atonement sacrifices on the atonement day all pictured the one sufficient sacrifice which the "man Christ Jesus" as High Priest would offer to God for the sins of all mankind. This sacrifice was not some lower animal like a bull or a sheep or a goat, but was his own human life; and he presented the value of this human sacrifice, not in the temple in Jerusalem on earth, but in heaven itself, in God's very presence, for Jehovah God does not reside in man-made temples on earth. On this we read: "He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us. For Christ entered, not into a holy place made with hands which is a copy of the reality, but into heaven itself, now to appear before the person of God for us."—Heb. 9:12, 24, NW.

³⁵ Jesus, who had been born perfect by God's miraculous power, kept his sinlessness, and he died, not because of sinning, but as a sacrifice. He died at the hands of his religious enemies, because he bore wit-

ness to the truth and preached the coming kingdom of God to be the only rightful rule of the earth and the only hope of all mankind. In order that Jesus' human sacrifice might not be taken back but might remain for mankind's benefit, God raised his Son Jesus Christ from the dead as a glorified spirit Son, clothed upon with immortal life. Because he had died faithful to Jehovah God's universal sovereignty, God resurrected him from the dead to be the heavenly King of the new world.—1 Pet. 3:18, 22.

³⁶ From this we can see that the grand Jubilee release for mankind could not really begin until first after the atonement sacrifice that takes away sin had been laid down by God's High Priest Jesus Christ on earth and had been presented to God in heaven.

³⁷ It is interesting to note this fact: The Jubilee was the fiftieth year. Correspondingly, fifty days after Jesus' resurrection from the dead came the Jewish feast of weeks or Pentecost. (*Pentecost* means "fiftieth day".) It was on this feast day of Pentecost that the faithful disciples had God's holy spirit poured out upon them, and they began a great work of preaching and of spiritual liberation.

³⁸ This pouring out of the spirit on them was a visible sign that Jesus Christ had ascended to heaven and entered into God's presence and offered to him the value of his human sacrifice. It was proof that Jesus Christ was now sitting at God's right hand in heaven as the great Priest and King like the ancient Melchizedek, who was "priest of the most high God". (Acts 2:1-36; Gen. 14:18; Heb. 7:1-27) Thus those faithful disciples of Jesus Christ who began to receive the holy spirit on that Pentecostal or Fiftieth day were released

34. (a) What day did Jubilee begin? (b) What did those sacrifices picture?

35. How did Jesus die, and how were the benefits of his death not undone?

36. So when first could the grand Jubilee begin?
37, 38. (a) What year was the Jubilee, and what day was the spirit poured out? (b) Of what liberation was this a proof, and for whom?

from the condemnation of sin and were freed from bondage to Satan the Devil, who is "god of this system of things". The Holy Scriptures inform us that these anointed disciples who prove faithful till death will finally number 144,000. They, too, are to experience a spiritual resurrection from death, a resurrection to immortal life in heaven, there to reign with their Leader Jesus Christ in his heavenly kingdom of the righteous new world.—Rev. 14:1, 3; 2:26-28; 3:21.

THE GOVERNMENT OF EMANCIPATION

³⁹ Now, after nineteen hundred years in which humanity in general has suffered, groaned and died in servitude to sin, imperfection, selfishness, Satan's world-wide organization, and death, NOW has come the time to sound out the good news of the great Jubilee of the new world as by a blast on a trumpet. At man's beginning the great Liberator Jehovah permitted mankind to come under bondage to sin, death and Devil, but he never purposed that mankind should forever continue in such bondage. Away back there in the paradise of Eden immediately after sin had entered into the world through Adam and along with it death and the rule of Satan the deceitful Serpent, Jehovah God sounded out a prophecy of liberation for mankind by a Liberator, the Seed of God's woman. This Seed of his woman, God prophesied, would bruise or crush the head of the great Serpent, Satan the Devil, the originator of what is evil and bad. (Gen. 3:15) That Seed of God's woman is his Son Jesus Christ. God is the great Time-keeper, the One who fixes times and seasons and who runs things exactly according to his scheduled time. So he fixed a definite time for Satan's rule to end. That meant he also fixed a set time for himself

to rule over the earth by his promised kingdom. We are now in the "time of the end" of Satan's rule. It began some thirty years ago, in 1914. That date can be determined by the time schedule in God's Book, the Bible.

⁴⁰ There the "appointed times of the nations" ran out, because those nations are subject to Satan the Devil and are oppressors of God's people. The nations, subject to the devilish enslaver, have misruled the earth and failed to bring liberation to the oppressed people. As their "appointed times" of power expired in 1914, the time then arrived for God the Creator to resume his power over the earth, his creation, the same as over all the rest of the universe. (Luke 21:24, NW) This he did by installing his kingdom in the heavens for the government of the earth and its peoples from then on, and this government he put in the hands of his anointed King, Jesus Christ. There need be no uncertainty about this in any honest person's mind. Shortly before his sacrificial death Jesus foretold the sign which was to give evidence that we were in the "time of the end", in the "consummation of this system of things", and that the accomplished end of this oppressive world of slavery was drawing near. We now see the sign. Every informed person knows the world's history since 1914. It began with the first total war, whole nation ranged against whole nation, entire kingdom against entire kingdom.

⁴¹ This first world war was attended by the horrors of food shortages, pestilence, earthquakes, violent persecution of true Christians who are heirs of God's kingdom, failure of all peace efforts and peace alliances, rising fears of the nations with no knowledge of the way out by human means. ALL these experiences of this gen-

39. Why is this now the time to sound out the news of the Jubilee?

40, 41. (a) Why did 1914 mark the time for God's kingdom? (b) What evidences have we it began there and we are at the world's end?

eration were foretold by Jesus Christ as stamping our time the "time of the end" of Satan's world and the time for God's kingdom to rule in the midst of all its enemies seen and unseen. Jesus said: "When you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21:31, 32, NW.

⁴² God's kingdom by his Son Jesus Christ is the one and only government of liberation. The great atonement sacrifice of Christ Jesus the High Priest has been presented in heaven, and during the past nineteen centuries his faithful followers have received the benefits of it through faith. Now in addition Jehovah's theocratic government with Christ as King has been established. As the people's emancipator it must completely destroy the Devil's world organization, visible and invisible, and bring it to a complete end. This it will do at the universal war of Armageddon, the final battle toward which all the nations are now being marched under the influence of Satan and his demons.—Rev. 16:14-16.

⁴³ With the covering of mankind's sins now possible through Christ's sacrifice and with God's kingdom now set up, now is the time for proclamation of the Jubilee for all mankind to be blasted forth. Who is to proclaim it? Christ's anointed followers and all persons of good will who receive the message with faith and joy. Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."

⁴⁴ Jesus included this preaching of the Kingdom to all nations among the many features of the sign which would mark the

"time of the end" and the time of his presence in the Kingdom. In a notable way since 1919 this good news of God's established kingdom has been preached by Jehovah's witnesses everywhere on earth to all nations. Every year this Kingdom witness increases in spite of religious, political, judicial and military opposition and persecution. Here, then, we have another powerful visible proof that the Kingdom for mankind's emancipation is in power, ruling now in the midst of its enemies before it destroys them at Armageddon.—Matt. 24:3-14, NW; Mark 13:4-9; Luke 21:7-28.

⁴⁵ When the Kingdom witness, the modern-day sounding of the Jubilee trumpet, has been given everywhere to the extent that God has decreed, then at his own appointed day and hour the battle of Armageddon will come suddenly like a thief upon Satan's world. Its enslaving control over this earth and its inhabitants will be smashed and forever removed. All who continue in willful slavery to it will be destroyed with it. For this reason it is that now the Jubilee trumpet must be sounded by giving the witness to God's kingdom, the government of everlasting life in a free new world. By the power of the truth concerning God's kingdom the people of good will who hear the Jubilee trumpet must make their break for liberty from Satan's world of slavery. They must flee to God's kingdom as the rightful government of all mankind, the one and only answer to the prayer Jesus taught us, "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, NW) He also assured us, "You will know the truth, and the truth will set you free." He said, too, that God's Word in the Holy Bible is the truth. (John 17:17) So now in this short

42. What is therefore at hand for mankind's emancipation?

43, 44. (a) How did Jesus foretell the Jubilee proclamation now? (b) What does its proclamation prove?

45. (a) Where and how will the power of the enslavers be smashed? (b) What must liberty-lovers therefore now do?

period before Armageddon listen to the Jubilee proclamation, learn the truth, and then act upon it without further delay, that you may gain your freedom. Then, as free men and women, join your forces world-wide to "proclaim liberty throughout all the land to all the inhabitants thereof". By that course you may live through Armageddon and never die!

⁴⁶ The righteous war of God at Armageddon will free mankind of Satan's domination. Then the new world will begin and will complete mankind's liberation. King Death will reign no more, but all the sinful effects of our birth from Adam which brought death will be removed from all those who obey God's kingdom. Yes, death will be forced to release those whom it holds lifeless in the graves, for Christ Jesus will utter his voice and all those in the graves will hear his voice and come out. All will be taught the righteous requirements and the truth of the Most High God, and all the obedient will be lifted out of their sinful, imperfect condition to perfect manhood and womanhood.

⁴⁷ Forever it remains true, "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1, AS) No more will greedy land barons monopolize the land, or wars for territorial

46. How will the new world complete mankind's liberation?

47. To correspond with the Jubilee, what will be done with the land?



They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.—Mic. 4:4, 5, AS.

expansion and for natural resources rage and ruin the earth's surface and reduce the people to homeless poverty. Nor will soil erosion and exhaustion lay the land desolate and uninhabitable. The King Christ Jesus will allot each faithful subject a place in the earth to cultivate and enjoy to Jehovah the great Landowner's pleasure. Under divine blessing the earth will become most fertile and will yield plenty for all human needs. Paradise will become an earth-wide reality.

⁴⁸ The benefits of his perfect human sacrifice Christ Jesus the King will bestow upon all his obedient subjects, to fulfill the prophecy, "His name shall be called . . . Everlasting Father." (Isa. 9:6, AS) Those who then prove their allegiance to the universal sovereignty of Jehovah and to his King will be declared worthy of the right to everlasting life in the endless world of peace, health and happiness.

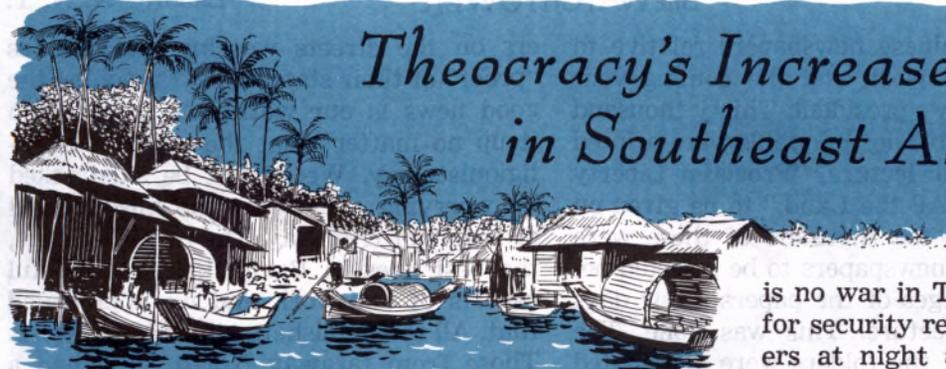
⁴⁹ Here, then, the great heavenly Liberator, Jehovah God, will vindicate the word which he has given, "that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (Rom. 8:21, NW) Let the glorious good news of this liberty now at hand be loudly proclaimed

throughout all the land to all of earth's inhabitants. Do your part.

48. How will mankind gain the right to everlasting life?

49. Thus what word which God has given will he vindicate?

Theocracy's Increase in Southeast Asia



A report by N. H. Knorr,
president of the Society

ABOARD the KLM Constellation Milton Henschel and I had a few moments to reflect on what we had seen in Singapore and the enjoyable days spent there, but our attention was drawn away by thoughts of Thailand (Siam) and what we might expect there. Our plane was behind schedule and we hoped our brothers in Thailand would wait for our arrival. The flight was smooth and there was nothing below but the waters of the Gulf of Siam. Darkness settled down upon us and it was 9 p.m. when the "Holland" came to a stop at Don Muang airport, 13 miles from Bangkok, capital city of Thailand. At first we could not see the faces of the people we saw standing behind the fence at the terminal, but when we walked nearby we recognized the graduates of Gilead and many of the Thai publishers we had met four years ago. There were about thirty in all who met us. It took considerable time to clear customs on account of the fact that some Chinese passengers had dutiable articles in their possession and they were ahead of us. But our brothers patiently waited for us and when we cleared we shook their hands and got into the cars that awaited.

On the way into the city we passed several road blocks. While it is true that there

is no war in Thailand, still for security reasons travelers at night are checked. On our way the branch servant, Brother Babinski, told us that they, from the time they first heard of the proposed visit of the president of the Society to the Far East, had looked forward to it with keen anticipation and began early preparations. We were to arrive on April 4 and now that date had come. The brothers were happy because the time for their assembly to open had arrived.

The assembly was well organized. A miniature stage with a white picket fence was prepared on the Society's grounds, patterned after the style of the one at the Theocracy's Increase Assembly in New York in 1950. All of our evening meetings were held outside, this being much more pleasant than indoors, as April is the hottest month in Thailand. There was always a breeze following sunset. Pressure lamps were provided for lighting, because the output by the power company is rather weak and all lights are dim. Some sessions were in the Kingdom Hall, which is located on the Society's property and was repainted for the occasion.

The publishers put on the biggest advertising campaign ever launched for the Theocracy in Thailand. Weeks in advance articles began appearing in the leading English,



Thai and Chinese newspapers relative to the Society's work and the coming visit of the Society's president. Thirty thousand attractive two-color handbills were printed for the public lecture, "Proclaim Liberty Throughout All the Land," to be given on April 8, and ten thousand of these were given to the newspapers to be inserted between the pages of the papers a few days before the lecture. This was done. The remainder of the folders were distributed to the homes and on the streets. In addition, three large banner signs were prepared and hung in busy parts of the city.

An entirely new advertising feature was introduced into Thailand, namely, advertising by publishers wearing placards on the streets in the busiest sections of the city. The traffic of cars, jeeps, buses and tricycles, as well as pedestrians, is so heavy in Bangkok that the streets are logically the best place to advertise. Most of the publishers were apprehensive as to how this feature of the work would go, but all co-operated very willingly and they found it gave a tremendous and unusual witness. Furthermore, large car signs were prepared and those who had cars mounted these on top. One side of the signs announced the lecture in Thai, and the other in English, and this too gave a striking witness.

Another part of the preliminary work was the mailing of more than one thousand letters of invitation to magazine subscribers, and many letters were also handed to interested persons by the publishers. Several Thai newspapers published articles labeling our work communism. By doing so they just showed their ignorance and revealed what a poor standard of reporting they have. They prefer sensationalism and lies in order to sell papers. But the truth cannot be hurt by such public statements, and so it is best to ignore them. They also published pictures of our broth-

ers on the streets wearing placards, as "proof" of their statements. Preaching the good news is our work, and so we keep it up no matter what the papers and religionists say. We cannot be sidetracked by worrying over what the misinformed or haters of truth say. The reliable papers, the best ones in Bangkok, gave truthful reports of our work and we appreciated that. All the publishers joined in the work. Those from faraway North Siam had a big share in the advertising work.

The physical needs of the brothers were not forgotten either, and a cafeteria was set up at the branch. So the publishers were able to obtain their meals right at the convention. They found the shade of the trees in the yard very comfortable as they used woven mats for a table, while sitting on the grass.

As the convention began Friday, April 6, the usual Friday service meeting was pushed forward to Thursday evening, and that marked the beginning of the big feast all were to enjoy during the next several days. This meeting was very enjoyable in that two demonstrations were given entirely in the Thai language by some of the missionaries, graduates of Gilead School, even though they had been in the country but a short time. It should be noted that Thai is a very difficult language for foreigners, as it contains 32 vowels and 44 consonants and it has 5 tones. Brother Burkhart demonstrated how to begin a study in the Thai *Watchtower* and Brothers Ross and Stallard gave a street-witnessing demonstration. Brothers Burkhart and Stallard have been in the country only fourteen months, but because of their good pronunciation many they witness to in Cheingmai ask them if they were born in Thailand. It was a surprise to me to hear these brothers do so well.

BANGKOK CONVENTION

Friday morning at nine o'clock the convention officially opened and a large group assembled for field service. During the afternoon the publishers went out into the placard-walking and leaflet-distributing work. On Friday evening the branch servant gave a brief address of welcome in Thai. Brother Henschel followed with a discourse on maintaining godly devotion, and then I spoke on divine healing. Both talks received close attention.

Saturday began with a pantomime acted out by two Thai pioneers and two missionaries, Brothers Burkhart and Laakso. The demonstration had seven scenes, beginning with one publisher offering a magazine on a street corner and ending with two publishers on the same street corner about two months later—a 100 per cent increase—the new publisher being the one who had taken the magazine on the street two months before.

After morning field service there were three 15-minute talks to begin the afternoon, by Brothers Ross and Thomas and a Thai publisher. After further field service the conventioners assembled for the evening session. At that time Brother Gruber, a graduate of Gilead, handled the whole program in the Thai language. It began with singing songs in Thai, a feature much enjoyed at all the sessions, followed by two personal experiences from former Buddhists as to how they came into the truth. They said they had been Buddhists from birth and Buddhism had been deeply implanted in them; in fact one had been a nun. They had considered Buddhism by far the superior religion. First when the publishers called they did not believe the message, but after repeated back-calls and many Bible studies they came to see that Bible knowledge was more powerful and life-giving than Buddhist teachings and doctrines, and that life could come only

from Jehovah through Christ Jesus. Both expressed great gladness at knowing the truth, which they said they would never forsake. It was most thrilling to hear these testimonies, because up till now it has been a rare thing for real Buddhists to come into the truth. Not only do we have some Buddhists now in the truth, but they are very enthusiastic about it. They are thirsting for more Bible knowledge and make good students. None of us can ever let up on our study of God's Word, and they appreciate that now. Following this, Brother Henschel gave a strengthening talk on preaching in spite of opposition, followed by my talk.

Sunday brought the climax of the three-day assembly, and it began with a baptismal discourse by Brother Burkhart, the circuit servant. It was very gratifying to see eight persons sitting in the front row as immersion candidates, most of them former Buddhists. To the speaker's question "Do you agree to serve Jehovah God throughout all eternity?" they gave the interesting reply in Thai, "rup-rong"—that is, they *guaranteed* they would. Following this talk there was a very pleasant baptismal service in a nearby pond. The sisters wore sarongs.

The site of the public meeting was the auditorium of the University of Political and Moral Sciences. It is a large plant with many buildings, this school of higher learning, and it faces the famous Chao Phya river on the east bank. Law is one of the principal subjects. By 3 p.m. people began arriving, but we found that there was nobody to open the doors. This was so in spite of the fact that the University had been hired from 2 to 6 p.m. and had been promised with everything in readiness for the meeting. So for the next one and a half hours there was much hurrying and scurrying to find someone who had the authority to open the auditorium. A

few minutes before 4 p.m. the janitor was located, but he refused to open the doors, because, he said, he knew nothing about the lecture. But we insisted that he telephone the secretary-general of the University; and he gave permission for the doors to be opened. About fifteen minutes before 4 p.m. I told Brother Babinski that if we could not gain admittance I was ready to speak to the waiting audience on the University grounds, under the large bo tree nearby, which is considered sacred by worshippers of Buddha. It would provide wonderful shade, and there along the river would be a place just as good to give the talk on liberty as inside the school. But we did not have to resort to that.

As soon as the doors were opened the people rushed in. A few of the seats were in place, which were quickly filled, but other seats had to be moved into proper position. We began a little late because of arranging of seats, opening windows and getting things in order. Early in the lecture I showed the difference between communism and democracy. This made it clear to the audience that we were not propagating communism as some of the newspapers had claimed. As I continued and began mentioning the name of Jesus, several groups filed out noisily, as though the name of Jesus was distasteful to them. But though some left, their seats were soon taken by others who kept on coming in. The audience listened attentively to the end of the one-and-a-half-hour lecture, which was interpreted into Thai at the same time. It was a varied audience, including businessmen, doctors, government officials, students, 7 Buddhist priests, Europeans and Chinese, in addition to the main body of Thai people. The attendance count was 367, and 300 booklets were given away free at the end of the lecture. This was Bangkok's biggest public lecture attendance for Jehovah's witnesses to date,

and all the brothers were pleased with this witness.

Following the public lecture we again assembled on the grounds of the branch office and missionary home and the evening session began with Brother Powell giving a field experience in the Thai language, followed by a 20-minute coverage of *The Watchtower*. Brother Henschel followed with an hour talk on the pioneer service and I concluded with a coverage of our trip through the Pacific area, Australia and the Far East, ending with words of appreciation for the increase of the work in Thailand. I was very happy that Thailand had attained its 35 per cent increase in peak number of publishers, and I told the assembly it was the first country on this trip that had attained that goal and very likely Thailand would do even better before the year ends.

As to preaching the gospel in Thailand, an excellent increase was made since my last visit. In 1947 they reached a peak of 31 publishers, and now in March 1951 they had gone up to 119.

There are a number of Thai brothers and sisters that have taken up the pioneer work, too, in addition to the graduates of Gilead. Two sisters are on their way to the south of Thailand to begin work where there are no publishers and open up new territory. They were put on the special pioneer list to aid them in meeting their expenses. These two pioneers were very enthusiastic about the idea of leaving Bangkok and going into new territory, and the convention was a great stimulus to many in this regard.

BUDDHISM

New publications are being prepared in the Thai language. They already have "*Let God Be True*", which has been a great aid in conducting studies in the homes of the people, and the new book

"*This Means Everlasting Life*" is about one-third translated. These new publications will greatly aid the Thai people to grasp the knowledge of the truth and see the difference between Buddhism and the kingdom of God. The Buddhists have the idea that in a very short time great changes will take place in the earth and there will be a thousand-year reign of blessings. So it takes great patience on the part of the publishers to show them that the things they believe are different from that which is set forth in God's Word, the Bible. The general conception of the Buddhist is that the body in which they reside is an unnecessary thing, and they do not have any great longing for life. At least that is the way they are taught. But there are some Buddhists that really desire to live and they love life, but their religion teaches them not to love life. The majority of the people look forward to death's coming in the natural way. Nirvana is their ultimate goal, and the priests that go about in their yellow robes believe that their next step in life when they get rid of this fleshly organism will be nirvana. Then there will be no work, thinking, action, nor material things. They think they become a sort of nothing, and that is what they are striving for. The Devil has injected into their minds some peculiar beliefs and the Buddhist ideas are hard to understand. Why one should not want to live when he has the opportunity seems strange. It shows that he has no conception of the great Creator Jehovah, who is life and has given life to man. But a peculiar thing exists even among these millions of people that follow Buddha's teachings—they have drugstores and doctors and when people become ill they try to get better. They are not really sure of their future. Even though they are not to love life they try to keep their old frame together just as long as they can. When a

Buddhist receives the truth and accepts it he certainly sheds a lot of weights and cares and then he sees that life is worth living and he can enjoy it. How many Buddhists will show their desire to serve God is hard to guess, but Jehovah's witnesses have the command from the Lord to go and disciple all nations and to preach the good news in all the world for a witness, and that is what they are doing in Thailand and many other parts of the world regardless of the beliefs of the individuals. If once the message is preached to the people the responsibility becomes theirs to accept or reject it. It can be said that the people of Bangkok and Chiangmai and some other cities where Jehovah's witnesses are located know of the work and know what we are teaching, and if they are of good will and are seeking after truth and righteousness the organization is there to aid and teach and show them the way to go.

Monday following the convention we had the opportunity to see some of the territory that the missionaries and local publishers have not yet worked. We took a ride in a launch through some of the *klongs* (canals) that are the highways for many of Thailand's people. We began at the edge of the river Chao Phya right in the heart of Bangkok near our hotel. The Gilead graduates were all with us. The river is a very busy artery of Thailand's traffic and all types of craft may be seen. Steamers from the oceans enter the mouth of the river and dock at Bangkok. There are tugboats and sampans. Barges are used extensively for hauling wood, rice, coconuts and other products of the land. We went north past the rice grain elevators and under the new Memorial bridge and then we routed westward up one of the major *klongs* in Bangkok. Along the sides were the venders in their dugout boats, selling drinks, food, vegetables, or ice

cream. There were sawmills and weaving mills. We saw yards of native cloth that had just been dyed hanging up to dry. Homes were built right beside the *klong*, with steps leading down into the water. People were taking a bath or doing laundry in water that looked very uninviting, to say the least. Often we would come to a *wat* (temple), many of which were quite run down and in need of repair. We saw few people worshiping and we inquired to learn whether the people were forsaking Buddhism, but it seems they choose to build new temples rather than keep the small ones going. They were a fitting symbol of decadent demon worship.

An interesting item on the way was the sight of the little houses set atop a post in front of the homes of the people. These, we were told, are devil houses and they are erected before the people build a house in order to provide a place for the spirits so the spirits will not come and live in their house with the people. The people are very superstitious and often they put food in these houses to keep the evil spirits contented. When the ants eat the food the people see it disappear and think it has been taken by the devils. Sometimes these little houses are very nicely painted and well kept, but other times they are not looked after.

On the few *klongs* that we saw thousands of people live. We were told that almost all of the people in Thailand can read and write their own language, including the ones who lived as the people we saw; so there is a big field for the distribution of theocratic publications in that country. But more publishers will have to be found to reach all the people.

We enjoyed our visit to Bangkok. The spirit of the publishers is good and the progress of the work is encouraging. In addition, Bangkok is the kind of city one would dream about if he were going to

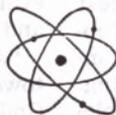
dream of the Orient, for here you find the great temples of Buddha sticking up all through the city and the pomp and magnificence of royalty. Gold leaf decorates the roofs of many a temple and great ugly statues "guard" the entry places. Huge Buddhas have been erected and altars burn sweet incense that is carried on the breeze far from the temples. Some temples contain fabulous jewels. It has the touch of the East of the storybooks. Evidently their religion was the greatest power in the land over the people in years gone by, but many of the people now appear to be putting commerce and politics first and they are interested in the ways of the West. It is a land of plenty, however, and many of the country people credit Buddha with giving them such a wonderful land that they never worry about starvation. They realize, of course, that mighty and powerful nations are now at work in the world and as in other places there is not the absolute feeling of security. The present crisis in the Orient has favored Thailand, for she has the rice to feed millions more than there are subjects in the country and many business establishments from abroad have made headquarters in Bangkok. Things are more normal in Thailand than in other points of the Far East, but the people have reminders with them that not long ago war struck their land, for bridges that were bombed and gutted temples are there to say trouble may come again. This may cause some of the people to look for the truth.

ON TO BURMA

The peak of the heat of the day comes just past noon and it was at that time we were to report to Don Muang for our hop to Burma. Our brothers went to the airport with us and showed much consideration by going at that time. It was the afternoon of April 10 and we were to take off

at 2 p.m. But the plane was held up awaiting the arrival of a late plane carrying passengers who were to make connections to go into Burma. That meant we had an extended visit with the publishers who accompanied us to the airport and our wait was thus made pleasant in spite of the heat.

At 4 p.m. it was announced that our departure would occur. Leaving this group would be different in that we would not be leaving them for many years, because in a few days we were going to come back and spend another twelve hours with them en route to Hong Kong. So it was just a good-by for three days.



Worldly Knowledge versus God's

I finally arrived in New York city, and then by bus and taxi over to Paterson, New Jersey, and the home of my niece and her husband. I was anxious to give them a good witness concerning the kingdom of Jehovah; and after dinner, as we were all comfortably seated in their beautiful living room, the husband gave me the opening. So I told them of the three worlds, the Bible proof regarding the times in which we are living, that this gospel of the Kingdom had to be preached, about the kingdom for which all Christians had been praying, etc.

The next day we visited the new factory of the Watchtower Society and saw their new Bethel home. The four of us were simply overcome with amazement at the functioning of this factory. The husband, being an engineer himself, fully appreciated what a wonderful organization the Society has there. After completing the tour through the plant and returning to the office, he procured a number of Bible aids, including subscriptions for the *Watchtower* and *Awake!* magazines. Next we visited the new Bethel home, which houses the Watchtower workers. The modern equipment in the kitchen, the laundry, and the beautiful murals were

As we flew away we saw the brown, parched, cracked land of the rice paddies; it was the dry season. Just a few green things could be seen along the shores of the rivers and many canals. In a few months there would be monsoon rains and plenty of mud, and rice planting would begin. Over the level plain we flew and then came the mountains which separate Thailand and Burma. We went straight west until we came to the coast of Burma, and then took a northerly direction toward Rangoon. Flying brought a brief taste of cool air, but when we landed and that closed-in cabin soaked up the sun's rays we felt the heat more than ever.

most impressive. I was never so happy in all my life as to see all these things myself, and to see the impressions they made on our party. I know that God blessed them with the privilege of receiving the truth.

This man is one of the famous doctors who gave Nuclear 238, the Atomic bomb, to the United States government. He cannot sleep nights for thinking how much misery his invention and discovery has caused. He is through with it all. He has received many honors from Congress, but knows now that he has been serving the Devil. From here on out he is going to study the Bible.

I asked him, "Can you see why these brothers and sisters, ministers all, of the gospel of the Kingdom, stand on the street corners, all over the world, with the *Watchtower* and *Awake!* magazines?" "Uncle John," he said, putting his hands on my shoulders and looking me in the eye, "God grant that I myself someday in the near future may be good enough to secure this privilege, to be his servant in public. I have much to overcome, but I surely know that these people are blessed and true."

—J. J., Colorado.

The Watchtower

THERE is a large building at 117 Adams street, Brooklyn, which the editor of *Islaah* visited last week. What he told us about it is as follows:

"This building belongs to Jehovah's witnesses and is where the *Awake!* and *Watchtower* magazines are printed. It has nine stories, and thus is well equipped to prepare and publish those two magazines as well as other books which the directors of the movement think should be done so men might know that what they believe is the truth inspired by God in the Bible.

"Not being in position to discuss religious views, but only to describe what we have seen, we give the following points. On each floor there are various workers and the needed instruments and tools to accomplish different kinds of work. Not only did we see the latest modern machinery in operation, but we observed those young men working there in complete order, with joy for what they were doing. Yes, their love for their work and their whole-hearted devotion to do it well and perfect it were things we felt the effect of more than the big machines which one looks at with admiration and awe.

"After this we visited another building called 'Bethel', located at 124 Columbia Heights, Brooklyn. This is the home of those workers we saw at the 'Watchtower' building. We asked one of

them about the wages they get, and he said \$12 a month for each one, with his room and board. After having our supper we gave an elementary lesson in Arabic to some students who will go to Arabian countries to serve and witness to Jehovah, to whom they have consecrated their education, knowledge and efforts—even their lives.

"What amazes the visitor in both buildings is the spirit of satisfaction and contentment, rather the conviction that prevails over all of them. There you see doctors, nurses, lawyers, engineers, builders, cooks, translators of divers languages, and all kinds of workers going according to one system as happy children obeying the instructions of their parents—nothing worries them except doing the work they are given, every one within his capacity and with honesty and sincerity.

"Although these workers work in 'The Watchtower' and live in 'Bethel' (meaning 'house of God'), yet there is no supervision over them whatsoever, no leader, no 'great man' to be extolled or honored, because they all believe that God is the best watcher and supervisor over them, and they 'by their deeds' are his best witnesses."—From March 5, 1951, issue of *Islaah*, and written by the Roman Catholic priest who edits this Arabic triweekly, of New York city.



Fearless Testimony Rewarded

I tried to obtain school buildings and other available places for our public meeting series, but after explaining the nature of our work I was turned down at each place. As a last resort I called on the local judge and requested permission to use the courtroom for our public lectures. After a lively discussion concerning the nature of our work the judge said: "Are you not connected with that sect whose members refuse to fight for their country and whose children refuse to salute the flag? And you have the nerve to come and ask for my courtroom to hold meetings to instruct the people in such things?" I frankly called his attention to the Lord's message and the dividing of the people, read a few excerpts from the booklet *God and the State* concerning the stand that Jehovah's witnesses have taken, and then mentioned that Jehovah's witnesses are law-abiding citizens who have the greatest respect for the laws of the United States and the principles for which the flag stands. After a brief silence the judge exclaimed: "You seem to be earnest enough in your convictions, therefore I will not make a hasty decision regarding your request. Write a letter stating the reason for the use of the courtroom and I will take it up with the county authority." The letter was written and sent. Result? Courtroom obtained; attendance, first meeting, 53; second meeting, 75.—C. J., Virginia.

CONSTANTINE'S "Sign of the Cross"



WORSHIP today of the so-called cross of Christ leans heavily for support on the story told about Constantine the Great as he set out to conquer the world. It seems he had a vision, then a dream, then a victory, and subsequently was "converted" to Christianity, and all this was due, it is said, to the miraculous power of Christ's cross.

In the year 312, Constantine, who at the time was emperor of what is now known as France and Britain, set out with his army to war against Maxentius, then emperor of Italy, and who, incidentally, was the brother of Constantine's wife. Somewhere along the way one day, at about high noon, Constantine was amazed to see in the sky a pillar of light in the form of a cross on which was written *Hoc Vince*, meaning "By this, Conquer".

The following night, so the story goes, Jesus Christ himself appeared to Constantine while he was asleep, and told him to make a banner bearing this heavenly cross and to carry it at the head of his army, for it was to be a token or sign of victory. This he did, and, besides, had the monogram cross painted on the shields of his warriors before the final and decisive battle at the Milvian Bridge near Rome where Maxentius was killed.

On the face of it there are many things about this story that seem incredible. But when the honest seeker after the truth

digs into the historical facts in search for authenticity, one is simply amazed that anyone calling himself a Christian would put any credence in this purely pagan fable. First of all, the story is based only on the ancient writings of Eusebius, Lactantius and a few others, and all of these violently contradict one another. True, many famed writers of history since their day have rewritten the story, but their strained efforts to iron out the conflicting defects are purely conjectural guesswork and hence of no authentic worth.

To begin with, take the simple matter of time and place where Constantine is supposed to have had his vision and dream. Eusebius in his *Life of Constantine* (L. ii, c. 28, p. 410) states in no uncertain language that the emperor determined to go to war with Maxentius only *after* he had seen the cross, *after* he had had the dream, and *after* he had set the cross-bearing banner at the head of his army. Now all historians agree that Constantine determined to wage war on Maxentius while he was still in Gaul, now called France, and before he had crossed the Alps. So Eusebius definitely places the "miracle" north of the Alps. However, Lactantius, with as much authority, says in his treatise, *De Mortibus Persecutorum* (c. 44, p. 999), that Constantine got his vision and dream after he had crossed the Alps and just before the decisive battle near Rome. Whom, then, are we to believe?

WAS THE VISION FROM THE LORD?

Passing over this discrepancy to more important questions, one must consider who this man Constantine was to whom it is said the Lord bestowed this singular favor. Prior to receiving the vision Constantine had lived the life of a soldier. Killing people was his business and in this enterprise he was very successful. Publicly, he had distinguished himself on the battlefield, first as a soldier and then as a general, and in his private life he had murdered his own father-in-law, Maximian Herculius.

Religiously, Constantine was a worshiper of the sun, like other pagans of his day. Apollo was his "patron saint". It may be related, for example, that after putting down rebellion among the Franks in the year 308, he went immediately to the temple of Apollo and offered up gifts and prayers of thanksgiving to that pagan god.

Now to such a man, we are supposed to believe, the Lord gave exceeding precious privileges and blessings. What, then, were the results? Did Constantine demonstrate that he did such things in ignorance and was at heart really an honest and sincere man? Did this soldier follow the course of the centurion Cornelius, make a consecration to God and symbolize it by being baptized? (Acts 10) Did Constantine immediately reform, turn about, abandon his old course and become a true Christian and faithful follower of Jesus' example? Did he do all of this and besides enter the field of gospel-preaching in imitation of Saul who became Paul the apostle? (Acts 9) Did he give up his emperorship and abandon this old world which is under the overlordship of the Devil, even as all true Christians must do?—Jas. 4:4; John 15:19; Luke 4:5-8.

No! is the emphatic answer to these questions, an answer that fairly screams from the pages of history. Instead of aban-

doning his former course of iniquity Constantine simply enlarged his field of activity, increased his appetite for conquest, and expanded his business of killing people. His pride, high-mindedness and arrogance ripened to the full. Like the avaricious dictators of modern times, he coveted world domination in the worst way and was not content until he was sole ruler of the Western world.

Constantine's sideline was a sort of "Murder, Inc.", a hobby with him, out of which he seemed to get a special joy. Of his known murders, his father-in-law headed the list. His second victim, the first after seeing the vision of the cross, was his sister Anastasia's husband, Bassianus by name. Next he killed his 12-year-old nephew, Licinianus, the son of his sister Constantina. His wife, Fausta, he killed in a bath of boiling water. Next was a friend named Sopater. Then his sister Constantina's husband, Licinius, he murdered. Number seven on the list was his own son, his firstborn, Crispus, whom he beheaded.

People in their gross ignorance may call Constantine a "Christian"; they call the butcher Franco a "fine Christian gentleman"; but, praise be to God, none of such murderers will ever enter the kingdom of the new world! (Gal. 5:21; 1 Pet. 4:15; 1 John 3:15; Rev. 21:8; 22:15) So, if there were no further proof than this, the claim that Constantine was "converted" to Christianity falls flat. He was a son of the Devil.—John 8:44.

ONLY A FICTITIOUS CHRISTIAN

Apologists who attempt to defend Constantine's "Christian" qualities overlook and excuse his monstrous crimes as due to mere human frailty and weakness. They tear down Maxentius as a tyrant, and Maximian, the Eastern emperor, they portray as a cruel persecutor of Christians. The other emperor, Licinius, they charge

with treachery and double-crossing. This accomplished, they then build up Constantine and justify his liquidation of the other emperors, and thus robe and crown him as a savior and deliverer, a chosen vessel of the Lord. With triumphant jubilation they hail his victorious edicts issued from Rome in favor of Christians as proof conclusive of his conversion through the power of the cross. Such specious arguments, however, demand closer examination.

Constantine's highly advertised edicts in favor of the so-called Christians offer absolutely no proof that the man had been converted. Long before he saw the apparition in the sky he had proclaimed similar laws throughout Gaul. His edicts issued after Rome's capture were therefore only an extension of a policy he had already established, and which was like the one fashioned by his father, who was in no sense a Christian. Be it noted, this policy did not raise up and exalt apostate Christianity above the other religions and at their expense. The same freedom, privileges and favors granted to the so-called Christians were extended to all the other sects. It is therefore very apparent that the motive behind this shrewd politician's middle-of-the-road policy was to strengthen his own power and domination over the religiously divided Roman empire.

To say that the vision of the cross, or the dream that followed, in any way turned this profane imperial dictator away from his pagan ways is to deny and contradict all the facts in the case. After this pagan became supreme ruler, "as pontifex maximus he [Constantine] watched over the heathen worship and protected its rights." (*Catholic Encyclopedia*, vol. 4, p. 299) Seven years after the vision Constantine the pagan issued laws protecting the demon-worshipping soothsayers. Eight years after the vision this pagan decreed that if lightning struck a public building

or an imperial palace the officials were to consult the soothsayers and heathen diviners as to what the significance of the omen was, and then send him their report. Nine years after his vision this confirmed pagan dedicated one day of the week for special worship of the sun, *dies solis*, or "Sunday".

And eighteen years after supposedly being converted by the vision, he had the city of Constantinople dedicated to his own honor with a great display of heathen pageantry, concerning which the *Catholic Encyclopedia* (vol. 4, p. 299) says: "The chariot of the sun-god was set in the market-place, and over its head was placed the Cross of Christ [that phallic symbol of pagan origin], while the Kyrie Eleison [another relic of the pagans according to Cardinal Newman] was sung."

VISION FROM THE DEVIL

The idea that the Lord God Almighty commanded Constantine to make a military banner and go forth conquering in such a sign is wholly inconsistent and contrary to God's Word of truth. God takes no sides in the conflicts between dictators of this old world, whose god is the Devil. (2 Cor. 4:4) "My kingdom is not of this world," declared Christ.—John 18:36.

Did the individual who is said to have appeared to dreamer Constantine command him to abandon his pagan ways, forsake his murderous course, and refrain from his proud and wanton living? Did he tell Constantine to give up the sword lest he perish by the sword? (Matt. 26:52) Did he point out that God's heavenly kingdom is mankind's only hope? He did not!

The eminent historian, J. L. von Mosheim warns against such demonic impersonators. "Let us beware," he says, "lest by too eager defence of the miracles told us by the ancients in their age, we should do injustice to the majesty of God,

and to the most holy religion which teaches us to subdue ourselves, not our enemies."—Mosheim's *Historical Commentaries on the State of Christianity*, Murdock's trans., 1853, vol. 2, p. 478.

Had God shown Constantine a sign in the heavens to represent the instrument upon which His beloved Son had been put to death, he would have shown him a simple torture stake and not a phallic cross used by the sex-worshiping heathen. In our issue of *The Watchtower*, November 1, 1950, much proof was given to show that Christ was hung on an upright stake without any crossbars, whereas the cross in its various forms was shown to be the emblem worshiped by all the ancient pagans as a filthy symbol of life.

The historian Edward Gibbon, in questioning the authenticity of the story in his *History of the Decline and Fall of the Roman Empire*, chapter 20, says: "If the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity; and the astonished fancy of the multitude has sometimes given shape and color, language and

motion, to the fleeting but uncommon meteors of the air."

Taking advantage of this superstitious trait of ignorant men, the Devil causes those who worship him to communicate with the unseen demon forces. In ancient times the pagans always consulted their demon gods before every major undertaking. It was a common thing for them to see visions and have dreams like those of Constantine. A modern case in illustration is that of demonized Hitler, who also saw in his mad dreams a vision of a cross, the *swastika*, which he interpreted to be the sign by which he should conquer the world.

But to say that such visions originate from the Lord God Almighty is wicked blasphemy of his great and holy name. This claim Constantine made, not at the time, but many years later, when he got around to uniting the degenerate Christianity of his day with all the pagan customs, beliefs and superstitions, to form what has since been known as the Roman Catholic church. It was then that he intimated to Eusebius, a bishop in his church-state setup, that this apparition he had seen many years prior could just as well be labeled "Christian" as pagan, and so it was. Hence, only the tag on this tale resembles Christianity.

Experience from Quebec City

During his sickness, Brother Bilodeau was visited almost like the faithful Job. His brothers, sisters, priests, Franciscan Fathers, Jesuits, nuns and one of his sons were afraid for him. All of them in general tried to bring him back into the Devil's organization. Regularly we visited him and very often he said: "Something makes me tired." He was too weak to say more. Under the bed we found a large idol tied there. We showed it to him and destroyed it, after which he said, "I am happy." Many times we

had to do that after finding idols under his bed. Brother Bilodeau kept integrity till death.

His relatives said that the funeral was good, much better than any other religion, and that they were surprised to hear what the Bible said concerning the dead. One of them, his son from Lauzon, said that our sincerity and devotion for his father opened his eyes and that, "I will be very glad to continue to open my eyes by studying the Holy Bible with the great help of Jehovah's witnesses who will visit us in my house."

Life-giving Knowledge

THIS old world considers itself pretty smart. Its institutions of learning pride themselves in the crop of mental giants they have turned out, men highly educated in political, commercial, philosophical and military affairs. Its brainy scientists and engineers proudly brag of their accomplishments in chemical synthesis and nuclear fission. But the sad fact remains: Socially and morally, physically and mentally, this is a very sick, diseased and dying old world. With all of its boasted learning in the arts and sciences, it simply is not able to relieve the pain or remedy the killing conditions that afflict its people. It cannot give them eternal joy, health, happiness and life!*

Why is this? Because the mighty men of this old world, wise in their own conceits, are woefully ignorant of the Source of life and its blessings. They have absolutely no knowledge of the great Fountain of Life, Jehovah God. The highly respected religious leaders, who are looked up to and followed, have rejected the Book of Life, the Bible, have thrown away the key of knowledge, and have substituted pagan philosophies and the traditions of men for the wisdom of God. Posing as saviors of the world, they have promised the people freedom, while at the same time they themselves are in bondage as slavish captives of sin and death. A simple case of the blind leading the blind.—Isa. 9:16; Matt. 15:5-9, 14; 23:16; Luke 11:52; 2 Pet. 2:19.

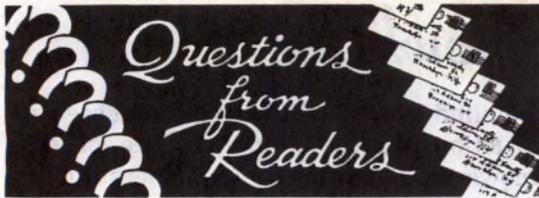
But just as truly as this crowd of unrighteous ones "are destroyed for lack of knowledge", so also is the converse true: "Through knowledge shall the righteous be delivered." (Hos. 4:6; Prov. 11:9, AS) The latter class turn away in disgust from

* An extended coverage of the subject is found in *The Watchtower*, September 1, 1950.

the blind leaders of the world and seek instruction from the only Source of true knowledge, wisdom and understanding. Appreciating that there is a way that seems right but which leads to destruction, that it is not in man to direct his own steps aright, and having a proper fear of Jehovah which "is the beginning of knowledge", these wise ones seek to be guided and taught by Jehovah God.—Prov. 1:7; 14:12; Jer. 10:23; Ps. 111:10.

In such meekness there is great reward. (Ps. 25:9) God provides these, not only with his Word of truth, but also with a trustworthy instructor, Christ Jesus, who in reality is Jehovah God's Dispenser of life, as it is written: "The Father loves the Son and has given all things into his hand. He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." This is why Jesus in his prayer to the Fountainhead of Life said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 3:35, 36; 17:3, NW.

If therefore you will be wise, do not put your trust in the vain philosophies and fantastic schemes of this old world. Such would only keep you in bondage; they cannot give you life or even temporary relief from suffering. Take in life-giving knowledge of Jehovah God. Learn about his beloved Son who is now enthroned as the great Messianic king. Soon this glorious one will destroy those that destroy the earth, in order that he may transform this globe into a beautiful paradise of perfection like the garden of Eden. Ah, what wonderful prospects for all men of good will—eternal life with health and happiness, peace and contentment!



Questions from Readers

● Exodus 33:20 states: "There shall no man see me, and live." Yet Exodus 24:10 says concerning Moses and some of the elders of Israel: "They saw the God of Israel." How can these apparently conflicting statements be harmonized?—C. B., Pennsylvania.

It is literally true that no flesh-and-blood organism could see Jehovah God and live. As a spirit creature Christ is "the image of the invisible God" and "the exact representation of his very being", yet a partial revelation of his glory was so intensely brilliant that it blinded Saul of Tarsus, and sight returned only after a miracle of God. (Acts 9:1-18; Col. 1:15; Heb. 1:3, NW) A full view of "the Father of the celestial lights" would be more than human flesh could endure.—Jas. 1:17, NW.

When the Bible speaks of Moses or others as seeing Jehovah God it means that they see a manifestation of his glory, and this is usually given by means of an angelic representative of the Almighty. Hence it is that Exodus 24:16 speaks of "the glory of the LORD" abiding upon Mount Sinai, rather than Jehovah himself, when Moses and others were reported as seeing "the God of Israel". This "glory of the LORD" was due to the presence of one of Jehovah's angels, for his glory and his angel are associated together, as at Luke 2:9 (NW) when announcement of Jesus' birth was made to the shepherds: "Suddenly Jehovah's angel stood by them and Jehovah's glory gleamed around them."

We have direct testimony that Jehovah personally did not come down to Mount Sinai and appear and talk to Moses and deliver the Law to him. That Jehovah appeared and spoke only representatively is shown by the following scriptures. "You who received the Law as transmitted by angels but have not kept it." "It was transmitted through angels by the hand of a mediator." Paul referred to the Law as "the word spoken through angels". (Acts 7:53; Gal. 3:19; Heb. 2:2, NW) Because at Sinai God did not speak with his own voice but by that of his angelic representative, Exodus 19:19

states: "Moses spake, and God answered him by a voice." The foregoing also enlightens us that it was the back of Jehovah's angel or glory that Moses saw, and not Jehovah himself, as recorded: "When my glory passes by . . . I will take away my hand, so that you may see my back, while my face shall not be seen."—Ex. 33:22, 23, AT.

Another instance where God's Word interprets itself for us on this matter is the case of Moses and the burning bush. Exodus 3:4, 6 states that "God called unto him out of the midst of the bush" and "said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob". But verse 2 tells us that "the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush". Hence Jehovah appeared and spoke only representatively.

Again, when Jacob wrestled with a man that was actually a materialized angel of Jehovah he was blessed with a new name, that of Israel. *Israel* means "ruling with God; soldier (wrestler) with God"; and Jacob called the location "Peniel", meaning "face of God", saying, "I have seen God face to face." (Gen. 32:24-30) But actually it was only Jehovah's materialized angel that he had seen and wrestled with, and who withheld his name, as was usual with such materialized spirit creatures. Also, when an angel of God appeared to Manoah and his wife they viewed this representative as God himself: "Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God."—Judg. 13:3-22.

The foremost representative of Jehovah God is Christ Jesus, and in his case also this principle is confirmed. Jehovah God is rightly referred to as the Creator of all things, yet we know from the Bible record that after he directly created his "only-begotten Son" the remainder of the creation work was performed by and through that Son, in his capacity as the Logos or Word. But since he was Jehovah's representative and workman in this creative activity, and empowered by God to do it, Jehovah himself is spoken of as the Creator of heavens and earth. (Isa. 40:26, 28; John 1:10; Col. 1:16; Rev. 3:14) For similar reasons, and because Jesus' course and speech on earth were so perfectly representative of Jehovah God, Jesus said: "He that has seen me has seen the Father also." (John 14:9, NW) So this text proves no trinity teaching, no more so than do

references that seeing angels was seeing God prove the representative angels were embraced in any trinity godhead.

● Was Jesus' side pierced with the spear before or after his death on the torture stake? The accounts of Matthew and John seem to conflict on this point.—D. L., Washington.

The weight of evidence is that it was after death that his side was pierced. Matthew 27:49, 50 (NW) says: "But the rest of them said: 'Let him be! Let us see whether Elijah comes to save him.' Another man took a spear and pierced his side, and blood and water came out. Again Jesus cried out with a loud voice, and ceased to breathe." The *New World Translation* has a footnote that states that the sentence about the man piercing his side and blood and water coming out is in some important manuscripts but is not in others. The belief by many is that this statement was later interpolated from John's Gospel, but was misplaced by the interpolater. Some translations leave it out entirely, others set it off in brackets or parentheses, and some put it in along with an explanatory footnote, as did the *New World Translation*.

However, there is nothing questionable about John's account of the matter. It reads: "The soldiers came, therefore, and broke the legs of the first man and those of the other man that had been impaled with him. But on coming to Jesus, as they saw that he was already dead, they did not break his legs. Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out." (John 19:32-34, NW) The legs of the other impaled ones were broken to hasten death, and if Jesus had not already died his legs would have been broken. His early death worked for fulfillment of the prophecy that none of his bones would be broken. (Ps. 34:20; John 19:36) That his death did come more quickly than usual in such cases is shown by Pilate's surprise upon hearing that he was already dead. (Mark 15:44, 45) Possibly the soldier speared Jesus' side to remove all doubt of his death, and eliminate any later revival that might be falsely heralded as a resurrection, as could have happened if Jesus had only fainted.

But what caused his death to come so soon? Many take the view that he died of a broken heart, and in this way explain not only his quick death but also the flow of "blood and

water" from the spear wound. By a literal rupture of the heart or one of the great blood vessels where it attaches to the heart blood would be discharged into the pericardium, the membrane that loosely encases the heart and in which is also contained the watery pericardial fluid. In writing on the physical cause of Jesus' death one doctor said that such a rupture did take place and blood gushed into the pericardium, there to separate into watery serum and red, soft clotted matter. He pointed out that such separation of the blood's constituent parts seldom occurs in a dead body except under such cases of extravasation, that is, where the blood is forced or let out of its proper vessels. Then if a soldier standing below Jesus' body on the stake would thrust a spear upward into the side, it could easily travel upward, under the ribs, pierce the pericardium bulging with serum and clotted matter, and cause the flow of what would appear as "blood and water". Or, it is possible for the ruptured heart or aorta to force blood into the chest cavity, and in this unnatural place the blood would soon begin separating into serum and red clotted matter. Out of the big gash made by the upthrust spearhead this watery serum and clotted matter would gush.

There are Scriptural grounds for the belief that Jesus died of a broken heart. His mental anguish at the moment was intense, as indicated by his words: "My God, my God, to what end have you forsaken me?" (Matt. 27:46, NW) This expression of his feeling abandoned was foretold at Psalm 22:1, along with several other verses in that psalm that were prophetic of Christ Jesus at the time of his death. A broken heart could certainly be seen in the words of verse 14: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." Ordinarily blood would not flow from a corpse, but the piercing of the pericardium in the above-described state would be like puncturing a bag of water. And if he were pierced before death, as Matthew's account indicates, blood would gush out but it would be whole blood, and not separated into its constituent parts to give the appearance of "blood and water".

Hence the evidence is that John's account is the accurate one, and certainly he was an eyewitness very near at hand, so near that the impaled Jesus spoke to him.—John 19:25-27.

Announcements

REMAINING FEARLESS TO THE ACCOMPLISHED END

Today fear and anxiety grip nearly all of earth's inhabitants as they look ahead to what is coming upon mankind. Foretold in Bible prophecy, the approach of the accomplished end of this present old world is marked with mounting troubles and woes, of kinds and intensity without parallel in human history. For these very days of uncertainty and insecurity Almighty God has decreed that a comforting, confidence-inspiring message be taken to all willing hearers. Support and strength can come only from the true Source: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear." (Ps. 46:1,2) To find this refuge, and to learn how to gain this strength, we must study God's Word, both individually and with others, and then share in announcing Jehovah's kingdom. Have you prepared to participate in this work during September, by fearlessly making known this good news in your neighborhood, offering the book "Let God Be True" and a 32-page booklet on a contribution of 35 cents? Report your activity as you help others in remaining fearless to the accomplished end.

ADDITIONAL EUROPEAN CONVENTIONS

After the assemblies in London, Paris and Rotterdam, the president of the Society will serve a number of other assemblies. Listed below are the countries, cities, auditoriums, and dates:

Germany	Sweden
Frankfurt/Main	Stockholm
Stadion	Eriksdalshallen
August 24-26	September 14-16
Denmark	Norway
Copenhagen	Lillehammer
K. B. Hallen	Idrettshallen
August 31-September 2	September 21-23
Finland	Austria
Vaasa	Vienna
Kaupungintalo	Konzerthaus
September 5-6	September 28-30
Helsinki	
Rasastushalli	
September 7-9	

Readers of *The Watchtower* are invited to attend. Information about the assemblies or rooming accommodations may be obtained by writing to the branch office of the Society for the country which you desire to visit. The addresses are listed in the back of the *Yearbook* and other publications of the Society.

"WATCHTOWER" STUDIES

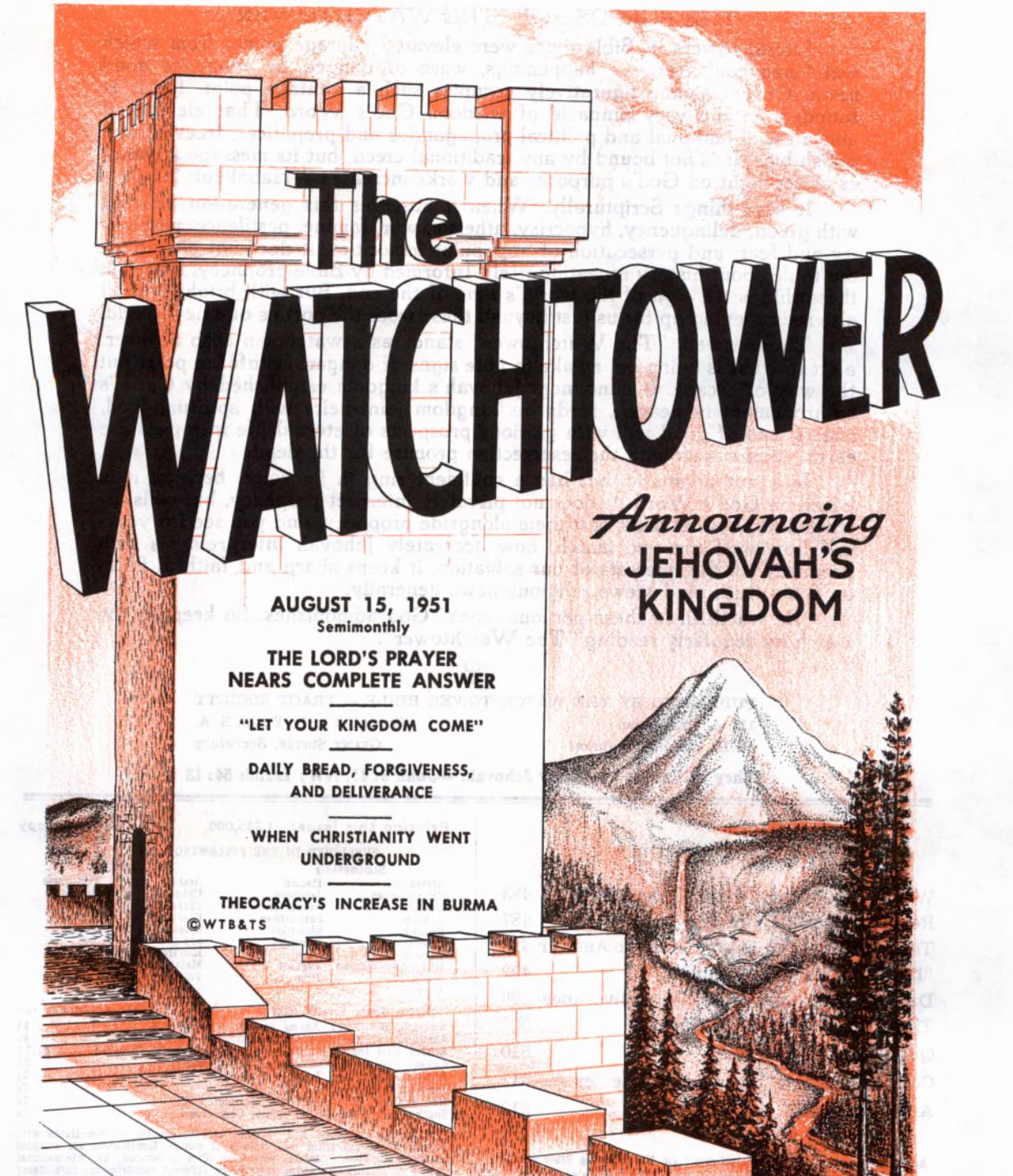
Week of September 2: "Proclaim Liberty Throughout All the Land," ¶ 1-24.

Week of September 9: "Proclaim Liberty Throughout All the Land," ¶ 25-49.

There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint.

Indeed, he that is under fear has not been made perfect in love.

—1 John 4:18, NW.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1951
Semimonthly

**THE LORD'S PRAYER
NEARS COMPLETE ANSWER**

—
"LET YOUR KINGDOM COME"

—
**DAILY BREAD, FORGIVENESS,
AND DELIVERANCE**

—
**WHEN CHRISTIANITY WENT
UNDERGROUND**

—
THEOCRACY'S INCREASE IN BURMA

© WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p>AS - American Standard Version AT - An American Translation Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Le - Isaac Leeser's version</p>	<p>LXX - The Septuagint Version Mo - James Moffatt's version NW - New World Translation Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES			
Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sokololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twí
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

August 15, 1951

No. 16

WHEN CHRISTIANITY WENT UNDERGROUND

SOMETIME in the year 64 (A.D.) a flame rose against the skies of Rome. Spreading, the hungry fire leaped into a rabid blaze that engulfed much of the pagan capital of antiquity and burned it to the ground. The depraved emperor, Nero, who allegedly set the fire himself, sought to divert suspicion by blaming the unpopular Christians of the city for the atrocity. The flame that consumed the city touched off a scorching chain of persecutions against the Christians. Authorities number these persecutions at ten, continuing intermittently from Nero to Diocletian in the fourth century. The attrition opened as Nero filled his gardens and circus in the Vatican with sights of horror: the martyrs being impaled, bound in animal skins and thrown to wild dogs, or covered with incendiary material and ignited to light the emperor's evening amusements.

Though occasional reigns of indifferent or indulgent rulers permitted rest from the fierce opposition, Christians of those days came to live in a state of perpetual caution, though unrelaxed as a group in the vigorous prosecution of their worship. Much of the time it was impossible for them to meet together in congregational worship and study except in the strictest secrecy. Hence less than a hundred years after the apostle Paul fell victim of the Neronian persecution, Christianity had developed into a well-organized underground movement.

This proved true in a very literal way as well, for the sites chosen by them for their meetings were the twisting underground labyrinths of Rome known as the catacombs. Though there are existing catacombs in other cities and locations, those in Rome are the most famous for their association with early Christianity. They furnish us with a remarkably clear description of the history, beliefs and traits of Christian worship during our common era's first three or four centuries.

Opinion varies as to the time and purpose of the original construction of the catacombs. While most assign the construction of them to the Christians, others believe the passages were there even before Rome was founded. Some think they were abandoned quarries converted by the Christians to their purpose. Ostensibly, of course, that purpose was the burial of the dead, which was done by placing the corpses in niches carved in the rock walls and sealing them with a slab of marble bearing the name of the crypt's occupant.

The crypts of the catacombs are found in layers usually three, four or five deep. When it was necessary to make more crypts in any passageway, the floor was lowered by digging to allow for the extra wall space necessary. This proved superior to trying to carve the new niches in the area above by raising the ceiling, a most unhandy task. The passages themselves

wind like uncontrolled tentacles beneath the city and vicinity. Intersecting avenues occur at irregular intervals to stretch out in opposite directions. Rooms are to be found adaptable to the purpose of assembling for group meetings, adding their now silent testimony to the secrecy once required by those who came together to gain renewed strength for advancing true worship while their pagan tormentors raged above them. Only the imprudent would enter these labyrinths without a guide, like the class of students and their teacher who in 1837 descended into the maze never to be seen again.

UNSHAKEN BY VIOLENCE

While the remains of the primitive Christians filling the catacombs have long slept in quiet, many of them left life by any but a peaceful means, their bodies being torn, burned or broken as they faced a martyr's death. As wave after wave of persecution rolled through the ranks of the Christians the number of martyrdoms mounted continuously. Though impossible to name all the martyr crypts, the inscriptions that do specifically reveal them provide some sense of the vast number there must be: a young military officer here who embraced the faith and with it death from his government, a man and his entire family there who were foully murdered, a young girl boiled in oil. Rome reddened with innocent blood as some assailants, maddened at their inability to smash the spirit along with the body, sought foolishly to quash the Christian's resurrection hope by burning the bodies of the slain and scattering the ashes in the river. Further, seeing the increased zeal acquired by those who visited with the resolute condemned ones in their death cells, the mid-third century Valerian persecution against the elders of the Christian church tried to thwart this by marching the condemned

straight from the tribunal to the place of execution. This was the fate of the prominent overseer Cyprian, whose brothers followed him along the way exhorting him to steadfastness.

Similarly, to prevent the strength obtained from the meeting together in the catacombs this emperor forbade further entry into the subterranean cemeteries. Enforcement proved vain, however, as the entrances were too many and devious, and few were the members of the guard intrepid enough to wander far into the passages in search. The persecutions raged to their peak and failed.

To the anxious inquirer of this day and age acquainted with the world's present multitudinous religions and religious alliances, interfaith leagues and the like, the most gratifying lesson from the catacombs comes in their answer on early Christian beliefs and customs. The pagans worshiped gaudily in ornate temples with magnificent idols and accompanied with all the frills of incense and candles. Not so the Christians. The typical pagan view of them was: "Why have they no altars, temples and sacrifices?" The historian Gibbon points to this complete disdain for idolatry by the Christians and of the wit of some of their writers who expressed ridicule of the pagans for their bowing before the works of their own hands. The marked contrast between Christian and pagan then can be seen from the epitaphs of each. Whereas the heathen extolled their lives of indulgence and sounded an "eat, drink and be merry" note, Christians usually engraved the name and a few words denoting the restful sleep into which the dead had fallen and frequently made reference to their hope in the resurrection. One inscription reads: "You, well-deserving one, having left your [relations], lie in peace—in sleep. You will arise; a temporary rest is granted you."

But these facts will alert one to the realization that those Christians so close to the apostolic church held beliefs markedly different not only from pagans then but from many professed Christians now. Surely if they ridiculed the idolatry of the Romans of the first three centuries, they would not condone the recognition paid to images by the church with headquarters in the same city today, simply because it professes to be Christian. If they believed in a resurrection until which time they would sleep it is unthinkable that they could reconcile their faith to a teaching in an afterdeath "purgatory", hell-fire or, for that matter, consciousness in any form. But this is only the beginning of the great gulf separating those early followers of the Messiah from modern Christendom's hundreds of sects and cults.

THE STONES ACCUSE CHRISTENDOM

One will scan the record of the catacombs in vain to find any record of Mariolatry during the first three centuries. In none of the early drawings is the virgin given a position of prominence, nor is any prayer found addressed to or through her. Neither were the Christians of the catacombs fanatical collectors of relics. Though their martyrs were naturally highly respected, there was no effort to worship them or to secure their remains for use as relics by which to exploit the credulous. To the chagrin of Roman Catholic art, William Kip points out that God was never represented in human form. Roman Catholic efforts to do this are rejected by that authority, even when represented "by the genius of Michael Angelo". Also concerning the delegating of church headship to Peter, the catacomb walls are blank. Note what McClintock and Strong's *Cyclopedia* has to say: "No specifically Romanist doctrine finds any support in inscriptions dat-

ing before the 4th century. We begin to trace signs of saint-worship in the 5th century. The first idea of transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, and even then Peter's figure does not appear armed with the keys, as in the later symbolism."

The foregoing agrees with the fact that Emperor Constantine inspired the formal adoption of an apostate form of Christianity fused with Roman paganism following the Nicene Council of A.D. 325. From that time date the countless heathen innovations that have since besmirched papal Rome. Undoubtedly the work of iniquity of which the apostle Paul forewarned had begun to influence the Christians of the first three centuries; but, though possibly tainted with some false teachings, their staunch refusal to knowingly cave in beneath the weighty pressure of heathenism has helped distinguish between some of the basic beliefs taught by Jesus and the apostles and the doctrines of fused paganism later emanating from Rome.—2 Thess. 2:7.

Though drawings are frequent no capital is made of the crucifixion or of Jesus in anguish of any kind among those of the first three centuries. Even the heathenish cross, claimed by Christendom as the very symbol of Christianity, is rare in the catacombs and then, as Sheldon tells us, usually appears in some disguised form. He assumes that this was due to the ridicule and reproach that the symbol is supposed to have brought on the Christians by their adversaries. However, in the light of their otherwise very bold and uncompromising attitude before their oppressors, it is not likely that a little added humiliation would prevent them from setting their supposedly sacred symbol to the fore. Far more likely is it that in those times the Christians flatly refused the universal acceptance of

the cross. Withering under the fire of repudiation from the catacombs, the *Catholic Encyclopedia* admits: "Catholic writers have at times found a richer dogmatic content in the pictures of the catacombs than a strict examination is able to prove."

Interesting is the fact that, though forced to meet underground, those primitive Christians by no means kept their light hidden there. As Christ had commanded, they lifted it high on "lampstands" by a work of public testimony. Though this drew the infuriated malice of many, it introduced untold hope to others who proceeded to associate with the Christian community. Charles Maitland, in *The Church in the Catacombs*, singles out this proselytizing nature of the Christians as the greatest aggravating factor of their persecution, because of which other charges were trumped up by the authorities. Their harmlessness can be seen in that for the mere reason of secretly celebrating the Lord's Supper they suffered an official ban. From what can be told by the ancient inscriptions those Christians scorned the hierarchical structure which papal Rome copied from pagan Rome. Authorities find instead of the voice of bishops and doctors the simple hope of such ones as Mary and Martha at the grave of Lazarus. The illustrations stress this instead of the prominence of hierarchs or of the people's dependence on such for instruction. The common burial sites for all alike further reflect Jesus' teaching: "All you are brothers."

CHRISTIANITY ABOVEGROUND

Simply because friendly comparison between the early church and today's Christendom is lacking, must we cynically conclude that at this time no truth at all exists? Hardly that, when one considers that without the help of worldly religion, politics, wealth and position, indeed with-

out *Christendom*, a glad message of the birth of God's kingdom, the hope of all nations, has been published throughout the world in an intensified way for the past thirty years or more. World-wide the bringers of this good news are known for their unique stand of separateness from the world, their aggressive persistence in pushing ahead with their work, the opposition with which they have been met around the globe. They are known too as the witnesses of the one they represent, *Jehovah's witnesses*. The striking comparisons in some of the basic principles of their work and teaching with that of the church of the first three centuries arrest the eye of investigators. And charges raised to thwart their work have been just as absurd in a frantic effort to hide the real reason. Why, in fact, an assembly of Jehovah's witnesses was even interrupted and disorganized in Canada during the wartime ban there at a time when they had come together for no purpose more sinister than to celebrate the Lord's Supper!

The facts when strung together simply show that the truth has never been welcomed by this old world of wickedness. True of Christ's time, true of now. Even as he foretold, "If they have persecuted me, they will also persecute you." (John 15:20) For long centuries men of good will have had to wait while Christianity was driven underground, later engulfed in paganism, and since misrepresented to the world for centuries. But now a program of Bible education sweeps the world and with clearer understanding than ever, to the hope of people everywhere. The truth shines more brightly than in any part of man's nearly 6,000-year-long history. Though in time denied by every earthly government, though yet banned repeatedly, the truth has burst all bonds, is increasing, and will yet fill the earth.—Hab. 2:14.

Religious News Items

Catholic Views on Religion and Politics

☛ Said Jesus to the Roman governor: "My kingdom is no part of this world." (John 18:36, NW) What does the Roman Catholic Hierarchy say? Pages 37 and 38 of the authoritative Catholic document, *The Liberal Illusion*, help answer in these words: "Jesus Christ is the King of the world. He speaks to the world through His Priest [the pope], and the decrees of this Priest, being an expression of the royal rights of Jesus Christ, are eternal. They apply not to one time alone, but to all times; not to one society alone, but to all societies; not to some men, but to all men. The children of the Christ, the children of the King are kings. They form an absolutely superior society, whose duty it is to take possession of the earth and reign over it for the purpose of baptizing all men and of raising them to that selfsame supernatural life, that selfsame royalty and that selfsame glory for which Christ has destined them."

☛ Ambitiously teaching that Jesus gave Peter the commission of supplanting the political power of this world with the authority of a religious hierarchy, the *Catholic Cabinet*, pages 160-168, under the section "From Peter to Leo", declares: "He brings a message to the Caesar, and this is what his message means: 'Caesar, thy work is done . . . I have come to take thine Empire . . . I will wield thy sceptre. Take down thine eagles from the Capitol. In their stead I will set up the Cross. Upon thy palace I will build my Vatican . . .

Caesar, thou mayest go. Rome is mine, for I am Peter. What was Rome's answer? Rome owned the earth . . . Rome declared war on Peter . . . The world was Pagan then . . . But, the Christian revelation being true, and good, and beautiful, conquered.'"

Hindus Shocked by Catholic Idolatry

☛ India is a land covered with Hindu temples and images, erected to the worship of some 330,000,000 gods, so numerous they even outnumber their worshipers. If any people should be used to and tolerant of idolatry, one would think the Hindus would qualify. However, the publication *Protestant Action*, in its issue of June, 1950, relates an extraordinary reaction on the part of some responsible Hindu sources to a then current Roman Catholic exhibition in South India of a statue of "Our Lady of Fatima" from Portugal. As usual, cities along the statue's route of travel were first "softened up" with propaganda concerning its many alleged miracles and answers to prayers.

☛ Though to an idol-ridden land like India this should seem quite commonplace, note the report carried in the above-mentioned publication: "The Hindu editor of a large India-language daily newspaper in Travancore, however, called the Roman Catholic celebrations 'a manifestation of idolatry in its crudest form'. He was joined by other prominent Hindus in warning their people not to be influenced to go back to a form of idolatry which they have been trying to overcome."



Jesuit Slave Labor Plagues Bolivia

☛ The January, 1951, issue of *Liberty* magazine carried a revealing article on the international slave market. Regarding South America, the writer, Rose Slivka, pointed out that an estimated three million people are living under conditions of slavery. After stating that Bolivian landlords customarily manage to enslave their laborers through long-term indebtedness, the article continues: "But the plight of the agricultural laborers in the Bolivian Jesuit missions is most shocking of all. These are organized colonies based on Indian labor. They are completely self-governing and free from controls. The Indians work for the missions without pay and are hired out to private farms like animals, while the mission is paid for their labor. Those, moreover, who have been hired out to the neighboring estates are required to attend the mission house every Saturday for roll call and to attend mass every Sunday. When a recalcitrant Indian fails to comply with these measures he is severely beaten. When Indians try to escape, the missionaries immediately organize a hunt and those who are unfortunate enough to be caught are tortured. Nevertheless, fugitive *guarayos*, as those who run away are called, are very numerous."

The Lord's Prayer Nears Complete Answer

“OUR Father in the heavens, let your name be sanctified.” It required the only son of God living on earth at the time,

nineteen centuries ago, to teach the people of a nation consecrated to Jehovah God to open up prayer to Him in this childlike way. In the sacred Hebrew Scriptures written before Christ Jesus Jehovah God had been referred to as a Father, at various places.* As the Creator of man and woman he was originally the Father of the human race, so that the Christian historian Luke refers to the perfect man in the garden of Eden as “Adam, the son of God”. (Luke 3:38, NW) But those Hebrew Scriptures taught how these first two humans disloyally broke their heavenly Father’s law and were disowned by him as children and driven out of the garden of Eden to die as willful sinners, so that none of their offspring could address Jehovah God as His children. This accounts for it that in all the prayers recorded in the thirty-nine books of the inspired Hebrew Scriptures none of them opens with an address to Jehovah God as our Father, the father of mankind.

² But now Jesus Christ, the One whom Jehovah acknowledged from heaven as

* Deut. 32:6; Ps. 103:13; Isa. 63:16; Jer. 3:4, 19; Mal. 1:6; 2:10.

1, 2. In form of address how does the Lord’s prayer differ from prayers in the Hebrew Scriptures? Why so, and why do we study it?

“Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth. Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one.”—Matt. 6:9-13, NW.

“My Son, the beloved”, was engaged in a sacrificial work that was going to reopen the way for them into the family of God’s children.

So in advance Jesus appropriately taught his Jewish disciples this prayer, which has come to be known as “the Lord’s prayer”. He taught it as a prominent part of his “sermon on the mount”. (Matt. 3:13-17, NW; 5:1 to 6:13) Since Jesus taught his followers to pray this prayer, he did so fully expecting an answer to all it asks. Because it is nearing its complete answer in our day, it is so important for us to take up a study of the Lord’s prayer here in order to get at more of its full meaning.

³ How heart-warming, how inspiring to childlike confidence, is the way the Lord Jesus opens up the prayer! “Our Father in the heavens, let your name be sanctified.” Here the chief son of God is teaching those who are to become sons and daughters of God to pray. Never forget that here the Master is teaching, not pagans, not religious hypocrites, not people of this world, but his disciples, his devoted followers, to pray. To these he said in this same sermon: “Happy are the peaceable, since they will be called ‘sons of God’.” (Matt. 5:9, NW) So the Fatherhood here recognized is not one that is based on our mere de-

3. Who may address God in prayer in this way, and why these only?

scent from Adam, a descent which pagans, hypocrites, antichrists and all other humans have. It is based on becoming an heir of everlasting life from God through Jesus Christ's sacrifice. Hence today, not only persons whom God has called to the heavenly kingdom with Christ Jesus may offer this prayer, addressing God as their Father, but also the great crowd of his "other sheep" who hope to get eternal life on the earth to be perfected under God's kingdom.—Luke 12:32; Rev. 7:9-17; John 10:16.

⁴ Calling him "our" Father denotes we recognize he is the Father of a family and that there are other members in the family and that we are sons of God along with our older Brother, Jesus Christ the beloved chief son of God. This broadens out our prayer to include lovingly our brother sons of God. Certainly the kingdom of God for which we are here taught to pray is not for our own individual personal benefit alone, but is for all the family. By this form of introduction we recognize God, too, as the original Life-giver, the Fountain of life, not alone the One from whom we received existence through the first man Adam, but also the One who has made provision for us to be rescued from the death we are now dying because of Adam's sin and to be ushered into the new world of righteousness with its everlasting life. Because we have faith and avail ourselves of these life-giving provisions through Christ we address Jehovah God as our Father, confessing that "the wages sin pays is death, but the gift God

gives is everlasting life by Christ Jesus our Lord".—Rom. 6:23, NW.

⁵ Jehovah is infinitely higher than our earthly fathers. He is our Father "in the heavens". Hence we give him the highest respect and we tender him our childlike confidence and obedience, even under discipline. If we do not accord to God respect and obedience we belie we are his children. For we read: "We used to have fathers who were of our flesh to discipline us and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness." (Heb. 12:9, 10, NW) When Jesus taught us to pray to Jehovah God "Our Father", he meant that Jehovah is also *his* Father. Jesus tenderly addressed him as Father and thereby confessed that he originally received life from this great Life-giver. He said: "The living Father sent me forth and I live because of the Father." (John 6:57, NW) For this reason he never let anyone address him as "Father" but always reserved that precious title for his heavenly Father. When Jesus told his disciples, "Do not call anyone your father on earth, for One is your Father, the heavenly One," he also meant for his disciples not to call Jesus by the title "Father". What crass unchristianity, then, for clergymen of Christendom to demand that people address them as "father" in a spiritual sense! It is the height of disrespect to



4. Why do we use the plural pronoun "our", and why do we address him as "Father"?

5. What does his being a Father "in the heavens" oblige us to render, and how did Jesus treat His title "Father"?

the heavenly Father and is contrary to the Lord's prayer.

HIS NAME

⁶ Jesus reminds us that the heavenly Father has a name and that we as loving children should respect that name. The very first petition Jesus introduces into the prayer is, "Let your name be sanctified." In this way he shows that the heavenly Father's name ranks first in importance. Yes, just as the Son has a name, so, too, the Father has a name. The name does not originate with us, but he himself tells us what it is: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa. 42:8, AS) When Jesus preached on earth, Jehovah's name had been reproached by Satan the Devil and all his offspring for more than four thousand years. The reproaches that had fallen upon Jehovah then fell on Jesus and they have since fallen upon all Jesus' true followers to this day. So the petition, "Let your name be sanctified," means more than our merely holding God's name sacred. It means that his name has to be relieved of all the reproach cast upon it and must be forever vindicated.

⁷ Even in the Ten Commandments which God gave the Jews by Moses he shows the importance of his name. In the third of these commandments he orders: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, AS) Of course, any using of that name in profane language, in foul cursing by angry men, is a using of it to no good purpose but is degrading it to vile connections. But men take it in vain when they misapply that name to persons or to

things that should not bear it or when they attach it to lies and counterfeit messages to which his name does not belong as originator and sponsor. "Thus saith Jehovah of hosts, Hearken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision of their own heart, and not out of the mouth of Jehovah. They say continually unto them that despise me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart? that think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers forgot my name for Baal. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith."—Jer. 23:16, 17, 26, 27, 31, AS.

⁸ Christendom's clergy come under this denunciation. Although they avoid using the name Jehovah, they presume to speak for God to whom that name belongs. As religious prophets they make all kinds of false predictions to the people concerning the peace of the world, concerning the League of Nations and its successor the United Nations, and other things of public concern; and they palm these predictions off as being God's messages, to whom the name Jehovah belongs. Also, they glorify men and women of this world and push God's name into the background and cause the people to forget his holy name. So when they utter the Lord's prayer, "Let your name be sanctified," it only adds to their religious hypocrisy.

⁹ As a nation the Jewish people of old

6. What does the Lord's prayer petition first, and why?
7. How do profane men and false prophets take God's name in vain?

8. How do Christendom's clergy thus take his name in vain?

9. How did the Jews as a nation take his name in vain, and whose responsibility did it then become not to take his name thus in vain?

took his name in vain, for they were called by his name, Jehovah's people, but they did not live up to that worthy name. We do not make this charge, but God makes it through his prophets. Says he to his name people whom he delivered into their enemies' hands: "They that rule over them do howl, saith Jehovah, and my name continually all the day is blasphemed." "And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went [as captive exiles]." (Isa. 52:5 and Ezek. 36:20, 22, AS) In the first century A.D. God finally rejected the Jewish nation, after they hanged his Son upon the stake to die in disgrace. The only redeeming feature about the Israelites then was that a faithful remnant of the Jews separated from them and undertook to bring credit to Jehovah's name and to walk worthily with his name upon them. In a short time they were joined by many Gentiles, and all together they became a people for Jehovah's name. As the disciple James told the Christian conference at Jerusalem: "Symeon [Peter] has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." It was then up to these Christians to prove they had not, like the natural Jews, taken Jehovah's name in vain.—Acts 15:14, NW.

¹⁰ For years now the effort of Bible translators has been to cut out Jehovah's name from English and other translations. They try to make him a nameless God who had no exclusive association with the

Jewish nation for more than fifteen centuries under the name Jehovah. By this these translators claim to lift him from being a tribal or national God and to make it easier for him to become a universal God. They little appreciate the importance of his name, particularly in the light of his own declaration: "Whosoever shall call on the name of Jehovah shall be delivered." "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." (Joel 2:32, AS; Acts 2:21 and Romans 10:13, NW; Zeph. 3:9, AS) In opposite fashion, Christians associated with the Watch Tower Bible & Tract Society published and exalted Jehovah's name for many years prior to 1931. In this latter year and in the light of the prophecies of the Bible they publicly adopted the name "Jehovah's witnesses". Ever since they have been living up to that name.

¹¹ But did these witnesses act presumptuously in literally taking His name? No; for a true son is not ashamed of his Father's worthy name. The name befits the work they did before 1931 and have been doing since. We should not think that the natural Jews who rejected the Teacher of the Lord's prayer still have Jehovah's name upon them. Jehovah's rejection of them culminated in Jerusalem's destruction in the first century and in scattering the Jews among all nations. At their rejection the faithful Christians became the chosen people "for his name". Christians are therefore not presumptuous in taking that name and making it famous. If Jehovah's witnesses have brought reproach upon His name, let their enemies say how.

¹² The religionists of Christendom claim to be the people for his name, yet they do not confess the name or glorify it, but

10. How have Bible translators tried to cut out Jehovah's name, but what have true Christians done about his name?

11. Why have these witnesses not acted presumptuously in taking his name?

12. At Jehovah's rejection of the Jews what became of his name?

persecute those who do bear the name and who publish it. Jehovah's name was not meant to die with his rejection of the Jews. It was transferred to the Christians, who became spiritual Israelites and who received his spirit of adoption, because of which they cry to him, "Abba, Father." (Gal. 4:4-7) His name upon them means his ownership of them; they belong to him. Those who sincerely offer the Lord's prayer for God's name to be sanctified will be most careful to bring no reproach upon it nor will they ridicule it just because they do not like the persons who bear it. They cherish it.

¹³ As God's children we can, of course, sanctify his name in our lives, but the sanctifying of that name universally will come about by God's act through Jesus Christ. Jesus once prayed: "Father, glorify your name." (John 12:28, *NW*) God assured him he would do so. Since A.D. 1919 the heavenly Father has done so. How? By restoring his faithful remnant of spiritual Israelites to his organization and its work in all the earth, as foretold at Ezekiel 36:21-32: "The nations shall know

that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes."—*AS*.

¹⁴ But the decisive sanctification of his name before all the universe will come at the battle of Armageddon, which now draws closer and closer. There the foes of God's name in Christendom and in heathendom will make a final concentrated attack upon his remnant and their good-will companions. Then in order to show that his name is holy and may not forever be profaned without punishment the heavenly Father will fight the "war of the great day of God the Almighty" and destroy all who reproach him now, whether men or devils. "And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel." (Ezek. 38:23; 39:7, *AS*) We exult that the answer to our prayer for his name to be sanctified is near.

13. How has Jehovah sanctified his name in connection with his remnant?

14. How will the decisive sanctification of his name occur shortly?

"LET YOUR KINGDOM COME"

GOD'S kingdom is the mighty agency by means of which he sanctifies his holy name and proves to all the creation that he is the Sovereign of the universe. Christendom's clergy claim that the Kingdom here prayed for is in the hearts of Christians and is a spiritual condition enjoyed by them, and that the Kingdom's

coming means the converting of the people to Christ and putting God in the governments and kingdoms of this old world. They quote in support Romans 14:15-17: "Do not by your food ruin that one for whom Christ died. Do not, therefore, let the good you do be spoken of with injury to you. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit." (*NW*) Frankly, then, if the Kingdom is to come by converting this world

1, 2. (a) What do the clergy claim the Kingdom's coming means, and how is their application of Romans 14:17 wrong? (b) What does this verse mean?

and putting God in its political governments by the influence of the clergy, the prayer for the Kingdom to come will never be answered. Look at Christendom today, not to speak of heathendom. Mark her fear of so-called "godless Communism". Her only defense against it is the military bulwarks of democratic powers. Roman Catholics are now taught to pray for Russia's conversion, that is, a conversion to Roman Catholicism, not to Russian Orthodox religion. But Hitler's Nazi hordes failed to open up Russia for the easy invasion of Roman Catholicism; and now even the fall of the Soviet regime internally or its defeat militarily would never hasten the conversion of the Communist peoples to Catholicism, much less to true Christianity.

² If, according to Romans 14:17, people's having righteousness, peace and joy with holy spirit means the Kingdom is existing among men, then how much of these things do Italy, France, Spain, and the rest of Christendom have? Certainly not enough to prove that God's kingdom exists among them. But what Romans 14:17 says is that, if we possess righteousness, peace and joy with holy spirit, this means we will gain a place with Christ Jesus in God's kingdom. Gaining that kingdom is not by eating and drinking. It is by taking part in these other spiritual things, just as our taking in knowledge of the only true God and of Jesus Christ means everlasting life; it gains everlasting life in the new world for us.—John 17:3, NW.

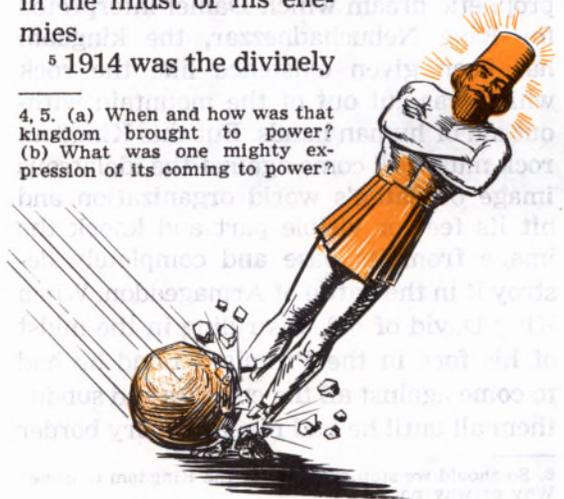
³ The kingdom that is to come is the kingdom concerning which God made a covenant with King David and concerning which Daniel the prophet said: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty

thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." An inspired dream of Daniel foretells, too, that this divine kingdom will be put into the hands of Christ Jesus, the Son of man and Son of David. His faithful body of followers, his little flock of joint heirs, will inherit that kingdom with him. (Dan. 2:44; 7:13, 14, 18, 22, 27, 48) Hence when a child of the heavenly Father prays for His kingdom to come he is praying for God's kingdom in Christ's hands to break to pieces and obliterate all the political systems of this world at the battle of Armageddon. If patriots do not like this thought, let them quit praying this prayer.

⁴ In 1914, in harmony with Daniel's vision, the Son of man, Christ Jesus, was brought before the Ancient of days, the heavenly Father, and "there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". In this way Jehovah took his great power and began reigning toward our earth and put his Son in power to rule in the midst of his enemies.

⁵ 1914 was the divinely

4, 5. (a) When and how was that kingdom brought to power?
(b) What was one mighty expression of its coming to power?



3. What, then, is that kingdom which is to come, and so what does praying for its coming mean for governments of this world?

marked year for this assumption of power over our earth, because that year the "appointed times of the nations" ran out. They had begun 2,520 years before with the overthrow of God's typical kingdom in Israel and the destruction of Jerusalem and the temple of Solomon. Their end in 1914 must mark the setting up of God's kingdom in the hands of his Heir to the Kingdom covenant, Jesus Christ, and the assigning of all nations to be broken to pieces like potters' vessels by the iron rod of his reigning King. Thus the kingdom of our God and the authority of his Christ have come to pass. One mighty expression of this fact was the "war in heaven" and the forcible ousting of Satan and his demons and the confining of them to this earth for final attention. No wonder we can hear today all over the earth the thunderous voice of a great witness-crowd saying as with the roar of many waters: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 12:1-12; 19:6, NW.

⁶ Does this mean, then, that our heavenly Father's kingdom has come, that is, come in the way meant in the Lord's prayer and that we should now stop making this petition? No; for, as pictured by the prophetic dream which Daniel interpreted for King Nebuchadnezzar, the kingdom has been given existence like the rock which was cut out of the mountain without aid of human hands. But this Kingdom rock must still come against the idolatrous image of Satan's world organization and hit its feet or visible part and knock the image from its base and completely destroy it in the battle of Armageddon. When King David of old was ruling in the midst of his foes in the Promised Land he had to come against all the enemies and subdue them all until he had reached every border

of the kingdom's God-given domain. Likewise Christ Jesus the Son of David, who is now ruling in the midst of his enemies, must yet come like a thief at an unexpected day and hour against these enemies lined up at Armageddon and must break up their organized power and grind them to powder.—Dan. 2:31-35, 44, 45; Rev. 16:13-16.

⁷ The first expression of the Kingdom's coming was when it began the tribulation on Satan's world organization and hurled him down from the heavens. The complete expression of its coming will be when it revives this tribulation which has been interrupted since 1918 and wipes out Satan's organization at Armageddon. There Jesus the King binds Satan and his demons, casts them into the abyss and seals it up for a thousand years. Then Christ Jesus will begin reigning for a millennium without any hindrance from this world. Then, therefore, is when the prayer is fully answered: "Let your kingdom come."—Rev. 19:11 to 20:3.

⁸ This earth is the place to which God's kingdom comes or extends its power and dominion, for it is here that Satan has separated mankind from God. Now since he has been hurled down here, the earth is the center of rebellion, an island of rebellion in all the universe; and God is localizing the war of Armageddon to just this earth and vicinity. God's covenant with King David for an everlasting kingdom was not for just a spiritual state of religiousness and morality but was also for possession of territory. God held down David's dominion to just the land God designated in his covenant with David's forefather Abraham, known as the Promised Land. But the territory that the prophecy assigns to God's kingdom by Christ

6. So should we stop praying for the Kingdom to come? Why or why not?

7. When therefore is the prayer for its coming fully answered?

8. Where is it to come, and why there? How far is it to extend?

will be "from sea to sea, and from the River [Euphrates, Babylon's one-time seat] unto the ends of the earth". The stone symbolizing God's kingdom crushes Satan's political image and becomes a mountain that fills the whole earth. We read further: "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Ps. 72:8; Dan. 2:35; Isa. 9:6, 7, AS; Gen. 15:18-20.

HIS WILL

⁹ From this standpoint we can appreciate more intelligently the petition that immediately follows the prayer for God's kingdom: "Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10, NW) This is generally understood to mean that God's will is to be done by human creatures on earth as it is done by spirit angels up in heaven. But does it mean just that? Or rather that God will do what he wants to do here on earth by means of his kingdom just the same as he does it up in heaven? Rather the latter, although it includes the former thought too. As it is written: "Our God is in the heavens: he hath done whatsoever he pleased." "Whatsoever Jehovah pleased, that hath he done, in heaven and in earth, in the seas and in all deeps." Says he: "I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; . . . yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it." (Pss. 115:3; 135:6; Isa. 46:9-11, AS; also Eccl. 3:14; 8:3) At his appointed year, 1914, he brought his king-

dom to birth by enthroning Christ Jesus as King in the midst of his enemies. And Jesus, who taught us to pray for God's will to be done here, is faithfully carrying out his will toward this earth just as he did toward heaven when he fought and cast Satan and his demons down from there. Jesus once came to earth as a man to do his Father's will here. For so doing he was raised from the dead and ascended back to heaven to continue doing his Father's will forevermore.

¹⁰ Now the time for Satan to rage and do his will, bringing woe upon earth and sea and persecuting Jehovah's people on earth, is very short indeed. That is why he is so angry and is now trying to do his worst, so as to destroy all mankind and especially the remnant of the heirs of God's kingdom and all their crowd of good-will companions and fellow witnesses. But the remnant are not terrified by Satan's anger and his warfare, but "observe the commandments of God and have the work of bearing witness to Jesus". They and their good-will companions are wholly committed to doing God's will. Hence they are now obediently having part in fulfilling Jesus' prophecy concerning the end of this world: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Rev. 12:12, 13, 17; Matt. 24:14, NW) But not so Christendom! She regularly says her "Pater Noster" (Latin meaning "Our Father") but does not do God's will. She fights the true interests of God's kingdom and fights Jehovah's witnesses who proclaim that the Kingdom has been set up. She is now divided within herself by hot and cold wars over international communism, and she is

9. How is it that God's will comes to pass here as in heaven?

10. Who on earth are now doing God's will, but how not Christendom?

inconsistently serving both sides of the conflict.

¹¹ As regards God's will to be done in the heavens, he has installed the new heavenly powers to rule the coming righteous new world and has ousted Satan and his demons and limited their activities now to the earth. His installed King now has all his enemies at his footstool the earth and is ruling among them. Shortly he will destroy Satan's wicked heavens and earth, Satan's invisible and visible organization.

11. How will the destruction God brings about allow for his will to come to pass on our earth as well as in heaven?

Daily Bread, Forgiveness, AND Deliverance

THE first three petitions of the Lord's prayer have to do directly with God's interests which are of first importance universally. The remaining four petitions have to do with us creatures individually and personally. Being our heavenly Father, God is lovingly interested in these things which vitally affect his children on earth, and Jesus our Teacher assures us we may present these matters to Jehovah God in prayer.

² "Give us today our bread for this day."

By asking bread or food and drink for no more than today this prayer adopts the right attitude. It does not presume we shall be living tomorrow, mindful of Prov-

1. With whom do the foregoing three, and the remaining four petitions of the Lord's prayer, have to do?

2. With what regard for tomorrow do we ask for only today's food?

Following this destruction he will build up a new human society the members of which will love to do God's will. Thus God's will to have a new heavens and a new earth in which righteousness dwells will be done, in fulfillment of his promise. (2 Pet. 3:13; Isa. 65:17; 66:22) It is not God's will to destroy this literal earth, no more than to destroy the literal heavens. These shall abide forever. Because his will is to preserve this earthly globe through the battle of Armageddon, his will can and will be done here also as it is done up in heaven.

erbs 27:1: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." The disciple James impresses that same thought and tells us we should say: "If Jehovah wills, we shall live and also do this or that." (Jas. 4:13-15, NW) In harmony with this prayer for just today's portion of food Jesus a little later on in this same sermon on the mount tells us how God feeds the birds and clothes the flowers, and says: "So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you. So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil." (Matt. 6:31-34, NW) So we ask today for only our daily bread.

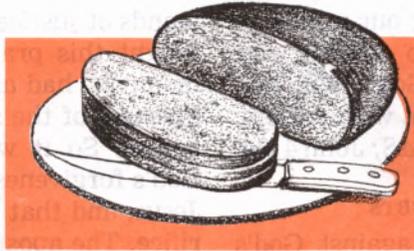
³ The way Luke 11:3 (NW) words it in the similar prayer reads: "Give us our bread for the day according to the day's requirement." This promotes no spirit of hoarding things to the denial of such

3. How does the Lord's prayer encourage no greedy spirit?

things to other children of God, nor any getting of a corner or monopoly on food-stuffs so as to command the market, control prices and make financial profits at the expense of the people's misery. The Lord's prayer advises no greedy spirit. To the contrary, it advises godly devotion with contentment, which means great gain in a real way, a gain in happiness and blessing now and of eternal life in the righteous new world.

"So, having sustenance and covering, we shall be content with these things."—1 Tim. 6:6-8, NW.

⁴ This prayer for daily bread does not mean God treats us like infants and brings the food to us without effort by us and puts it before us on the table or right into our mouths. No; this material bread is not a free, unearned handout. God has surrounded us with all the means for providing us with bread, but we must get busy and work to get it deservedly. There is no room allowed for sponging on our hard-working fellows, but God enforces the rule among his able-bodied children: 'If anyone does not want to work neither let him eat.' (2 Thess. 3:10, NW) In keeping with our prayer to him for the daily ration for today, we trust him to provide us physical and mental strength to work and deserve it. In the forty years of wandering in the wilderness, God caused the manna to fall like dew all about the Israelites each day of the week except the seventh day. So there was plenty of food about them, but they had to go out and collect the manna and then work it up into baked bread. On the sixth day God caused twice as much to fall, for the seventh day was a rest day and none would fall then, because it would



be wasted since they were legally forbidden to go out and do collecting work.

⁵ So our praying for just today's bread may put us on a day-to-day basis in our dependence on God for nourishment, but he will fatherlike provide it during our journey through this old world, just as faithfully as he provided manna for the Israelites.

⁶ To those who take refuge under God's capital organization, heavenly Zion,

Jehovah gives this assurance and he has made it good to date: "He will dwell on the heights, his stronghold will be rocky fastnesses; his bread will be given to him, his water will be sure." (Isa. 33:13-16, AT) For example, during the siege of Jerusalem by the armies of King Nebuchadnezzar, Jeremiah was imprisoned, but even there his prisonkeepers "gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent". (Jer. 37:16-21, AS) Likewise, through this troublous period upon Christendom and clear through the war of Armageddon Jehovah will make sure we get our bread and water to meet our need in our faithful service of him. Due to action of the enemy against us, some of our fellow children of God may not have as much as we do. In this case it is our privilege to share with them to strengthen them for God's work with integrity. We shall always have something so as to distribute equally what God provides. As it was with the Israelites when collecting manna each day in the wilderness, "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."—Ex. 16:18, AS; 2 Cor. 8:14, 15, NW.

4, 5. (a) How is this daily bread no free, unearned handout? (b) Why need we not fear because it comes on a day-to-day basis?

6. What assurance has God given as to our bread and water, and what can be done about those having less than we do?

⁷ Knowing that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth", our heavenly Father will also supply us daily with the spiritual food through his theocratic organization, provided we daily come to his table not only feeding our minds on his written Word but also feeding our spiritual selves by doing God's will and sharing his Word of truth with others.—Matt. 4:4, *NW*; Deut. 8:3, *AS*; John 4:34.

FORGIVING OUR DEBTS

⁸ A sin of transgression against God's law puts us in debt to him. "The wages sin pays is death." (Rom. 6:23, *NW*) For our sin God could demand and exact our lives; he could banish us from his holy organization and from fellowship and association with it. He could withdraw his peace from us, breaking off all peaceful relations with us. He could make us turn in to him all that we got from him by his undeserved kindness. We owe him love, expressed in obedience; and when we sin we fail in paying our debt of love to him, for sin is unloving toward God. (Rom. 13:8-10) It is with a view of sin as being a debt to be settled with God that Jesus framed the next petition in the Lord's prayer: "And forgive us our debts, as we also have forgiven our debtors." (Matt. 6:12, *NW*) In proof that debt here means sin, Jesus expresses the same petition in the corresponding prayer in these words: "And forgive us our sins, for we ourselves also forgive everyone that is in debt to us."—Luke 11:4, *NW*.

⁹ This petition would not be authorized unless there was some basis for God's forgiveness of us. The basis for it is not just

7. How does God answer this petition in more than a material way? Why?

8. What are the debts for which we ask forgiveness, and why so?

9. What is the basis for God's forgiveness of us, and so what must we believe and accept to pray this petition effectively?

his love and mercy in an abstract way and without regard to his perfect justice which requires death for sin. The basis for forgiveness is his love and mercy expressed in the human sacrifice of his Son Jesus Christ which completely met all the demands of justice in our behalf. When Jesus taught this prayer in the sermon on the mount he had already pronounced the forgiveness of the sins of a number whom he healed. So it was to be understood that God's forgiveness would be through Christ Jesus, and that by his perfect ransom sacrifice. The apostle Paul, who claimed to be the foremost of sinners, says to God's children: "The Son of his love, by means of whom we have our release by ransom, the forgiveness of our sins." "Now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself." So to pray this part of the Lord's prayer effectively we must sincerely believe in Christ's sacrifice and accept it.—Luke 5:20-24; 7:47-49; Matt. 9:1-8; Col. 1:13, 14 and Heb. 9:26, *NW*; Gal. 1:4.

¹⁰ God does not ignore the sacrifice of his Son for sin. His absolute justice requires this sacrificial arrangement. "He loved us and sent forth his Son as a propitiatory sacrifice for our sins." Unlike certain religious sects, as the Holiness sect and Christian Science, etc., we must be honest enough to admit our imperfections and confess our sins. We must recognize the fact of sin in us, just as the apostle Paul did and expressed it. It is absolutely necessary for us to confess our sins to God and to appeal to him for the benefits of the sacrifice of his Son and to recognize Jesus' office as God's High Priest. Otherwise, we can have no forgiveness. The Aaronic priesthood of the tribe of Levi in Israel has passed away, but we dare not deny

10. Why may we not ignore the sacrifice and priesthood of Jesus?

Jesus' priesthood. He is a priest after the likeness of Melchizedek, and his priesthood lasts forever until he has completely saved all sinners who are subject to rescue, 'saving them completely, because he is always alive to plead for them.' We have nothing of our own sinful selves with which to pay the debt. Hence we must apply for the benefits of Jesus' priesthood.—1 John 4:10; 1:8; Rom. 7:17-25; Heb. 7:24-28, NW.

¹¹ While we may selfishly crave forgiveness of sins for ourselves through Jesus Christ, God reserves to himself the right to withhold this forgiveness if we are mercilessly unforgiving toward others. Hence to our request to God the Lord's prayer adds, "As we also have forgiven our debtors." To be forgiven our forgiveness must precede our prayer, or our willingness to forgive others must accompany our prayer. James (2:13, NW) warns us: "The one that does not practice mercy will have his judgment without mercy. Mercy [toward others] exults triumphantly over judgment." David, who was very merciful to King Saul and who refused to kill him for his persecutions even when he had him in his power, explained why he received God's mercy to be exalted to the throne of Israel, saying: "With the merciful thou wilt shew thyself merciful." And immediately after teaching us the Lord's prayer Jesus, the Greater David, dwelt on this vital point of forgiving others in order to be fit to receive God's merciful forgiveness. We must be grateful and merciful enough to forgive the same sinner a number of times, seventy-seven times, if necessary. No matter how many times we forgive our fellow creatures, it could never equal the extent of God's forgiveness and mercy to us through Christ. Jesus paid the full debt for us. Canceling our sins is not

11. What must precede or accompany our asking to be forgiven? Why?

a debt that God owes us, but it is a matter of his loving-kindness and mercy through Christ Jesus whom he provided to be a sin-covering sacrifice for us.—Ps. 18:25, 26.

¹² Since we address God as our heavenly Father, we must prove we are his children by being like him, resembling him and showing forth his traits, including this loving trait of mercy with forgiveness. "You will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming compassionate, just as your Father is compassionate." "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you. Therefore, become imitators of God, as beloved children." (Luke 6:35, 36 and Eph. 4:32; 5:1, NW) By doing this we do God's will now on earth.

¹³ Remember, too, that those who are merciful now will receive God's mercy during the destructions of Armageddon and will survive into the new world. Our work now of preaching the good news of God's kingdom is a work of rescuing lives from destruction at Armageddon. The merciful rescue-workers will be rescued and preserved during Armageddon. We must exercise mercy toward the people to whom we preach, even if they are ungrateful. If we did not forgive the people in our territory to whom we proclaim the good news but who ignore us or mistreat us, we would not go back and work our territory over again with the life-saving Kingdom message. We represent God's kingdom, and his kingdom is a government of forgiveness toward man, for Christ Jesus the King of kings is God's High Priest and his followers who will be kings in heaven with

12. Since we call him Father, whom must we prove ourselves to be like as regards forgiveness?

13. How may we be thus merciful to people in our territory, and with what assurance for us regarding Armageddon?

him are also to be priests of God with him.
—Rev. 20:6; 1 Pet. 2:9.

NOT BROUGHT INTO TEMPTATION

¹⁴ Even as we pray for our sins to be forgiven because we grieve over our sins against God, we also pray for us not to be brought into temptation to sin. So the Lord's prayer continues: "And do not bring us into temptation." (Matt. 6:13, NW; Luke 11:4) How could Jesus pray this, when the Scripture tells us that, right after his baptism in Jordan, "then Jesus was led by the spirit [of God] up into the wilderness to be tempted by the Devil," and the Tempter came to him to turn him from God? Also Jesus is called the "Son of Abraham", concerning whom it is written: "It came to pass after these things, that God did tempt Abraham." This was by commanding him to sacrifice Isaac, his beloved son by Sarah. (Gen. 22:1) And then when Satan challenged God, God turned faithful Job over to him to be tempted, if possible, into cursing God to his face. And on the night of Jesus' betrayal by Judas, he said to his eleven faithful apostles: "Ye are they which have continued with me in my temptations." (Job 1:1 to 2:13; Luke 22:28) From what standpoint, then, can we pray our heavenly Father not to bring us into temptation? To try to solve the apparent difficulty *The Four Gospels*, by C. C. Torrey, renders the petition, "And let us not yield to temptation," whereas *The Emphatic Diaglott* renders it: "And abandon us not to Trial."—Matt. 6:13.

¹⁵ One thing is certain: Our heavenly Father subjects us to trial, but not with evil or temptation to sin. Hence James writes: "When under trial, let no one say:

14. In view of what facts regarding Jesus, Abraham and Job is it difficult to understand "Do not bring us into temptation"?

15. (a) In what way, then, does God not subject us to trial? (b) Why was he not the one that tempted Eve regarding forbidden fruit?

'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15, NW) When Jehovah God faced Adam and Eve with the prohibition against eating of the tree of the knowledge of good and evil, that was not a tempting of them with evil, for the tree was not evil in itself. Jehovah warned them against eating it disobediently and informed them of the evil consequences. Hence they could not be tempted toward it according to ignorance. It was when Eve listened to the serpent's deceptive talk that she became tempted. God's warning against eating created no appetite or desire in her for the tree, but the serpent's false description of the results of eating it contrary to God's prohibition and warning created in her a wrong desire. This was what worked up a temptation for her, as James says above. Because of not dismissing this desire as wrong and as against God, but entertaining it, the temptation drew her into sin and cheated her.—Gen. 3:1-7; 2 Cor. 11:3.

¹⁶ However, God subjects us to trial or test, not to cause our downfall, but to prove what we are, to make what we are come to view. He does not tempt us with evil to wickedness, but we ourselves under Satan's influence create the temptation by thinking how nice it would be to do or to have something contrary to God's will, and then not dismissing the desire created by this improper thinking, but considering it more and more. In this way we are drawn out and led to ignore God's counsel and warning. We enter into temptation.

16. Why does God subject us to trial, but how do we enter into temptation?

¹⁷ Jehovah led the Israelites into the wilderness to "prove" them, to know what was in their hearts, but not to cause them to fall. No; for he took them away from the polytheistic surroundings of Egypt and also far from the idolatrous Canaanites, and under these conditions it should have been easier for them to go right since he had given them a witness of his Godship. They could now well show their sincerity and earnestness in worshiping Jehovah and obeying him. But this opportunity to cultivate pure worship they turned into a "day of temptation in the wilderness" for God by putting him to the test. They tried to make him compromise his principles of righteousness and not stick to his spoken word and his Law covenant with them or enforce its penalties. So thousands of them were laid low in the wilderness for yielding to temptations which they created for themselves by letting selfish desire rise in them and then yielding to these desires and rebelling against Jehovah God.—Deut. 8:2, 16; Ps. 95:8; Heb. 3:7-9; 1 Cor. 10:9, NW.

¹⁸ God proves what we are by trial. (John 6:6) This is unlike Jesus' enemies who tried him to bring about his fall, if possible, by forcing him into a compromise to escape criticism, trouble and injury. (Matt. 22:18, 35; 16:1; 19:3) When Jehovah tried Abraham, he proved Abraham's faith and used him, not for an evil purpose, but for making a wonderful prophetic drama by having him sacrifice his beloved boy Isaac. God was not asking Abraham to do something He himself would not do, for Abraham here pictured Jehovah God. In the great test of God as to the depths of his love for mankind he proved himself big-hearted enough to sacrifice his only-begotten Son Jesus Christ. (John 3:16;

Heb. 11:17-19, NW) To explode Satan's false charge against Job, God let Job be tried and proved Job's loyalty. Likewise he lets Job's counterpart, the Job class which begins with Jesus particularly, be tried and their loyalty and their worthiness of God's reward be proved.—Jas. 5:10, 11, NW.

¹⁹ How is it, then, that in answer to our prayer God does not bring us into temptation? For one thing, God does so by strengthening us to stand the trial he lets come upon us and also by forewarning us. Before letting the spirit drive Jesus into the wilderness to be tempted by Satan the heavenly Father filled the Son with the holy spirit and also opened up the heavens to his vision. He also audibly acknowledged him as his approved Son. (Matt. 3:13-17) God does not let us work up a temptation innocently for ourselves by ignorance, as when his servant Paul warned married couples. They were well-meaning in having no sexual intercourse, but Paul advised otherwise, "that Satan may not keep tempting you [toward adultery] for your lack of self-regulation." Paul warns that Christians who are determined to be rich contrary to Scriptural advice "fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things". (1 Cor. 7:1-5 and 1 Tim. 6:9, 10, NW) Jesus, too, warned against the deceptive power of wealth. (Matt. 13:22, NW) Thus God does not leave us ignorant of the source of temptations. To protect a Christian novice against the weaknesses of himself, the apostle Paul instructed that no newly converted man was to be made a congregational overseer. Why not? "For fear that he might get puffed up with pride and fall into the judgment passed upon the Devil."—1 Tim. 3:2, 6, NW.

17. Why did God bring Israel into the wilderness, but into what did they turn the occasion?

18. What does God prove by trying us, as in the cases of Abraham and Job?

19. By doing what in advance for us does God not bring us into temptation?

²⁰ Jesus forearmed his disciples against temptation by forewarning them against the severe trials ahead. That way they would not get offended at them. His apostle Peter told Christians not to consider the fiery trials coming upon them to be something strange and unusual. In place of being surprised, hurt and offended, they should rejoice over these opportunities to prove their faith and devotion. Paul also tells us to be on the lookout for just such trials as befell the Israelites in the wilderness, temptations "common to man". (John 16:1-4; 1 Pet. 4:12, 13; 1 Cor. 10:6-13) So God keeps us from being tempted along with the world by warning us what things really are and by opening our eyes of understanding so as not to be deceived with the world and thus be drawn into temptation with the world. In that way he keeps us from the temptation that has now come on all the world, just as he promised us by Christ. (Rev. 3:10; 2 Pet. 2:9) The spiritual table which he spreads for us does not become a trap to us just because that table sets forth things contrary to what the world expects or likes. And God's Son as King of the new world is no cause of stumbling to us but is a precious thing to us, a precious stone laid in Zion, God's capital organization. This precious King is our High Priest with God. He was tried as we are being tried and so can sympathize with us and succor us.—Rom. 11:9; 9:32, 33; 1 Pet. 2:7, 8; Heb. 2:18; 4:15.

ENTERING INTO IT

²¹ God warns us against creating temptations for ourselves by our bragging self-conceitedly and by criticizing others mercilessly on points where we ourselves are

20. What similar forewarnings were given by others, and how has God kept us from the hour of test that has come on the world?

21. How does God warn against temptations due to bragging and criticizing?

weak or vulnerable, unknown to ourselves. When we brag self-confidently it makes a test of us proper on this particular point. Where we criticize others self-righteously, it is due that we be tried to show our criticism warranted or not. On the night of Jesus' betrayal Peter bragged against his fellow apostles and fell into denying Jesus his Master three times. Jesus' prayers especially for Peter helped save him from losing faith completely. Jesus did not bring his disciples into temptation that night by leading them to the garden of Gethsemane, but he warned them against entering into temptation by their failing to keep awake and praying as he was doing. He marked out the course that would offset or act counter to temptation and enable them to endure the proof of their loyalty.—Matt. 26:33-35, 40-45; Gal. 6:1.

²² From this it is clear that God does "bring us not into temptation". He subjects us to trial by chastening us, but he does not chasten us to the point where it is too great for us to bear and we break down and fall into temptation. "As a man chasteneth his son, so Jehovah thy God chasteneth thee." (Deut. 8:5, AS) A father that loves his son would not carry the chastening too far, where it was more than the son could stand. He would give him only as much as he could take at the time. So with our heavenly Father. He builds us up for the trial that we may come through successfully.

²³ But we can weaken ourselves for the trial by a lack of watchfulness and prayerful preparation, by our carelessness and ignoring God's instructions and advice, so that, under the trial, we will enter into temptation to do sin and will succumb to

22. Since he is a father, how is it God does not bring us into temptation?

23. How can we weaken ourselves for the trial, and so why did not Jesus bring his disciples into temptation by taking them to Gethsemane?

it due to the desire which we have cultivated contrary to God's will. Thus we let it turn out an experience with spiritual hurt to us rather than one of victory for us, one building us up in our strength in God, one strengthening the 'tested quality of our faith' and winning God's approval for us. We should always remember Jesus' warning, "The spirit, of course, is willing, but the flesh is weak." (Mark 14:38, NW; Luke 22:40, 46) Before going to Gethsemane Jesus had warned them that the prophecy he quoted must be fulfilled. Hence the fulfillment of the prophecy was not being forced upon them contrary to their wills. It came true because their flesh was weak and they had not strengthened their willing spirit by keeping awake and praying. They did not avail themselves of the divine help they needed. Consequently they entered into temptation due to a selfish desire to save their own necks, and they fled and abandoned Jesus, and Peter went farther and denied him three times.

²⁴ It was not God that brought them into this temptation so as to fulfill his own prophecy, for God's Son Jesus stood the trial and he asked for his disciples to be let go unmolested. Their failure to heed Jesus and watch, pray and copy his courageous, self-sacrificing example operated for them to enter into the temptation. Since Jesus stood the trial, God had not brought the apostles into temptation by giving them a trial greater than what they could stand. Jesus' steadfastness by God's power should have steadied and helped them. Satan was the one that 'sifted the apostles like wheat', scattering them because they feared death with their Master. (Luke 22:31-34; Amos 9:9, 10; Ps. 59:11; Isa. 30:28) That God did not bring them into this temptation, but that they them-

selves entered into it, is shown in that later on they did find in God the strength to expose themselves to being arrested for Jesus' sake, to being thrown into prison and being held for execution. So with Jehovah's help they could have borne the Gethsemane trial also. Hence it follows that the heavenly Father brought them under trial at Gethsemane but did not bring them into temptation.

²⁵ So being aware of our weakness and limitations we pray in the Lord's prayer to the heavenly Father that he will not try us and chasten us any more than an earthly father would his child. Is that not a proper prayer of a child to its father? We have God's written guarantee that he will not do so. "For he knoweth our frame; he remembereth that we are dust. Like as a father pitieth his children, so Jehovah pitieth them that fear him." And he says: "They shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him." (Ps. 103:13, 14 and Mal. 3:17, AS) Supporting this thought, the apostle Paul vindicates God of any charge of bringing us *into* temptation by saying: "Let him that thinks he has a firm position beware that he does not fall. No temptation has taken you except what is common to men [like those Israelites in the wilderness]. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:12, 13, NW.

DELIVERANCE FROM THE WICKED ONE

²⁶ Where a child proves himself loyal under trial, won't a loving earthly father res-

24. How is it shown that God was not the one that brought them into temptation in Gethsemane?

25. So in praying not to be brought into temptation what are we asking of the heavenly Father? What guarantees have we about it?

26. With what petition does the prayer close, and why appropriately so?

cue the child from a wicked assailant and oppressor? Yes; and so will the heavenly Father, too. Appropriately, then, Jesus closed the model prayer with this petition: "And do not bring us into temptation, but deliver us from the wicked one." (Matt. 6:13, NW) And what deliverances God has wrought since the establishment of his kingdom in 1914! It is as though he was answering the prayer of old: "Command deliverances for Jacob." He is a Deliverer.—Ps. 44:4-8; 2 Cor. 1:10; 2 Tim. 3:11; 4:17, 18.

²⁷ Since A.D. 1919 God has delivered the remnant on earth of his Kingdom heirs from great mystic Babylon, Satan's world. He has sent his Son Jesus Christ to the place of power in the heavenly Zion to act as a Deliverer in their behalf and to turn away all the ungodliness of mystic Babylon from them and free them from their fears. This deliverance he accomplished in fulfillment of the prophecy: "All the ends of the earth shall see the salvation of our God," for in all the earth his remnant are active as his liberated servants and witnesses and are demonstrating their freedom from Babylon. (Isa. 59:18, 19; 52:1, 2, 10-14; Rom. 11:26) Hence all the people of good will in all nations see the salvation and deliverance Jehovah God has effected for his remnant, and they are being shown the way to get deliverance from Babylon too. So Almighty God is now accomplishing the deliverance of this great crowd of "other sheep", just as he delivered Lot from doomed Sodom long ago.—2 Pet. 2:7, 9.

²⁸ Meantime we must put on the full suit of armor from God and stand firm in it and keep praying. Doing so we keep ourselves from having the wicked one Satan the Devil fasten his hold on us, though we

are in the world which is lying in the power of that wicked one. (1 John 5:18, 19, NW) We know that the days are wicked, and that wicked men and impostors were foretold to advance from bad to worse and they have reached their worst in these last days. Hence if we hope to withstand the onslaught of the wicked one and his demons in this wicked day, we must don the full suit of armor from God. With its shield of faith we can "quench all the wicked one's burning missiles" and in this manner endure the trial of our faith: "this is the conquest that has conquered the world, our faith."—Eph. 5:15; 6:11-18, NW; 1 Pet. 1:6, 7; 1 John 5:4, NW.

²⁹ If we thus do our part God will faithfully do his part for our deliverance. As it is written: "Faith is not a possession of all people. But the Lord is faithful, and he will make you firm and keep you from the wicked one. May the Lord continue directing your hearts successfully into the love of God and into the endurance for the Christ."—2 Thess. 3:2, 3, 5, NW.

³⁰ For us who live in the "time of the end" of this world our heavenly Father's answer to our prayer, "Deliver us from the wicked one," means more than just keeping us out of Satan's power and rescuing us from his mighty organization while He leaves him and his organization still on the loose. Answer now to that prayer means a deliverance by preserving us against wicked Satan's final attacks in this time of the end and destroying him and all his organization whereas we survive the end of his world. This salvation or deliverance our Father effects by means of his kingdom for which we pray, asking that it come against Satan's organization and destroy it. Thus here on the earth to which Satan and his demons have now been restrained God's will is to be done,

27. For what classes has God accomplished a deliverance since 1919?

28. In view of all the wicked features of the situation now, of what divine provision must we make use for protection and victory?

29. If we thus do our part, what will God do?

30, 31. But what does answer to the petition for deliverance mean now, and how does the prayer close?

and after those wicked spirits are abysed at Armageddon they will not molest anyone on earth during the thousand years of Christ's kingdom.

³¹ Thus the Lord's prayer closes on a note of triumph with full confidence in Jehovah's victory. It is now near complete answer.

Theocracy's Increase IN BURMA

This article continues the series reporting on the travels of the Watchtower Society's president, N. H. Knorr, and his secretary, M. G. Henschel.

THE Rangoon airport is located at Mingaladon, several miles from the city. When we stepped out of the plane and into the waiting bus which drove us to the terminal building we saw no sign of any of the publishers and we wondered whether conditions in Burma had worsened and they had not been able to make the trip out. On account of the delay in the flight the brothers had been misinformed about the plane that had arrived and they were waiting inside to be advised when the Bangkok plane landed. The first our brothers saw of us was at 5:40 and they thought we would not arrive until 6, so all of us were surprised and glad to meet. The publishers related how two weeks earlier the insurgents in the country had blown up the water line and they were without water for some days. They were glad that things were now restored and the convention would not be affected. On the way to the meeting hall we passed a high barbed-wire fence with many guards on duty at the gates and we were informed that inside

this compound lived the high officials of the government who had to be protected because of the war conditions in the country.

We were scheduled to speak to the convention already in session that evening and it surely was a delight to see the fine increase in the organization. In 1947 when we visited before there were only 19 publishers there and then we were meeting on the outskirts of the city in a little Kingdom Hall built of bamboo poles and covered with woven palm leaves. But now the company had grown and moved into the heart of the town, 106 Brooking street, one flight up. The hall was filled; 80 persons had assembled from various parts of Burma. Most of them were from the city of Rangoon itself because travel is difficult in Burma at the present time. Because the plane left Bangkok late the meeting was on when Brother Henschel and I walked into the hall. A round of applause came up when they saw us. They were happy that we had arrived. Brother Henschel talked first and a brother in Burmese



attire was his interpreter. I was introduced and they sent up another interpreter, a sister who did very well and was very quick in expressing herself in the Burmese language. It would be rather difficult to have the same interpreter for both of us, because it is a task to take words into your head in English and bring Burmese words with the same meaning out of your mouth. After an hour or so of doing interpreting the interpreter is quite tired and relief is good. We appreciated their assistance, because many of those in the audience would not have been able to understand us if it had not been for the interpreters.

In 1947 when we were there they had an average of 17 publishers proclaiming the Kingdom message and there was only one Gilead graduate in the country at that time. Since then the Society was able to send in a few more and they have done excellent work. With the fine co-operation and help of the company publishers and a few local pioneers the new peak of 94 ministers was reached in Burma.

PUBLIC ADDRESSES IN RANGOON

The convention continued the next day. The big feature for Wednesday was the public meeting held in the City Hall. It is a large building right in the center of Rangoon, and up one flight is the big auditorium, cooled by ceiling fans. The officials had allowed the brothers to display a large banner on the front of the building to advertise the meeting. Additionally, many handbills had been distributed and newspapers had announced the meeting. We had seen an ad on the front page of a paper on the plane when we left Bangkok. The meeting was set for 6:30 p.m. That made it possible for those working to go to the meeting and then to their homes afterward. A fine crowd of 256 persons gath-

ered to hear the lecture "Proclaim Liberty Throughout All the Land". This was not interpreted into Burmese, because the announcements given out were to the effect that the lecture would be given in English. The audience was unusually attentive and very anxious to hear about the freedom they would receive in the new world. All were invited to remain and after fifteen minutes' intermission they heard Brother Henschel talk. A hundred persons stayed. Brother Henschel spoke while I went to the government radio station in Rangoon with some of the brothers who had arranged for me to give a fifteen-minute talk over the radio. The station was BBC, broadcasting on 7,500 watts power. On Wednesday evenings the station puts on an hour's English program from 8:45 to 9:45. This follows a Burmese musical program which I heard at the radio station and it was most interesting. They were playing the native songs and they sound quite different from the American melodies. Not only does Burmese music use whole tones and half tones, but in Burma they break the music down to quarter tones. In other words, they have another note between their whole tones and sharps and flats. To the Burmese this is natural, but to an ear trained to hear the Western music the Eastern melodies are very enchanting but difficult to understand because of the odd tones that are so prominent in their music.

Just at the time I was to go on the air, Brother Henschel brought his talk to a close and Station BBC was tuned in at the City Hall. All sat and listened to the fifteen-minute discourse on the hopes of the people and what they could look forward to in a new world of righteousness. The brothers expressed afterward that they believed this broadcast would do much

good, especially among the English-speaking Burmese, and they expected to find in the field-service work during the next few days many persons who listened to the program.

The convention continued the next day and ended with 90 persons coming to the closing meeting. After that we adjourned to the room above the hall where a little cafeteria had been set up, and in a way the convention continued with a sort of question-and-answer arrangement from 9 o'clock to 11. We had gone there for refreshments and we had them, but we also had brothers centered around us and we were bombarded with questions on various points. It showed that the publishers were interested in the truth and it was a pleasure to try to answer them from the Scriptures and to give them a clearer understanding on some issues that they did not have clearly in their minds. It was a most profitable evening.

Burma, like many other Eastern countries, is going through great troubles and has its full share of difficulties in the last days of this old world. During the second World War the Japanese swooped down over that land and caused great difficulties. Just about the time the people got over that war they clamored for independence and they gained it from the British. They set up their own democratic government for ruling. But as in every young nation it seems that there are many oppositionists, and now outside of the principal cities there are insurgents, as they call them, who are causing havoc, trying to break down the confidence of the people in the present government and trying to take over the reins of rulership. There is a great deal of disturbance in the territory to the north of Rangoon and train travel is really unsafe. Even though armed guards

are put on the trains, when the trains are stopped by the bandits people are robbed and sometimes many of them are killed if resistance is put up. It seems from reports that people are safe enough in their villages and towns during the daytime, but when night comes fear comes with it because of the night raiders. It is difficult to get regular reports from the brothers in the north, but we learned that they were continuing faithful in preaching the good news as they had opportunity, and arrangements were made for the branch servant, Brother Richards, to fly to these points to visit the brothers. There is regular air service, and undoubtedly great comfort and help can be given to these brothers of ours by a visit from the branch representative. We were delighted to see a few of the publishers who made the trip from the north and to see their zeal for the service.

MISSIONARY EXPERIENCES

The missionaries gave us some very interesting experiences. Norman Barber, a graduate of Gilead, was telling that, when he goes to his territory in different parts of the city, rather than just getting on a bus or walking directly to his territory he usually carries on the magazine work or distribution of booklets. From block to block he talks to people as he has opportunity, witnessing to individuals, and he places numerous booklets in this manner. When checking his report it was observed that he had no difficulty in distributing four and five hundred booklets a month, most of this being during going to and from his territory. He has been able to arrange for a number of home Bible studies in this way.

Brother Smedstad, a missionary who is the assistant company servant, reports that

he has great pleasure in taking publishers out in the field service in group witnessing five days a week. This keeps him very well occupied, but he has aided many in getting into the field service regularly and he is able too to train the weaker publishers in what to say when they go from door to door. In addition to this good work he has many Bible studies and arranges to call back on the people in the territories that he is working with the company publishers. The three missionaries, including the branch servant, are doing good work.

The missionaries are living on the third floor of a building that was bombed out during the last war and just recently was fixed up so it could be inhabited. As yet there are no windows in the building where they reside. They did not need them when we were there, because it was the dry season, but in two months the rains would fall, and not just lightly but in drenching torrents. So between now and the time that the rains fall they will have to put in glass windows; otherwise they might be flooded out of their third-floor apartment. It was a pleasure to eat most of our meals with them and talk over their problems as missionaries and discuss the branch work and the advancement of the Kingdom interests there.

For a long time the Society has been trying to get more missionaries into Burma, but the government there in its present anxiety, having plenty of problems to handle locally, does not see fit to allow any more missionaries to come in, at least not for the present. It may be when the internal distress of revolution on the part of some of the people settles down and the government brings peace and order that they will look upon the matter of bringing in foreign missionaries with greater favor. I sincerely hope so. It will depend a great

deal upon the attitude toward the Buddhist religion, I know.

But even though we have only a few missionaries there they are supported by some special pioneers and regular company publishers and the organization appears to be strong and energetic and they ought to keep on preaching the good news, for that is their expressed desire. Undoubtedly the assembly just held will greatly stimulate the brothers to press onward and accomplish the work that Jehovah God wants done in all the world.

Our days in Burma were full to the limit from morning until night, talking with our brothers, and the visit was much too short. We did not have much time to see the things in the city, but one cannot miss the numerous golden pagodas of Buddhism rising above rooftops and the priests whose yellow robes are a slightly deeper shade than those of Thailand. The scars of war remain with Rangoon and there are numerous buildings of which only walls remain standing. On the ground floor of some of these, squatters have taken up residence, but there is always the possibility that part of the remaining walls will fall in and crush them. Streets and sidewalks are not fully restored to prewar standards. So the country suffers now from its internal strife and money is for military equipment, the big problem being attacked first.

The people of Rangoon are varied and interesting. Indians abound, some following the ancient traditions of dress with turban and *dhoti* and others using the conventional European styles. The Burmese wear a kind of sarong, which is said to be cooler than European clothing. The blouses the women wear are usually of nylon or silk, with bright buttons or precious stones on the front. They are very colorful. Quite a few Tibetan traders were in town and

they looked quite out of place with their heavy clothing and warm hats and long hair, often braided and hanging down their backs. It was the first time we had seen people from Tibet in native dress.

WATER FESTIVAL DODGED

On Friday morning we rose early and ate our breakfast at the missionary home. As soon as we had walked out of the hotel to go to the missionary home, which was a block away, we spotted some young boys with their water guns ready to start off the children's day of the water festival. The water festival does not go into full force the first day and this year's first big day would be the 14th. The astrologers had announced that it would begin on Friday the 13th; but the stars evidently did not reveal to them the right story, and after further consultations it was announced in the newspapers that the water festival would begin on Saturday, the 14th, because the stars said so. That was all right with us. But even so the children always begin a day early. The last time we were in Burma we were in the middle of the water festival and they poured buckets of water upon us while we were riding in a jeep. This time in going to the airport we had a little more protection from the youngsters because we were in a sedan car and could turn up the glass windows. The car got a washing and if the windows had not been up the water surely would have landed on us, because the youngsters make some very excellent shots with their throwing of water and their water guns.

They go into this water festival in a big way. They set up bamboo and palm-leaf pavilions throughout the city. They fill barrels with water and people can come and get supplies for the drenching of others, all of which is a part of their belief that throwing water on the three days of the festival washes away the sins of the

people. I was told that at some places they have not only a supply of water for throwing, but a bus may stop and the passengers are allowed a free drink flavored with some fruit. Of course, they may also be refreshed with a soaking with water at that time. It had made us smile at the last meeting of the assembly when the company servant announced that the *Watchtower* study for Sunday would be postponed until Tuesday because of the water festival. He had good reason, because the last time we were in Burma the brothers came to the meeting during the water festival and they had to bring extra clothing with them, wrapped in waterproof material, and then they changed clothes there at the Kingdom Hall before the meeting. But with such a large company coming to the meetings now it seemed advisable to allow the brothers to stay at home and not go out of the house during the water festival.

So we received a little bit of sprinkling on the car windows from the children, but the big three days when grownups go at it with very much vigor were to follow on Saturday, Sunday and Monday. They say that then somewhere in Burma they have rain during the festival and evidently their astrologers thought it better to move it back a day to be sure of rain. This water festival brings no life to the country, but it is later when the monsoons come to water the parched earth and the rice planting season begins.

At the airport that morning there were many of our brothers. We enjoyed a last farewell of shaking hands under the eyes of two watchful customs guards and then at 8:30 we boarded a bus that took us out on the field where our plane waited and we boarded the plane to make our way to Bangkok and our connections for Hong Kong.

Questions from Readers

● Why does not the Watchtower Society condemn wine and liquor as the evils they are?—H. J., Pennsylvania.

We have not condemned the drinking of alcoholic beverages because the Bible does not condemn them. How can we do so when the Scriptures show that Jehovah's servants partook of such? Melchizedek served wine to Abraham. The priests in Israel were permitted to drink wine, except when serving in the tabernacle or temple. It was used in feastings, with God's approval, and was gratefully accepted as a divine provision. (Gen. 14:18; Lev. 10:9; Ps. 104:14, 15) Jesus' first miracle was to turn water into wine for use at a wedding, after the supply provided by the host had run out. The very context shows it could not have been grape juice, as some would claim. (John 2:1-11) Jesus ate food and drank wine, and the religious generation of his day accused him of excess, saying, "Look! a man gluttonous and given to drinking wine." (Matt. 11:19, NW) This charge would never have been lodged against him if it involved unfermented grape juice. Nor does an unfermenting drink cause wineskins to burst.—Luke 5:37-39.

While we cannot endorse total abstinence as a Christian requirement, our Society has straightforwardly published what the Bible does condemn about alcoholic drinks, that is, overindulgence to the point of drunkenness. (Prov. 20:1, AS; Isa. 5:11, 22, Mo) But if we are going to prohibit alcoholic beverages just because some do not know when to stop, and get drunk, then we must also prohibit eating, because some do not know when to stop for their physical good and play the glutton. Why so? Because the Bible ranks gluttony with drunkenness and condemns both. (Deut. 21:20; Prov. 23:20, 21) So we harmonize with the Bible and condemn gluttony and drunkenness, but not eating and drinking in moderation. "Use a little wine for the sake of your stomach and your frequent cases of sickness," advised Paul to Timothy. (1 Tim. 5:23, NW) Notice, a "little", not a lot. Christians may use wine, but "not giving themselves to a lot of wine". They

should exercise control and restraint, and not use it at all when in assembly or in gospel-preaching work. (1 Tim. 3:8; Titus 2:3, NW; Lev. 10:9) Those who cannot restrain themselves and use it in moderation should not use it at all. And certainly a Christian will never use "social pressure" as worldlings do to get others to drink, nor will he drink himself when he is in the presence of a weak one that would be stumbled or offended thereby.—Hab. 2:15; Rom. 14:21.

So Christians will keep the balanced viewpoint of the Bible on this matter, and thereby avoid either extreme.

● Some religionists claim that the wine in the Memorial cup was unfermented grape juice. How can we prove that Christ used real wine on this occasion?—A. L., Arkansas.

Those who adhere to the Temperance or Prohibition Movement insist that Jesus' words "the fruit of the vine" mean grape juice, and not real fermented juice or wine. But we remember that the harvest of the vineyard occurred in the late summer of the year, whereas the passover of the Jews did not occur until the following spring six months later, and the Jews did not have the means generally to preserve grape juice that long and keep it from fermenting. Jesus used the "fruit of the vine" that was available at the passover season, which was real wine. The history shows that the Jews used real wine at that season, and to this day the Jews follow up their tradition from that time and use fermented grape juice or real wine with alcoholic content.

For further information we refer you to *The Watchtower* of February 1, 1948, and its article "When and How to Celebrate Memorial", which in its footnote* on page 40 says: "The wine used by our Lord, to represent his shed blood, we have no doubt was made (as 'orthodox' Hebrews still make their Passover wine) without any yeast or leaven being added to the grape juice to hasten fermentation. But nevertheless it was fermented wine; the elements of fermentation inhering in the grape juice, led by slower process to fermentation and clarification, and thus it became 'wine'. . . it is clear to us, that the wine used by our Lord at the Supper, was pure wine (but not simple grape juice, which would not keep without fermentation from fall to spring) and of the same sort mentioned elsewhere in Scripture, an excess of which would make drunk (Eph. 5:18; John

2:10; Luke 5:39), . . . not claiming that our Lord and the apostles used raisin juice or grape juice, but the real wine."

● Why has the Watchtower Society suddenly approved the use of the word "religion" relative to the worship of Jehovah's witnesses? —P. L., New York.

We are not trying to make a new language, but we want to use the language we have to the honor of God's name, and do so with as little confusion as possible in Kingdom preaching. In the English language the word "religion" means the service or adoration of God or a god, as expressed through certain forms of worship. So the religion may be either true or false, depending upon both the god being worshiped and the form or manner of expressing the worship. If we practice the true form of worship of the true God Jehovah, and if we are speaking the English language, then when discussing our worship we may properly use the English words that will so limit our meaning, namely, "true religion."

The word "religion" is used in the English Bibles in several places. It is used in the *King James Version* at James 1:26, 27. There James distinguishes between the vain or false religion (1:26) and the pure or true religion (1:27), and does so by appropriately qualifying in each instance the same Greek word, *thres-kei'a*. The Greek *threskeia* is equivalent to the Latin *religio*, both simply meaning "form of worship", of which there can be a true and a false kind. From the Latin *religio* comes the English word "religion". Study over the footnotes in the *New World Translation* on the texts at Acts 26:5, Colossians 2:18 and James 1:26, 27, to see how they allow for the use of the words "religion" and "religious". When the Bible uses the term "religion" it is either properly qualified or the context or setting indicates whether it is speaking of the true or the false. Note how the setting shows that at Isaiah 29:13 it is false religion and at 2 Timothy 3:5 it is true religion, reading both texts from the *Moffatt* translation.

This viewpoint on the use of the word "religion" was not suddenly adopted by the Society. Careful readers of the Society's publications have noticed that during the past few years when religion was being discussed the publications were careful to limit any condemnation to false religion. Two years ago *Awake!* quoted *Moffatt's* translation of 2 Timothy 3:1-5, 13, and identified the religion mentioned in that text

as being true by inserting this qualification in brackets, as follows: "Though they keep up a form of [true] religion, they will have nothing to do with it as a force." (September 22, 1949, page 9) So this matter had been under careful study and consideration for a long time, and what was brought out on it at the Theocracy's Increase Assembly at Yankee Stadium in New York last year was further enlargement and welcome clarification, and not some new idea brought forth suddenly. None should feel upset by the use of the term "religion". Because we use it does not put us in the class of the tradition-bound false religions, no more than does the calling of ourselves Christians put us in with the false Christians of Christendom.

● Why did the October 15, 1950, *Watchtower* accent the last syllable of the Greek word for "soul" (*psy-che'*), whereas the *New World Translation* Appendix accents the first syllable (*psy'che*)? Also, this appendix states that this Greek word occurs 102 times in the Christian Greek Scriptures, but the book "*Let God Be True*" says that it occurs 105 times. Which is right?—Reader in Guatemala.

When *The Watchtower* of October 15 printed the word *psy-che'* with the accent on the last syllable it was giving this word according to the Greek accent. You can prove that the Greek accent is on the last syllable by turning to the *New World Translation* Appendix, page 762, where the Greek word in Greek characters is printed. However, when this appendix uses the word *psy'che*, with the accent on the first syllable, then it is giving it the way the word is pronounced in English. You can verify this by going to any fair-sized English dictionary and looking up the word *psyche*. We printed the accent on the first syllable here to show how the word is generally pronounced in English, as a two-syllable word.

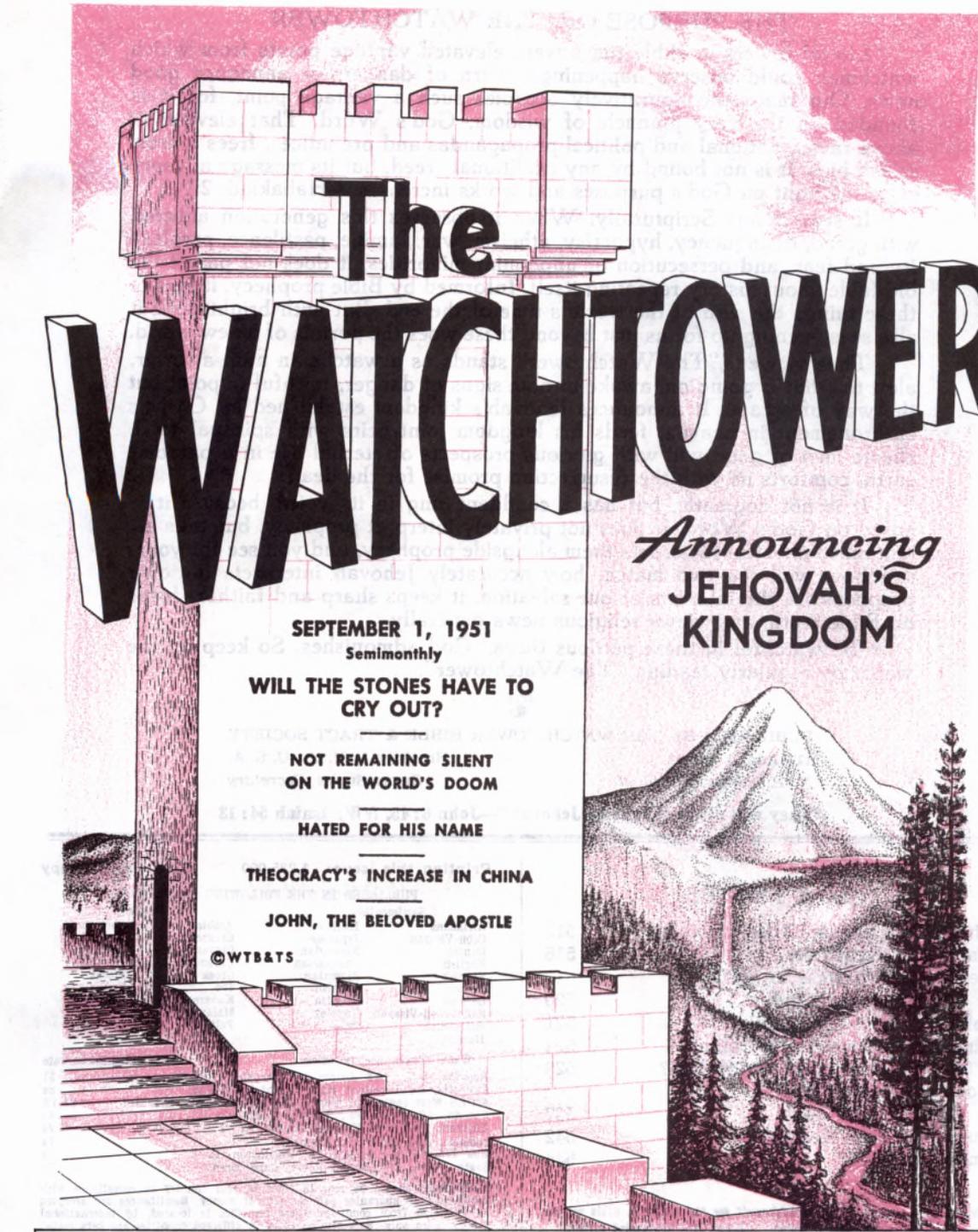
Also, the *New World Translation* is correct in saying that the word occurs in the Greek text just 102 times, because this translation is based upon the Greek text of Westcott and Hort, of 1881. Where the book "*Let God Be True*", page 60, says that the Greek word occurs 105 times, it is discussing the *King James Version* and the Greek text that the translators used back there in 1611. Because the Westcott and Hort Greek text is more accurate, it makes a difference in the number of times that *psy'che* is used, reducing the number to 102.

Communists and Jehovah's Witnesses

Prejudice and misunderstanding for long did much to confuse the activities of Jehovah's witnesses, an international group of Christian ministers, with those of communists. A forthright editorial in the Moline, Illinois, *Daily Dispatch*, of December 2, 1950, is to be appreciated for its contribution toward bringing to light the truth on the matter. The major part of the editorial named is herewith quoted:

“The sentence of life imprisonment for two members of the Jehovah's Witnesses sect in East Germany should serve to reassure some Americans about the political pedigree of members of the sect in general. The two sentenced were leaders of a group of Witnesses who refused to pledge loyalty to communism, even under threat of death. So in the upside-down justice of the satellite Red courts, the two leaders were charged with treason and spying for the United States and Great Brit-

ain and clapped in jail. Jehovah's Witnesses have undergone a measure of persecution in the United States, mostly from veterans' organizations who resent the Witnesses' refusals to pledge allegiance to the American flag. We also take a dim view of the Witnesses' slight of our national emblem, but, on the other hand, we have found no justification for the violence and threats of violence against the members of the sect. We have found even less justification for rather carelessly worded labels which various American groups have tried to paste on the Witnesses, including the label 'Communist'. We believe the conviction of the Witnesses by Communists indicates the impartiality of the sect in rejecting all forms of political nationalism. . . . There may be those in America who feel that jailing Witnesses for life is the proper treatment for them. If those persons abhor communism, they should not want to be identified with Communist practices.”



The WATCHTOWER

SEPTEMBER 1, 1951

Semimonthly

**WILL THE STONES HAVE TO
CRY OUT?**

**NOT REMAINING SILENT
ON THE WORLD'S DOOM**

HATED FOR HIS NAME

THEOCRACY'S INCREASE IN CHINA

JOHN, THE BELOVED APOSTLE

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Announcing
**JEHOVAH'S
KINGDOM**

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

<i>AS</i> - American Standard Version	<i>LXX</i> - The Septuagint Version
<i>AT</i> - An American Translation	<i>Mo</i> - James Moffatt's version
<i>Da</i> - J. N. Darby's version	<i>NW</i> - New World Translation
<i>Dy</i> - Catholic Douay version	<i>Ro</i> - J. B. Rotherham's version
<i>ED</i> - The Emphatic Diaglott	<i>RS</i> - Revised Standard Version
<i>Le</i> - Isaac Leeser's version	<i>Yg</i> - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

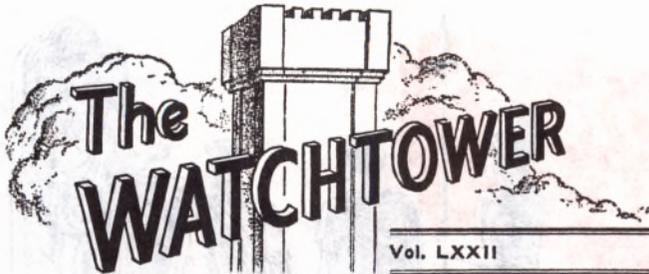
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
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Italian	Russian
Japanese	Slamese
Norwegian	Slovak
Pangasinan	Slovak
Slovenian	Twi
Spanish	Ukrainian
Swedish	Yoruba
Tagalog	
Zulu	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

September 1, 1951

No. 17

CHEAP TALK VERSUS TRUE PRINCIPLES

WHATEVER famines and shortages may afflict the world, there is no scarcity of words. "Talk is cheap," goes the saying, and it was never more true than now. Diplomats gather from four great powers and consume months trying to decide what to talk about at a more important meeting. In a few weeks' time the controversial MacArthur hearings run up a staggering transcript more than twice the length of the Bible.

Think of the pyramid of promises compiled in a single political campaign. Remember the cry of World War I, "Make the world safe for democracy!" and the chant of World War II, "Four Freedoms." Today democracy is more in jeopardy than ever, and totalitarian denial of free speech and worship as well as fear and want stalk the earth. Federations of nations rise and fall as men preach unity and treaties are torn to shreds. Talk of morality fills more time and space than ever, while immorality enjoys its greatest heyday. Plainly, along with the corroding riches the world has heaped up flowery sayings as security for the last days.—Jas. 5:1-5.

Christ Jesus taught: "Stop storing up for yourselves treasures upon the earth, . . . store up for yourselves treasures in heaven, . . . For where your treasure is, there your heart will be also." Those who spend their lives making, following and believing worldly political promises must certainly have placed their hopes upon

such system of things. Yet such ones usually profess to likewise serve God and repeat the "Lord's prayer" for his coming kingdom. Therefore they must be judged by God's Word, which they claim to follow. At once Jesus' warning comes to mind: "You cannot be slaves to God and to Riches."—Matt. 6:19-21, 24, NW.

So God's Word rejects the maneuver made popular by politicians, "playing both ends against the middle." One either is in harmony with God's purposes or is not. If he is, he will preach them as Jesus did and live up to the requirements of Christianity as Jesus did. Jehovah God will have it known that he accepts no blame for the political, religious, social and moral collapse of this old world.

Jehovah's Word, the Bible, is a masterpiece of epitome, wasting not a syllable as it unfolds to mankind the universal purposes of the Creator. Likewise, God's servants 'let their words be few' in making personal vows and promises, but speak out of their hearts' abundance in preaching world-wide God's kingdom promise. (Eccl. 5:1-6) What they read in God's Word they believe; hence they follow it in their lives and avoid immorality, empty speeches and deception from false promises.—Matt. 12:34; 1 Cor. 6:9, 10; 2 Tim. 2:16.

Worldly principles and promises, long in words but short in life span, wither and fade. "But the word spoken by Jehovah endures forever."—1 Pet. 1:25, NW.



JESUS CHRIST unquestionably brought the greatest message of peace, joy and human contentment ever introduced to the ears of men. However, he nowhere promised his followers favor with this world or even humane treatment from it. Plainly telling them what to expect, he pointed out: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9, NW.

By the year (A.D.) 64 Christianity was prominent throughout much of the Roman Empire, including the capital city Rome itself. Their individual characteristics, form of worship and steadfast refusal to compromise thereon had made the Christians sure targets of hostility and ridicule. That year, the tenth in the reign of Emperor Nero, Rome was swept by a conflagration so great it is yet the object of poetry and legend. When the fire had subsided, the great slum areas of the proud capital lay in either part or total ruin. Nero's subsequent bounties for the homeless and energetic rebuilding program could not subdue the growing suspicion that he was the incendiary of his own capital. Looking for a handy scapegoat to divert attention, the harried emperor hastened to publicly pin the blame on the unpopular Christians. Thus began an era of ten major persecutions against Christians by various emperors of Rome over a period of nearly three hundred years.

THE TEN PERSECUTIONS

Nero saw to it that the first of these terrible persecutions set the pace for the rest. At once he caused Christians to be rounded up, summarily condemned and put to death in the most barbaric manner conceivable. Some were thrown to the fierce beasts in the public arena, others were sewed in animal skins and left to the fury of wild dogs, many were crucified, and still others were garbed in combustible materials and ignited to become human torches lighting the gardens of Nero by night. It was in this persecution that the apostle Paul was martyred.

Brief respite followed the death of Nero, but by the latter years of the first century the second great persecution, under Emperor Domitian, flared up. It is said that in the year 95 alone some 40,000 suffered martyrdom. Like Nero, Domitian is found of demented traits. Earlier he had slain his own brother and a number of Roman senators. One of his decrees commanded the death of all of the lineage of David. In this ruler's persecution a number of prominent Christians suffered, including, according to Blanchard in his *Book of Martyrs*, the Timothy to whom Paul wrote two canonical letters. Also, it was in this period that John, last living of the twelve apostles, was exiled to the isle of Patmos, from where he recorded the inspired Bible book of Revelation about A.D. 96.

After Domitian the brief thirteen-month

reign of Nerva provided a refreshing bridge into the third great period of trial by Roman fury. In Emperor Trajan's reign hate kindled the fires anew.

A Christian widow, refusing to sacrifice to the emperor, was hung by the hair and then drowned in a river. Phocus, a Christian overseer, was thrown first into a hot limekiln, then into a scalding bath until he died. Another, Ignatius of Antioch, was scourged by fire, had his flesh torn by red-hot pincers and was finally ripped to pieces by wild beasts. Trajan's successor, Adrian, persisted in this till his death A.D. 138, when he was succeeded by the relenting Antoninus Pius.

But again peace could be only temporary. Came the year 162 and the fourth wave of attrition, under the strong pagan Marcus Aurelius Antoninus. Under this ruler Christians, regardless of sex, were subjected to the most inhuman treatment to that date. Noted members of the Christian church like Polycarp and Justin went steadfastly into death. Added horrors like the red-hot torture chairs failed to destroy the Christian faith.

The fifth persecution was largely a local affair, breaking out spasmodically in various parts of the empire where existing laws against the Christians were irregularly enforced. The emperor, Severus, invoked no new mischief by law, evidently due to his affection for the Christian doctor who had cured him of a dangerous ailment.

A.D. 235 the sixth oppression fell upon the Christians during the reign of Emperor Maximinus. This time numberless Christian victims were slain without any trial whatsoever and their bodies were often piled in heaps without so much as a decent burial. It is said that this persecution stemmed from Maximinus' great hatred for his predecessor, Alexander,

who had sheltered the Christians. Under Decius, A.D. 249, the seventh persecution was inaugurated. This assault spread throughout the empire, spared neither age nor sex, and contrived to introduce torture unique to all that had gone before it.

CHRISTIANS ENDURE AND WIN

A young Christian man in Asia on receiving the demand to sacrifice to Venus, replies stoutly: "I am astonished you should sacrifice to an infamous woman, whose debaucheries your own historians record, and whose life consisted of such actions as your laws would punish. No, I shall offer the true God the acceptable sacrifice of praises and prayers." For this he is broken on the wheel, then beheaded. Julian, native of Cilicia, is bound in a bag with serpents and cast into the sea. Two former heathen priests, converted to Christianity, make many converts, suffer arrest during this persecution and, refusing to renounce their faith, are burned alive. The noted presbyter, Origen, is seized and imprisoned and only the death of Decius prevents his execution. War with the Goths diverts the attention of the successor, Gallus; but afterward, when plagues strike the empire, universal sacrifices to the gods of Rome are ordered. This causes more Christian slaughter, this time at the hands of local mobs and magistrates.

Still no rest! In April, 257, under Emperor Valerian, an eighth persecution opened. This wave added untold martyrs to the list as well as more fiendish tortures. This onslaught was leveled chiefly against the overseers and responsible ones in the Christian church, the design being to break up the ranks by destroying the leadership. Foremost among those victimized at this time was Cyprian, overseer of Carthage. Respected as well as he was known by the local Roman officials, he was not tortured to force a recantation, and

the most painless death at their disposal, *beheading*, was provided him.

A.D. 274 Emperor Aurelian proclaimed a ninth persecution. It flared briefly, but quickly died with the slaying of the emperor at the hands of his own domestics.

Diocletian assumed the crown A.D. 284. At first he seemed friendly to the Christians, but in the year 303 he gave in to persuasion and opened the tenth persecution, probably the most ferocious of all. Suffocation by smoke, forcible drinking of melted lead, mass drownings and burnings, breaking on the rack of men and women alike ran the empire with blood. In a single month 17,000 were slain. In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works.

Diocletian's abdication in 305 left the empire divided among six emperors. Constantine murdered his way to supremacy in the west and ceased the persecutions, with the aim of forming a fusion religion between Christian and pagan, thus strengthening the unity of his people.

What was typified by these ten persecutions by no means ended with them. The Devil's vicious assaults by violence against Christianity continued through the Dark Ages, the Reformation and right into the present days. Only the hand of the persecutor, not the basic reasons for persecuting, has changed. To find what those issues were and are, hear how those early Christian stalwarts gave firm answers to questions still asked by modern-day "Caesars".

PAYING TO GOD AND TO CAESAR

When pressed by the Roman proconsul to deny Christianity or, finally, to at least "persuade the people" so that the govern-

ment could release him without losing face, the aged overseer, Polycarp, replied:

"To you I felt myself bound to render an account, for our religion teaches us to treat the [civil powers] with becoming reverence, *as far as is consistent with our salvation*. But as for those without, I consider them undeserving of any defense from me." The mob then denounced him as "the enemy of our gods", betraying religious prejudice as their base motives.

In the year 200, two Christians before the proconsul Saturninus upheld their faith, to which the official stated: "We too are pious, and we swear by the genius of the emperor, our Lord, and we pray for his welfare, which you must also do." One answered: "I know of no genius of the ruler of this earth, but I serve my God in heaven, whom no man hath ever seen, nor can see. I have never stolen anything from any man; I pay scrupulously all the taxes and tributes which are due from me, for I acknowledge the emperor as my ruler, but I can worship only my Lord, the King of kings, the Lord of all nations."

The Christian stand of complete separateness from the world and its systems stood out in refusal of military service as in the case of the young Christian Maximilian, who protested that he had taken the badge of Christ and could not as well accept that of the world. Again, there is the instance of the centurion Marcellus, who, already a soldier, as a Christian refused to worship the idols and the state, thus publicly threw aside his insignia and suffered death.

It must be noted that even the harsh, totalitarian government of ancient Rome saw fit to cover its persecutions with false charges against the victims, as if it quailed at killing them openly for no other reason than "their religion". Summarizing the many excuses such as 'insulting the gods of Rome', 'renouncing the emperor,' 'non-

compliance with military duty,' etc., the edict closing the tenth persecution in 311 declared by way of justification that the oppressions had been used to cause Christians to return to 'the old traditional religion of their fathers' and thus end the following of their 'own devices'.

OVERCOMERS FOR A NEW WORLD

Everything was done to paint the Christians in an unfavorable light. Though falsely charged with burning Rome in Nero's day, Tacitus informs us, they were then convicted more for the charge of 'hating the human race'. True, they were outspoken, openly proclaiming the coming destruction of the godless world system. Their materially-minded enemies called them 'gloomy and austere', and charged that they sought to bring about an immediate fulfillment of their prophecies through seditious overthrow of the authorities. The government was far more anxious that they should recant than that they should suffer, possibly because of the blight these innocent lives cast upon Roman history. Even when convicted, Christians still held the choice of life (by compromise) or death in their own hands. For every imaginable evil, be it earthquake, plague or flood, Christians were sure to receive the blame from the superstitious Romans who fancied these to be sure tokens of the anger of their gods over the very existence of the Christians. But for all of this, it is noteworthy that many pagans, even officers in the army, were converted to Christianity by the unwavering faith of the Christians while enduring the cruelest torture.

Fighting opposition, they kept going forward; their worship banned, they continued their assemblies, though often in the recesses of underground cemeteries, the catacombs. Just as true of pre-Christian witnesses of Jehovah God described

by Paul's letter to the Hebrews, so were these faithful ones ' . . . stoned . . . sawn asunder . . . slaughtered with the sword . . . in want, in tribulation, under ill-treatment; and the world was not worthy of them. . . .'—Hebrews 11:37, 38, NW.

And is it the same today? The experiences of Jehovah's witnesses would seem to prove it so. In the same manner as with Christians of the first few centuries they have been falsely labeled as seditionists, Nazis, communists, capitalist American spies, and generally 'haters of everything', depending upon where they happen to be and whatever will make them the most readily unpopular. But the facts prove their accusers the haters and their acts simply a fulfillment of part of Jesus' great prophecy for these last days: "You will be hated by all the nations on account of my name."

Before and during World War II, these faithful Christian witnesses endured mobs, beatings and imprisonment in democratic lands; and unflinchingly faced the headman's axe, gallows and torture chambers of Nazi concentration camps. Since the war they have been banned, scourged and killed in communist countries and have seen violence in supposedly "free" lands, such as Greece, mount to the point of pushing them before the firing squad. It cannot be different while we are under the same system of things that murdered Christ Jesus and vainly tried to drive his early followers from the face of the earth.

Still, this ill-treatment does not deter men of good will from assembling with the only truly joyful people on earth, who glory not in persecution but in the vindication of their God. True to their God and their own experience, they point seekers of peace and joy not to the old system of things. They proclaim Jehovah God's new world!

Remaining Fearless to the Accomplished End

TROUBLES and calamities have come upon this generation like a torrential downpour, flooding and overwhelming earth's inhabitants with great fears. But the torturing memory of past troubles is not as great for them to bear as the fear of the future. Amid such world perplexity and distress, faithful Christians are faced with other fearful problems, for as "the children of light" they are intensely persecuted by the wicked elements of this dark, satanic world. Darkness hates the light. (John 3:19-21; 12:36) Nevertheless Jehovah counsels his people not to be discouraged or frightened.*

There is good reason why God's people are told to be fearless. They are sent to a stiff-necked, hardhearted and rebellious people, to Christendom and her allies, and to these they are commanded to declare God's message of warning, not diminishing a word of it. (Ezek. 2:1-8) The time is short, the final end of this system of things is near; consequently there is no time for hesitation, timidity or inactivity. For the Lord's people to draw back, soft-pedal, or fearfully quail before the enemy would eventually mean their destruction. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." Fear is an expression of selfishness, whereas "there is no fear in love, but perfect love throws fear outside".—Prov. 29:25, AS; 1 John 4:18, NW.

Fear prevents progress, brings stagnation, cripples activity, and enslaves the mind in a state of anxiety and worry. The truth, on the other hand, sets one free from such fears. It is therefore love for Jehovah God and love for his precious

Word of truth that will free the servants of God from the fears of this troubled atomic age. Hence, it is most important that you meet together for regular study of the Bible with the Lord's people. Your love for God is proved by your works of love. Consequently, have a share with Jehovah's witnesses in giving this final testimony to the people of all nations before the final war of Armageddon breaks.

And as you go forward and engage in proclaiming the glad news to others that the theocratic kingdom is man's only hope, do not go in your own strength or power. No one is so strong he can stand up by himself against the onslaughts of the demons. Stay close to the Lord and his organization. Look and pray to him for grace and strength. Remember what the prophet wrote: "The everlasting God, Jehovah, . . . fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. . . . they that wait for Jehovah shall renew their strength." Remember what the apostle says: "My God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus." Remember what the Almighty himself says: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee." Therefore, "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isa. 8:13; 40:28, 29, 31; 41:10, AS; Phil. 4:19, NW.

What an unspeakable reward will go to those remaining fearless to the end! Not only will they see the wicked completely destroyed, but they will also live on into the new world free of all fears and troubles.

* This subject is discussed at great length in *The Watchtower*, March 15, 1950.

JOHN, *The Beloved Apostle*

TO THE Christian familiar with his Bible, the names of the various apostles immediately bring associations with them.

Matthew, the tax collector; Thomas, the doubter; Peter, the apostle with the keys; Paul, the apostle to the Gentiles; Judas Iscariot, the betrayer. And the apostle John? The beloved apostle.

John was among the first four, all fishermen, called by Jesus to be his disciples. At the time Jesus called him he and his brother James were busy repairing nets in a boat with their father Zebedee. (Matt. 4:21, 22) When called by Jesus John did not ask, What will happen to my father's fishing business? How shall I provide for myself if I become Jesus' follower? Neither did he ask for time to first think it over. No, he immediately left his father and his fishing business and started on his career as a fisher of men.

What a new life thus opened up to John! What a privilege was his to be in such intimate association with the long-looked-for Messiah; with the One who had been with Jehovah God since of old, before anything or anyone else was created; to be with the One who was the firstborn of all creatures, and by whom all other things came into existence! (Prov. 8:22-30; Col. 1:15; John 1:3, NW) What valuable training he, in common with the other disciples, received as daily he listened to Jesus' preaching and accompanied him on his

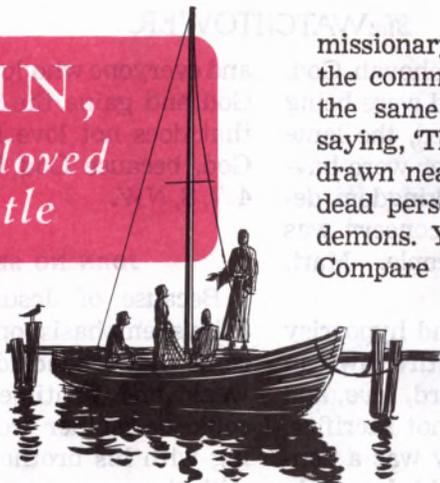
missionary tours! And then to be given the commission and power to carry on the same work! "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." Compare such work with mending nets? Never!—Matt. 10:5-15; Luke 8:1, NW.

John is generally considered as having been the youngest of the twelve, and not without good reason.

Not only did he evidently survive the rest, but in the Scriptural accounts, whenever he is mentioned with one, two or three others his name always comes last. John was one of the three disciples whom Jesus repeatedly preferred over the others, as at the raising of the daughter of Jairus, at the transfiguration scene, and in the garden of Gethsemane. (In later years Peter and John, along with James the brother of Jesus, were referred to by Paul as being like pillars in the church.)—Matt. 17:1; Mark 5:37; 14:33; Gal. 2:9.

Not only was John among the favored, preferred few, but Jesus put him in a class by himself by bestowing special affection upon him; so much so that John repeatedly refers to himself as the disciple Jesus loved. John occupied the bosom position of his Master at that last passover together and to him Jesus commended his mother the following afternoon. Why did Jesus thus prefer John?—John 13:23; 19:26; 20:2; 21:7, 20.

Jesus had come to the people bearing the name of Jehovah, but who instead of worshiping Him were steeped in tradition. They were merely going through the outward forms of worship, while their hearts were far removed from Jehovah. And their religious leaders had as little love for their



fellow men as they had for Jehovah God. What cared they that the dead were being raised, lepers were being cured, the lame were being healed and the poor were having the good news of God's kingdom declared to them? Their chief concern was their reputation among the people.—Matt. 6:1-8; 11:4-6; Mark 7:1-15.

Jesus exposed their folly and hypocrisy and showed them that the entire law can be summed up in just one word, *love*, and that God wanted mercy and not sacrifice. In fact, Jesus' entire ministry was a continuous expression of love, for his heavenly Father and for his fellow man, both by word and by action. From the writings of John it is apparent that he keenly appreciated this emphasis that Jesus placed on love. No wonder, therefore, that Jesus found in John a closer kinship, a more harmonious meeting of the mind and heart than he found in any of the others.—Matt. 9:13; 22:37-40.

Note the following examples bearing out the point above made: "For God loved the world so much that he gave his only-begotten Son." "You also ought to wash the feet of one another." "By this all will know that you are my disciples, if you have love among yourselves." "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him." "This is my commandment, that you love one another just as I have loved you. No one has love greater than this, that someone should surrender his soul in behalf of his friends."—John 3:16; 13:14, 35; 14:23; 15:12, 13, NW.

And not only did John highlight Jesus' emphasis on love but he himself made love the theme of his epistles. "See what kind of love the Father has given us, so that we should be called children of God." And again: "Beloved ones, let us continue loving one another, because love is from God,

and everyone who loves has been born from God and gains the knowledge of God. He that does not love has not come to know God, because God is love."—1 John 3:1; 4:7, 8, NW.

JOHN NO SENTIMENTALIST

Because of Jesus' love for John and John's emphasis on love in his writings some have concluded that John was a weak and sentimental person. Nothing could be farther from the truth. His coming with his brother and mother to Jesus with the request to receive the chief places in his kingdom would indicate that he was not at all backward and retiring. (Matt. 20:20-23; Mark 10:35-40) *Boanerges*, "sons of thunder," is what Jesus called him and his brother. When the Samaritans refused to receive their Master these two "sons of thunder" asked: "Master, do you want us to tell fire to come down from heaven and annihilate them?" Note also John's report regarding another incident: "Instructor, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he is not following with us." Yes, "we tried to prevent him." But Jesus set them straight.—Mark 3:17; Luke 9:49, 50, 54, 55, NW.

The love between Jesus and John was not based on mere sentimentality, but on their mutual love for righteousness; like the bond between David and Jonathan. And, like the psalmist, John hated all unrighteousness. (Ps. 139:21, 22) His love of righteousness and hatred of unrighteousness caused him to record rebuke after rebuke not to be found in the other accounts of Jesus' ministry, outstanding of which are Jesus' words to the religious leaders of his day: "You are from your father the Devil and you wish to do the desires of your father." He alone records the taunting words of the natural brothers of Jesus, telling that they did not exercise

faith in him. Other accounts tell us that there was grumbling at the expense of the ointment used by Mary to anoint the feet of Jesus, but only John gives us the details. It was Judas who grumbled; and why? Because he carried the money box and was a thief. (John 8:44; 7:5; 12:6, NW) For other examples see John 2:4; 19:38, NW.

Another point of interest in John's Gospel and which throws light on his personality is the fact that he never refers to himself by the name "John". He is either one of the sons of Zebedee or the disciple whom Jesus loved, preferred or had affection for. And so, since the only John he mentions is John the Baptist, he simply refers to him as "John". This characteristic of John, incidentally, lends weight to the opinion of some that he himself is the unnamed companion of Andrew mentioned at the beginning of Jesus' ministry and also the unnamed disciple mentioned at the close of his ministry; the one who followed Jesus into the courtyard of the high priest and who gained entrance because he was acquainted with the high priest and who arranged for Peter to also gain entrance.—John 1:35-40; 18:15, 16.

To John we are indebted for much information regarding the ministry of Jesus. He alone records the counsel Jesus gave on the night of his betrayal as well as his prayer. He alone pinpoints the *prime* purpose of Jesus' coming into the world, to "bear witness to the truth". He alone records four passover feasts that Jesus attended, thus helping us to establish that Jesus' ministry took three and a half years. He alone quotes Jesus' direct references to his prehuman existence.—John 3:13; 8:58; chapters 13-17.

Jehovah God and Christ Jesus used the beloved apostle John to record the last inspired prophecy to be given to man, the

book of Revelation. What a preview of history, as much as three thousand years in advance, John there had! The birth of the Kingdom, the war in heaven, the great conflict at Armageddon, and the final destruction of the Devil and his hosts! What a cast of characters! What action! What drama! All of which, incidentally, John recorded before he wrote his three epistles and his Gospel account. As we read the things John was used to give us, we are reminded of Jesus' first miracle (recorded only by John) of changing water into wine, where the best wine was served last.

Self-styled higher critics in their efforts to discredit the Bible dispute John's authorship of Revelation and the Gospel bearing his name. However, their argument that John was too mild-tempered to write the book of Revelation is certainly without foundation in view of what we have already noted regarding his righteous indignation. And their claim that the Gospel of John was written either in the year 132 or 150 is likewise without foundation in fact. Papyrus fragments of John's Gospel written in the first half of the second century were recently found in Egypt. The time required for copies of John's Gospel to be translated and to reach from Ephesus to Egypt would clearly put its composition within the lifetime of John.

John the beloved apostle proved worthy of Jesus' love. For some seventy years he faithfully served Jehovah God and toward the end thereof he gave us Revelation, three epistles and the Gospel bearing his name. John's life, works and writings underscore the truth of Jesus' words: "He that has my commandments and observes them, that one is he who loves me. In turn, he that loves me will be loved by my Father, and I will love him and will plainly show myself to him." (John 14:21, NW) What greater happiness could one want?

Theocracy's Increase in China



This article continues the series reporting on the Asiatic travels of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel

THE branch servant was at the Bangkok airport to meet us at noon, but when we got off the plane and came into the customs at 12:30 we saw no signs of him. We learned about ten minutes later when he found us in the customs room that he had been talking to a young Thai woman and she became very much interested in the truth. Brother Babinski was talking to her in the Thai language and after we cleared through customs he introduced her to us. She went by the title "Princess" because she is a first cousin to the present king. She is a writer and furnishes publications in Bangkok with historical and educational stories while also doing some supervisory work at the airport. She could understand and speak English quite fluently, but she prefers the Thai. We dropped her off at her publisher's place and then we went on to the branch office. There we met the brothers again and in the evening the regular service meeting was on, so I talked after the program and gave them a report on the good work our brothers are doing in Burma.

Brother Henschel and I left Thailand at 1:30, which was 3:30 Hong Kong time, not far from sunrise. This time when we said good-by we did not promise to see them shortly again, but it was our hope to someday return and to then anticipate seeing a much greater organization established in Thailand. It is very evident that

there are hundreds and maybe thousands of persons, even though Buddhists, who love life and will seek it. As the truth spreads, as Paul put it, they will hear, and if they hear they will believe, but they can never hear without preachers. So our Thailand publishers are determined, by the grace of our God in heaven, to preach so that many will hear and some will believe.

By 9:30 we would be at Hong Kong, Britain's precious jewel of the Far East. Weather was a question. About the month of April there is a change in the monsoon and the gray fog sits on the hills and waterways around Hong Kong. Before our arrival there had been a series of thirty dull days.

HONG KONG

This April 14 the clouds had lifted off the water, but it was still gray with blustery winds that fairly whistled around the foothills that border the airport. Five missionaries and as many company publishers had gathered there that day to welcome us from Bangkok. A friendly airways official gave information that the plane was overhead and would appear through the clouds any minute. We were up above wondering what we would see when we came down through the clouds. It was just four years before that we had flown past the granite-capped hills and looked down on a battle-scarred Hong Kong that had survived air raids and Japanese occupation. We remembered how the last time we were in Hong Kong there was an American brother who was employed temporarily in Hong Kong

and who was doing some witnessing, but that was the extent of the work in Hong Kong then. We had been there at Memorial time and a bit of unleavened bread had to be baked for the occasion by a Chinese woman. We had four assembled in the cold confines of a hotel room. But even then we had hope that something could be done for the people of good will in Hong Kong in a theocratic way. Two years later two missionaries took up residence and started the work of witnessing in a new land. Many people showed good will. Some showed exceeding kindness to the missionaries. Other graduates of Gilead were added, to the number of five. After long and tedious studying and argument a few Chinese natives began to get the gist of the Kingdom message and the second year of heavy plowing finished with an average of six company publishers. We wondered how things were going there and we were glad when our plane came down over the sea and beneath that 500-foot ceiling of clouds we could see the hillsides and the many buildings—Hong Kong! One brother who was connected with an airline met us near the plane and behind the barrier we could see others. We were happy to be with them.

When we could be with them we inquired about how the work was going. They told us that by Memorial time they had 15 company publishers in the field; that was the March report. They were rejoicing because 91 persons of good will and publishers had packed out the Kingdom Hall and overflowed into two bedrooms next door where they could hear but not see what was going on. Ninety-one persons was the greatest attendance figure for

any meeting up to that time. Before that it had been 40. Now there was a visit from the Society's president and they were taking full advantage of it. For this special event 150 letters of invitation were mailed out, 1,000 posters were printed, as well as 20,000 handbills. What would be the harvest?

Two picture theaters had been offered free. A sound system was installed free in the Star Theatre which they chose. Persons of good will provided newspaper advertising. Willing servants distributed the leaflets. Everything seemed ready for a record witness. All of this advertising was done in Kowloon, on the mainland across from the island city of Hong Kong, for no regular witnessing had yet been done in Hong Kong proper. The publishers had been working diligently during the assembly which was opened on Friday and they were rejoicing in this first theocratic assembly ever held in Hong Kong. The missionaries had not attended an assembly for 2½ years and now they were taking full advantage of the assembly blessings.

First we went to the missionary home and then over to the assembly hall on the main street of Kowloon, Nathan Road. This hall was given free for the occasion. The baptismal talk was just ending when we arrived and two Chinese youths had agreed to do Jehovah's will and others were seriously contemplating doing so. Off they went to the immersion and soon again it was time for the meetings. Brother Henschel and I enjoyed talking to this audience, for they fairly drank in each word at this their first assembly. The interpreters spoke in Cantonese dialect so all attending could understand. There were 34 present.



PUBLIC MEETING

Sunday dawned warmer and brighter. What attendance could we expect at the Star Theatre? Placards were donned and remaining handbills in English and Chinese were put out. Fifteen minutes to go and a crowd hung around outside. When they saw the doors were open they rushed in. By 10:30 a.m. they poured in like water. The ground floor of the theater was filled, so the gallery had to be opened up. The start of the talk was held up a few minutes for all to get settled. There were 707 there to hear "Proclaim Liberty Throughout All the Land". Everyone was thrilled at such an attendance and they were glad that the visit had provided the stimulus to aim high. Attention was the best and at the end of the talk hundreds of booklets were given away free. More than twenty names were handed in for future contact. The talk had been ably translated into Cantonese, the local Chinese dialect. The number of publishers that had part in the advertising of the meeting had grown to 20, which meant a 100 per cent increase over last year's peak.

The afternoon and evening were joyful, for this rich blessing at the public meeting had almost overwhelmed the publishers. Brother Henschel spoke at the hall on Nathan Road and I had the privilege of going across the harbor to Hong Kong to visit a sister who was lying ill in a hospital. She was one of the most zealous publishers of the company and her sudden illness had been a great blow because she so much wanted to be at the convention. She had been busy writing out letters of invitation to her friends and she was delighted to learn that over seven hundred persons had been at the meeting that morning. Visiting the sick is a Christian privilege and here I saw how much good it can do for an afflicted one. The sister did not know how to express her thanks.

While Brother Henschel was talking a stranger entered the hall. He had a Bible in his hand and he sat and nodded when the prophecies were quoted. After the meeting he was approached by one of the publishers and he told how that morning he had been to church and when he returned home some ladies who attended the public lecture told him of their experience and the fine talk they had heard. They told him where other meetings were to be held and he came right on down. He had been a secretary of the Y.M.C.A. years ago in Swatow and then went into business in Shanghai. Then came the Communist rule of Shanghai and he had to get out. His wife, however, was not permitted to leave because she is a doctor and the Communists retain all professional people, if possible. His Bible was well worn and he said he was looking for a place where people were interested in the study of the Bible. He showed joy over what he heard and said he would return. Sure enough, that night when I spoke he was back again. So arrangements were made to regularly study the Bible with him and he will attend all the meetings. This shows how the truth can spread in a city of two million with only five missionaries.

Brother Carnie met a doctor's son while in the service and arrangements were made for a home Bible study. The study is held right in the surgery room. The interest of this young man is so great that he invites all kinds of people to attend: teachers, students and people of all religions. He opened up the way with the headmaster at school for the missionary to give a lecture in the Church of England. Then one of the Scripture teachers opened his home for a Bible study and some of the students attend.

Another experience was with the son of a Buddhist. The Buddhist joined a church but the son showed interest. One day the

preacher came by and told the boy to burn the books, but he did not comply and it aroused greater interest in the Kingdom message. He studied and brought in school friends. Now six of the boys come to the Kingdom Hall and two publish regularly.

One day while working in a Chinese section one of the missionaries came in contact with an English literary club. Much interest in the message was shown and now the missionary speaks every week to a class of about 25, using the book *"The Truth Shall Make You Free"*.

Another time while going from house to house a woman invited the publisher in and said the daughter was keen on the Bible, but she did not know what to think about her son. He did not care about such things at all. Back-calls were made. The boy became ill and the publisher would call and talk to him. The boy took to the truth very quickly. Soon he was coming to the *Watchtower* study. Now he is a regular publisher putting in about 60 hours a month in the service. He put out most of the handbills for the public meeting at the time of the assembly. Meanwhile the mother has not progressed, though she shows good will. So the truth is becoming known in Hong Kong and Kowloon and already one of the religious organizations has published literature denouncing the faithful ministers of Jehovah for their teaching work.

Living is not easy in Hong Kong. Robberies are many and sometimes there are shooting frays between police and bandits on the streets. People are often afraid to open the door because so many have been dealt with violently. The crisis in China has brought all kinds of people into Hong Kong. The buildings are overcrowded and often many persons live in one room. To get a room requires payment of exorbitant fees of "key money". Educated and wealthy businessmen from the cities of

China may be found in Hong Kong. They fled and left behind their business and wealth, preferring to hold onto life and not be accused by communist agents and penalized. Their stories were only of troubles for the people of China, the stories that always go with Communism.

MESSAGE FROM SHANGHAI

We had a message from our brothers in Shanghai to confirm that things are not good for the people there. It is especially difficult for the foreigners to do anything. They are often insulted or they may have their face slapped and there is no recourse to the police. It is just a matter of bearing it. The missionaries there are sticking with the local Chinese publishers and they want to help them as much as they can to grow mature in the truth and keep going in the service. In 1947 there were 9 publishers in China, and the report for 1951 shows 46; so there has been an increase. One hundred five attended the Memorial in Shanghai this year. There are also a few publishers in other cities. We pray that the good work will continue in China and that the suffering people may have some opportunity to hear the truth.

Perhaps some day there will be a large organization of publishers in Hong Kong and they may have an opportunity to go into China and tell the people the truth. The progress made in Hong Kong is very encouraging and we hope it will continue. More missionaries could well be used there now, for great is the interest in Jehovah's new world. It is truly a privilege to know of Jehovah's blessed provision for those who love righteousness and that that new system of things is going into operation under the reigning King, Christ Jesus. That is the knowledge the people of China and all the world need and it is happifying to see that there are prospects for some of the Chinese people to share in the blessed new world of righteousness.

Will the Stones Have to Cry Out?

"If these remained silent, the stones would cry out."—Luke 19:40, NW.

THE supremacy of Jehovah God is made very evident through his manner of carrying out his purposes. It is Jehovah who said: "I have spoken, I will also bring it to pass; I have purposed, I will also do it." (Isa. 46:11, AS) With complete ease and certainty he goes about accomplishing all that he has said he will do, exactly at the time previously determined. One of Jehovah's expressed purposes is the complete overthrow and final destruction of Satan, the old Serpent, together with all of his offspring organization, visible and invisible. (Gen. 3:15; Isa. 14:24-27; 2 Pet. 2:9; Jude 6, 7; Rev. 20:2) The Most High has clearly let it be known how and at what period of time he will accomplish this. What leader of men and nations in this world would disclose his tactics and time of attack to an enemy? He would be considered foolish; he would be risking defeat. But that is because no leader on this earth can be sure of his superiority. Jehovah is different; his supremacy is a fact. No storm, flood or earthquake can delay Him, for He can control all such things. No actions the enemy, Satan, and his organization can take could have the slightest possibility of success against the force that Jehovah sends out. Whether the enemy chooses to attack or run and hide, nothing will prevent Jehovah's Executioner, Christ Jesus, from blotting them out. (Amos 9:1-4) Today their end is very near.

² Although the doom of the wicked ones

was sealed by Jehovah at the time of the rebellion, until the set time for the execution of that judgment comes those whom Jehovah sentenced to annihilation are permitted to go about deceiving and taking captive many creatures who have no knowledge of the Most High and his purposes and so have done wrong. All the while Jehovah has been patient with those who have opposed him. In his undeserved loving-kindness he has allowed those who have been victimized by Satan's wicked organization to gain knowledge of the Almighty God's purposes and thus to have an opportunity to escape destruction with the Devil's world. (2 Pet. 3:9) In fact, before taking action to punish evildoers Jehovah has always given them due warning. Jesus expressed it this way: "The wisdom of God also said: 'I will send forth to them prophets and apostles.'" (Luke 11:49, NW) To this may be added the clear-cut words of God recorded in Jeremiah 35:14, 15 (AS): "I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." How merciful God has been!

³ One act of mercy which God performed was the sending of the greatest prophet,

1. How is Jehovah's supremacy shown?
2. In what way has Jehovah shown mercy to those who have opposed him?

3. What special consideration was shown the natural descendants of Israel by sending Jesus to earth?

Jesus, to the earth. This left a record which the Devil's world has been unable to erase. For about three and a half years Jesus devoted all of his time and energy to the work of informing the people about Jehovah's kingdom and purposes related thereto. He went to the cities and the villages, to the seaside and to the mountains, and everywhere he told of the supremacy of his Father in heaven. He worked among the descendants of Israel, a people who should have known Jehovah and served Him but who had fallen away to impure worship. To these Israelites God had given many prophecies pointing out Jesus and the things he would do, but the majority did not want to accept the Son of God. Yet there were many who loved right-doing and who therefore heeded the admonition of Jesus, appreciating the fulfillment of the prophecies that had been written about his coming. These who changed from their evil course and followed the Son benefited greatly; they put themselves in position to gain everlasting life.—John 3:16, 17.

4 It was a time when the Most High put his covenant people Israel to their greatest test. What each one did would be a personal judgment of himself; he would either listen to God's message or reject it. Jesus said: "He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked." (John 3:18, 19, NW) There was no doubt about it, either. Many were

given a final judgment of destruction on the basis of their wicked actions, as Jesus straightforwardly put it: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33, NW) These did not follow the message from God Jesus brought, so it became a final testimony to them.

5 On the other hand, some of those that believed the preaching of God's Son elected to follow the Teacher, and they took up the work of spreading far and wide the message he taught. Disciples of Jesus were sent out by him to preach it. (Matt. 10:5; Luke 10:1) Many accompanied Jesus as he toured and taught, enjoying a special privilege of being with Christ Jesus in human flesh.

6 According to God's prophetically expressed purpose, Jesus was not to continue his ministry in the earth indefinitely. For example, the prophet Daniel, in the latter portion of the 9th chapter, made a record of the exact time when the Messiah should be "cut off" in death, and this Jesus knew. Toward the close of his earthly ministry Jesus was traveling from the east in the direction of Jerusalem. He knew there were still some prophecies that had to be fulfilled concerning him, and the Record tells us: "And when he got near to Beth-

phage and Bethany at the mountain called Mount of Olives, he sent forth two of the disciples, saying: 'Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and



4, 5. How was the activity of Jesus a test to God's covenant people, and what resulted to them?

6, 7. (a) Toward the close of his earthly ministry, what prophecies did Jesus fulfill before all the people? (b) Could anyone have prevented the fulfillment thereof?

bring it.' . . . So those who were sent forth departed and found it just as he said to them. . . . And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon it. As he rode along they kept spreading their outer garments on the road. As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!'—Luke 19:29-38, NW.

By this powerful public testimony all of the people in the land had to hear who Jehovah's King was. Matthew's account shows that he entered into Jerusalem itself; people were speaking of the occurrence everywhere. It had to be thus, for Jehovah's prophecy had been given: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." (Zech. 9:9, AS; also see Ps. 118:22-26) This occasion should have made all the people of Judea rejoice as never before. Their King was in the midst of them! But had they joy? Most did not; some opposed such public praise to Jehovah: "However, some of the Pharisees from the crowd said to [Jesus]: 'Teacher, reprove your disciples.' But in reply he said: 'I tell you, If these remained silent, the stones would cry out.'" (Luke 19:39, 40, NW) And Jesus was right; the very stones would have cried out. It was Jehovah's will; who could change or prevent the making of that announcement? Still, these religious leaders, the Pharisees, opposed Jehovah's King and kingdom and wished only that their regime, on which they grew fat at the ex-

pense of the people in general, would continue. Jehovah had foretold that too.

WARNING OF DOOM

Jesus' ministry on earth was ending, but before he died all must know of his message and his works of love. Though a great crowd of his disciples hailed Jesus as King, the majority of Israelites rejected him and the message of salvation he had brought; they allowed Satan to keep them in darkness, especially through religious shepherds such as the Pharisees. If they would not believe such a powerful testimony as was then given but would cling to their selfish, evil living contrary to God's way, what could there be left for them? The fruits of their wrongdoing are seen in the prophecy Jesus spoke at that time: "And when he got to a nearby position, he viewed the city and wept over it, saying: 'If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected.'" (Luke 19:41-44, NW) As further evidence that the city was hopelessly wicked, Jesus' disciples who remained after his death to continue giving the message of life were mistreated, persecuted and killed. (Matt. 23:33-36) And before the generation then living expired in a natural way, the Roman armies came up against Jerusalem (A.D. 70) and completely destroyed it, in a time of great suffering and loss of life.

8. On account of the reaction of the majority of the people, what prophecy did Jesus give, and how was it fulfilled?

⁹ No, that was not the first time Jehovah had given a warning witness. In Noah's day ample warning and notice were given to the people before the Flood came. In Egypt Jehovah's witnesses, Moses and Aaron, told of the things God was going to bring upon the nation, which things he did bring; and finally the hosts of Egypt met destruction in the Red sea. Prior to the entry of God's nation into the Promised Land, the fame of Jehovah's mighty acts was spread far and wide and the inhabitants had a warning of what was to come. Jerusalem was destroyed in 607 B.C. after many previous public declarations by Jehovah's prophets.

¹⁰ Those who entered the ark in Noah's time were preserved alive into a new world on account of the fact that they heeded the Word of Jehovah, but they were few. (Gen. 9:18) Some non-Israelites believed in Jehovah and went with Israel out of Egypt, so they were saved alive to worship the Most High. In the Promised Land Rahab and the nation of Gibeonites took a stand for Jehovah's worship, and they saved their lives. (Josh. 6:25; 9:26) Those who fled Jerusalem upon authoritative advice of the prophets escaped being destroyed with Jerusalem, but they were a small minority. These are evidences that the warnings issued by Jehovah help those who put faith in what He says to save their lives; notice is not served in vain.

¹¹ Once again time has run out on those evil ones who stand in the path of the accomplishment of Jehovah's purpose. The time is here for the new world to take over; Jehovah's King Christ Jesus has been enthroned and the earth must be cleansed of all unrighteousness and wickedness. And as in the past, Jehovah causes announcement of his purposes to be made

publicly as a warning to all the inhabitants of the land and for the good of those who wish to save their lives. Jesus said of this time: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) Yes, today witnesses of Jehovah are on the earth telling out the good news and notifying all that shortly Jehovah will act through Christ to destroy the wicked from the face of the earth.

¹² What is the reaction of the people who hear this message? It is much the same as in the days of all others of Jehovah's witnesses: the majority of the people ignore or openly oppose the giving of God's message, while a minority listen, believe and put themselves in line for safety and deliverance. The majority when hearing the Kingdom message of warning scorn it or laugh to think that anyone would "be so foolish" as to preach it. Some hear it several times and to them it is the same as it was to the people in Ezekiel's day: "And, lo, thou art unto them as a very lovely song [*margin*: a love-song] of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them." (Ezek. 33:32, 33, AS) Indeed they think it no more important than the love songs they so plentifully and so repeatedly hear on the radio. Therefore the only way they will be convinced of the truth of Jehovah's message will be at the battle of Armageddon, when Jehovah smites all his enemies, and he certainly will.—Jer. 25:32, 33; Rev. 16:16.

¹³ When we look into the past to examine how the testimony was given, we find

9. What are some examples of how Jehovah warned evildoers?

10. Did anyone benefit from the warnings given?

11. To what time have we now come, and what warning is being given?

12. How do the people receive the warning message?

13. In ancient times how was the message delivered?

that the equipment of Jehovah's witnesses was rather limited; yet it served the purpose. Almost everything was done by word of mouth, but often Jehovah caused something spectacular to take place, such as the building of the ark by Noah, the plagues upon Egypt, the stopping of the waters of Jordan for the nation of Israel to cross over, or the miracles performed by Jesus. There were written messages too, like the scrolls containing God's Word that were read to the people, one of which was read by Jesus publicly; but such were not in the possession of the general public as books are today. Jeremiah gave a written message in a roll of a book. (Jer. 36:2) But however it was that the message was published, it always came to pass; God's Word always comes true.—Num. 23:19; Heb. 6:18.

¹⁴ What of God's witnesses in modern times? Today there is much more equipment Christians use in delivering the public testimony. Word of mouth is still one of the most effective means of preaching. With that we have the understanding of many of the Bible prophecies, because now they are in course of fulfillment and due to be understood by truth seekers. More people throughout the earth are able to read than ever before in history, and this fits in well with the mass production of Bibles, books, magazines, and tracts containing the Kingdom message. Millions of copies of Bibles and Bible-study publications are distributed by Jehovah's witnesses every year in over a hundred languages; this would not have been possible in Jesus' day or prior thereto.

¹⁵ Since it is according to Jesus' words that this message must go to all parts of the earth in these "last days", the speeding of travel and the quick means of shipping printed copies of the Kingdom mes-

sage add to the advantages. Furthermore, there is a world-wide postal system through which the Kingdom news may be circulated. Radio and television are used in a limited way by Jehovah's witnesses. Telephones also play a part in spreading the good news.

¹⁶ Just as it was near the end of Jesus' earthly ministry that a great multitude of his disciples raised shouts of praise publicly, announcing the presence of the anointed King, so it is that in modern times, as the climax of the Kingdom proclamation work is being reached, Jehovah has raised up a great crowd of witnesses to let the people of this world know His purposes. They will be found preaching by word of mouth wherever they are. They go from house to house, organize public lecture meetings, distribute magazines and printed folders, carry information signs publicly, and hold Bible studies in the homes of the people. Some, though aged and infirm, find ways to take part in publishing the good news by speaking to those who visit their homes, writing letters to friends and acquaintances, making telephone calls to friends and strangers, mailing the message in printed form, or even reading to other ill persons with whom they may be associated.

¹⁷ Thus it is made possible by Jehovah for all who have the desire to be followers of Christ to participate in the work of making Jehovah's purposes known. The invitation has been given; the way is open for all who wish to join in telling out the message of hope for those who want to survive the end of this world Satan has produced. In general the people of the world observe all of the Christian activity and consider it foolishness; nevertheless, in truth it is part of what is required to gain everlasting life in the new world of

14, 15. What advantages do Jehovah's witnesses in modern days have in delivering the message world-wide?

16, 17. In these "last days" how has Jehovah made it possible for such a great number of people to be His witnesses, and with what benefit to the witnesses?

righteousness. (Rom. 10:10; 1 Cor. 1:18, 21, 25; 1 Tim. 4:16) Who, then, would not want to share in the public declaration of the Kingdom message?

¹⁸ As the great climax draws near the old Serpent rages and afflicts the servants of God with interference and persecution. (Rev. 12:17) Efforts are made by the people of this world to cause Jehovah's witnesses to quit their preaching; they try to frighten God's servants. But by maintaining strong faith, based on knowledge of God, Jehovah's witnesses can stick to the witness work. There is nothing at all to fear. Jehovah has given a Leader and Commander in Christ Jesus and he is now guiding the witnesses in their work by holy spirit. The organization of Satan and the issue are clearly defined. Jehovah has promised to provide for his servants and protect them. It is a time to dwell on and speak of Jehovah's majesty and all the mighty acts He has done. (Ps. 145) The fight will become heated. What a marvelous experience it will be to be right there in the middle of it and see Jehovah's victory! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked." (Ps. 91:1, 2, 7, 8, AS) Then you will be amazed at the strength Jehovah gives.

¹⁹ Always we must believe Jehovah's promises. We must trust in Him. There must be absolute reliance upon His Word of truth. That is why it was preserved down to our day; the prophecies were written for our benefit: "For all the things

that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4, NW) If our minds are filled with knowledge of the contents of the Scriptures we shall be strong; we shall know just what to do.

CONTRAST BETWEEN JEREMIAH AND URIJAH

²⁰ Now we see that there are two courses open for us to choose from: either to be faithful or unfaithful, fearless or fearful. From the prophecy of Jeremiah we should profit immeasurably in this regard. It was during the reign of King Jehoiakim, a few years before the Babylonian captivity of Israel, two different prophets were telling of the coming overthrow of Jerusalem. One of these was Urijah, or Uria, the son of Shemaiah. He spoke the message of Jehovah against the wickedness of Jerusalem, proclaiming certain doom. His prophesying against the city and against the land was heard by the king and the leaders in Jerusalem; the king sought to find a way to put Urijah to death. News of the king's aims reached the ears of Urijah. It became a test upon him to see whether he loved Jehovah and trusted in Him. Fear swept across Urijah's mind and in his panic the frightened prophet fled to Egypt. He took refuge in another part of the Devil's visible organization, which furnished him no protection whatsoever. King Jehoiakim sent men down into Egypt and had Urijah extradited. Then when the faithless prophet was back in his home country the king slew him with the sword and cast his dead body into the graves of the common people. Urijah had failed to endure to the end in the witness work assigned to him, so he lost Jehovah's pro-

18, 19. Although great efforts are put forth to stop Jehovah's witnesses from giving the warning message, what makes it possible for us, and what encourages us to keep preaching?

20. (a) What two courses are open to us now? (b) What did Urijah do, and how does the record of his course of action profit us?

tection and forfeited his life.—Jeremiah 26:20-23.

²¹ The other prophet who gave out the judgment message from Jehovah at that time was Jeremiah. What effect would the slaying of Urijah have on him? Would Jeremiah also become fearful? Jeremiah had started preaching when quite young and he went through many trials before his forty years of preaching came to an end with the destruction of Jerusalem. His knowledge increased with the years, likewise his faith in Jehovah. He preached in prison and out of prison. He was beaten and put in the stocks. He was threatened with death as a seditionist against the city and put on trial. All this was on account of his preaching. He preached to the princes, the clergy, the common people, and to the king. Jeremiah had seen Jehovah's protection over him through so many experiences, so at the time of the slaying of Urijah there was no fear in Jeremiah. Jehovah preserved Jeremiah alive then, for further preaching must be done against the wicked city.—Jer. 26:24.

²² Though the end of Jerusalem did not come a year or two after he began preaching, Jeremiah did not become tired. He kept on saying what Jehovah gave him to say, so he was always right. In the face of every attack against him, Jeremiah stuck to his assignment, demonstrating full confidence in the power that was backing him up. There were numerous scoffers and false preachers who tried to discount the truthfulness of Jeremiah's prophesying, even as down to this day the false prophets and clergy have ridiculed the message of Jehovah's judgments against Satan's old world. (2 Pet. 3:3) An outstanding example of this was Hananiah, who lived in the fourth year of the reign of King Zedekiah.

21, 22. (a) Who else gave the same message, and why did Urijah's death not disturb him? (b) How is Jeremiah an example to Jehovah's witnesses today?

²³ Jehovah had instructed Jeremiah to make a yoke, put it on his neck and then use this to impress upon the people how Jehovah would use the king of Babylon as His executioner of judgment to enslave them. To Zedekiah Jeremiah gave this message from Jehovah: "Do not listen to the words of the prophets who say to you, 'You shall not serve the king of Babylon!' For it is a lie which they are prophesying to you. I did not send them." (Jer. 27:14, 15, AT) Yet the false prophets continued, Hananiah among them. He spoke the exact opposite of what Jeremiah was saying, telling the people that within two years the exiles already in Babylon would be returned and the yoke of the king of Babylon would be broken. Hananiah went so far as to break the wooden yoke that Jeremiah had made. Thereafter the word of Jehovah came to Jeremiah, God saying that although the yoke of wood had been broken Jehovah would replace that with a yoke of iron and all would serve the king of Babylon, even the beasts of the field. Furthermore, Jeremiah was to say: "Hear now, Hananiah: Jehovah hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith Jehovah, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against Jehovah." (Jer. 28:15, 16, AS) Then Jehovah showed which prophet he was backing up: in the seventh month of that year Hananiah died.

²⁴ In Jeremiah's day those false prophets did not trust in God, but they trusted in Egypt for help. Likewise today the false prophets, including the clergymen and the international politicians, do not trust in God, but they trust in worldly power, their

23. (a) What message did Jeremiah give in the days of Hananiah? (b) What did Hananiah preach, and how did Jehovah punish that false prophet?

24. (a) In what does the prophetic record concerning Hananiah find fulfillment today? (b) What do Jehovah's witnesses do about the false prophets now?

own power, to accomplish their own selfish desires. As the people of Jerusalem did not have an appreciation of the sin that made it necessary for Jehovah to execute his judgment upon that city, even so now the people who support organized, corrupted religion and the United Nations do not have an appreciation of the sins of this evil system of things and that it is God's will that all who want to live must willingly come under the rule of Christ Jesus in the new world. Hananiah prophesied falsely and gained the support of the people, and they fell under his seductive words; and likewise today the clergymen and world politicians prophesy falsely that everything will go on as it always has, in order to keep the people in ignorance of God's purposes. It means, therefore, a fight against these false prophets for Jehovah's witnesses to continue to carry the message to the people that they may have an opportunity to be informed. Their work is not a fight against men, but a proclamation of the truth, which is a fight against wicked systems organized and carried on by the Devil. Jehovah's witnesses know that Jehovah will soon bring to silence through death those who now falsely prophesy the perpetuation of the Devil's system of things. It is true, no one can successfully oppose Jehovah.

²⁵ At the beginning of his prophesying, Jehovah had told Jeremiah: "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." (Jer. 1:9, 10, AS) So the message was to accomplish the destroying of the false prophesying and to tell of the destruction of the wickedness, while at the same time it was constructive, for the building of hope in the

hearts of those who loved righteousness. Jeremiah told of the making of the new covenant and the restoration of Jehovah's righteous rule. He spoke of Jehovah's approval of the fidelity of the Rechabites, non-Israelite descendants of Jonadab. He gave assurance of the saving of faithful Ebedmelech, the Ethiopian. He told the people who wanted to save themselves to flee the wicked Jerusalem, and Jehovah brought about the lifting of the siege of Jerusalem for a short period, a good opportunity for those who believed to escape. Yes, the preaching of Jeremiah was a message of hope to those who detested the evil practices and vile men in Jerusalem; it was a message of deliverance to them.

²⁶ And in fulfillment of the prophecy Jehovah's witnesses today do a twofold work, announcing the uprooting and overthrow of the wicked satanic world (Matt. 15:13, NW), together with all its false doctrines, and the building up of a great crowd of people in the faith that leads to life. (Rev. 7:9) Jehovah's servants plant the message of truth in the hearts of men of good will, studying the Bible with the people who desire to learn, and this produces fruit after cultivation. (Matt. 13:23) Thus these gain words of salvation and seek refuge and life through Jehovah's organization.

NOT BUDGING FROM THE MESSAGE DUE

²⁷ When the siege of Jerusalem was lifted temporarily, Jeremiah did not think Jehovah's words had failed. He continued with his proclamation of the judgments against Jerusalem, saying: "The Chaldeans shall come back to fight against this city, and take it, and burn it." (Jer. 37:8, AT) He persisted in delivery of the word of

26. What twofold work do Jehovah's witnesses similarly do now?

27, 28. (a) What occurrence might have caused Jeremiah to doubt Jehovah's words, but why did it not do so? (b) How was Jeremiah's absolute confidence in Jehovah and His word shown in the secret conference with the king?

25. How did Jeremiah accomplish two kinds of work through his preaching?

Jehovah, giving many warnings to Zedekiah and the people. Among other false charges, he was accused of deserting to the enemy, and thrown into a dungeon.

²⁸ It was toward the end of his prophesying against Jerusalem, while he was in prison, that Jeremiah received the call from King Zedekiah. "Then King Zedekiah sent for him, and received him; and the king asked him secretly in his palace, 'Is there any word from the LORD?'" What would Jeremiah now say? Here he was in the personal presence of the highest ruler of the land. Would he suddenly become afraid before this ruler? Would he fear that the royal guards would rush in and kill him if he told the truth as Jehovah had commanded him? The Bible discloses not even a slight hesitation on Jeremiah's part: "And Jeremiah said, 'There is. You shall be given into the hand of the king of Babylon.'" (Jer. 37:17, AT) Why not tell the message boldly? Jehovah could protect Jeremiah there just as well as anywhere else. King Zedekiah had failed to change from his unfaithfulness; he had not cleaned the blasphemers and demon worship out of Jerusalem. So God's judgment remained the same against him. Jeremiah never flinched in the presence of the king. What he told he said boldly. He spoke clearly. There was no question about it. It was Jehovah's sure message!

²⁹ As the sure word of Jehovah had foretold, the destruction of Jerusalem came. Jeremiah was given the privilege to see it all, to live right through it, because he was loyal, faithful and fearless and kept witnessing right down to the end. What a wonderful privilege he had to see Jehovah's judgments executed and to see everything that he had been used of Jehovah to announce actually come to pass! Jehovah preserved him. By special orders of Neb-

uchadnezzar, king of Babylon, the conqueror, Jeremiah was not taken to Babylon to serve in captivity there; but he was given full freedom to remain and live in his homeland and a place was provided where he could stay.—Jer. 39:12, 14; 40:6.

³⁰ In this prophecy of Jeremiah Jehovah God foretold many of the things through which Jehovah's witnesses would pass in these last days. It is of special help to Christians today who are charged with declaration of Jehovah's sure message, for it shows how they meet all kinds of opposition, they are falsely charged with sedition, they are thrown into prisons, and they pass through much persecution and still Jehovah will always provide sufficient help in every time of need. And it is strengthening to our faith, because the prophecy discloses that Jehovah will preserve His faithful witnesses as a body right through the battle of Armageddon and into the new world. True, there are going to be some who start in the Christian way and then become fearful through deficiency in knowledge of and trust in Jehovah, looking for salvation in modern-day Egypt instead, which is seen in the prophetic story of Urijah; and this should be a warning to us. Let us be as faithful as Jeremiah, always. Yes, some faithful individual witnesses may perish in the fray, as a testimony to Jehovah's honor, but that is to their gain; their future life is guaranteed, as it is written at Revelation 2:10, NW: "Do not be afraid of the things you are destined to suffer. Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourselves faithful even with the danger of death, and I will give you the crown of life."

29. Because of his faith and loyalty, what privileges and blessings did Jeremiah receive from Jehovah?

30. (a) How is the prophecy of Jeremiah fulfilled upon Jehovah's witnesses today? (b) What should we learn from the prophetic record concerning Urijah and Jeremiah?

Not Remaining Silent on the World's Doom

TURNING to the book of Daniel we find additional words of comfort and strength, showing how Jehovah's hand is over those whom He uses to declare His testimony before the visible creation. In chapter 5 we read the prophetic drama of Belshazzar's feast. Jehovah's appointed time had come for the fulfillment of the prophecy in the 51st chapter of Jeremiah, part of which said: "The days come, that I will execute judgment upon the graven images of Babylon; and her whole land shall be confounded; and all her slain shall fall in the midst of her. Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north, saith Jehovah." (Jer. 51:47, 48, AS) Belshazzar, king of Babylon, doubtless knew nothing of this prophecy, which would have a minor fulfillment in ancient Babylon, but a complete fulfillment in all its meaning upon the Babylon of today, Satan's earthly organization, together with all its idolatry and devil religion.

² Belshazzar must have ordered many feasts during his kingship, but the one mentioned in Daniel, chapter 5, was the outstanding feast of all. He called together a thousand of the lords of Babylon, also his wives and concubines, and together they drank much wine, while praising their gods of gold, silver, brass, iron, wood, and stone, thus reproaching the living God,

1. What prophecy of Jeremiah was due for a minor fulfillment upon ancient Babylon in the days of Daniel?
2. (a) What was the setting for the prophecy of King Belshazzar's feast? (b) How did the king directly involve Jehovah's name in the occasion?

Jehovah. It was a time of war with the Medes and Persians, but the Babylonians felt secure inside their walled city. Any distress of wartime they sought to drive away with the drinking of much wine; the feasters were quite full of wine, feeling reckless and gay. "Inflamed by the taste of the wine, Belshazzar gave orders to bring in the vessels of gold and silver, which his father Nebuchadnezzar had taken away from the temple at Jerusalem, that the king and his lords, his consorts and his concubines, might drink out of them." (Dan. 5:2, AT) These were consecrated vessels Jehovah had caused to be made exclusively for service in the temple, but now they were being misused by a drunken crowd, with insult to Jehovah. Would Jehovah permit this desecration of his vessels of temple service? Would the Most High allow his vessels to be defiled and knocked about roughly by carousing Babylonian drunkards for their own pleasure?

³ Jehovah gave Belshazzar and the feast-

3. How did Jehovah take action, and with what results?



ers a sudden jolt. The king was sobered up a bit. "The king's face changed color, as his thoughts upset him; the joints of his loins relaxed, and his knees knocked against each other." (Dan. 5:6, *AT*) What was it that caused this? Miraculous handwriting appeared on the plaster of the wall of the king's palace. The king could see the fingers of a hand doing the writing. The handwriting on the wall was in a foreign language, a language not known to Belshazzar. He wanted an explanation, so he called in his "brain trust", all the learned wise men. They pondered over it, but they could not read it and they could not make known to the king the interpretation of it. The king had offered the reward of purple robes and a gold chain and a third of the kingdom to anyone who would interpret the writing; so when his wise men failed, "then was King Belshazzar greatly upset, and he changed color; his lords also were thrown into consternation." (Dan. 5:9, *AT*) There must have been plentiful talk and confusion among the rulers at Belshazzar's feast when the wise men failed to interpret the sign words written on the wall of their banquet hall. Their heightened conversation and jabbering carried throughout the palace, and probably through the city. Babylon was indeed disturbed.

⁴ Jehovah had by this small act thrown the palace into an uproar and brought untold worry and fear into the feasters. But he was not going to leave it at that. There was a message from Jehovah that was to be given and Jehovah maneuvered everything to suit his purpose. The queen mother heard what was going on and she came into the banquet hall. She called Belshazzar's attention to someone who was filled with wisdom from God and who could tell the meaning of the inscription, Daniel. So

the king said: "Let Daniel be called in, then, and he will give the interpretation." (Dan. 5:12, *AT*) Thus the way was opened up for Daniel to give a message before the king and the principal rulers of Babylon. Jehovah had given no other person qualifications to be his witness; only Daniel was in position to tell of Jehovah's purposes toward Babylon.

DANIEL, PROTOTYPE OF MODERN WITNESSES

⁵ Daniel saw the writing and knew the import of the message. It was not something that was going to please the king and the chief rulers at the banquet. There was Daniel in the midst of all those Babylonians, with the royal guards in the palace and, no doubt, many military leaders on hand. Daniel stood all alone and unarmed. Did all the regal splendor and pomp overawe him? Did the fact that he was so outnumbered throw fear into Daniel and make him modify or soften Jehovah's message or make him lose sight of the point at issue?

⁶ First of all Daniel turned down all offers of reward by the king; he did not want what Babylon had to offer. Then he proceeded to show how Jehovah had in the past humbled Nebuchadnezzar, the father of Belshazzar, because of his obstinacy and pride. But Belshazzar had failed to learn from what Jehovah did to Nebuchadnezzar; he took a course similar to his father's. And besides that, Belshazzar had desecrated the temple vessels that belonged to the Lord and while misusing them had praised the demon gods. He had caused over a thousand others to join in this effrontery. Daniel told of the high position God occupied above Belshazzar and then read the words inscribed in the plaster wall. "And this is the interpretation of the matter: *Mene*—God has numbered

4. What maneuvering by Jehovah made the way open to give the complete witness?

5, 6. What were Daniel's circumstances in the palace, and what did he say before the feasters?

your kingdom, and brought it to an end; *Tekel*—you have been weighed in the scales, and found wanting; *Peres*—your kingdom is divided, and given to the Medes and Persians.”—Dan. 5:26-28, *AT*.

⁷ No, Daniel was neither backward nor fearful amid the feasters or in the presence of the king. He was there as one of Jehovah's witnesses and he relied upon the Powerful One who had sent him. With clear, dignified, measured speech he gave the declaration of Jehovah's judgments so all could hear. It was God's truth and Daniel knew he was there to tell it. Yes, the Babylonians thought theirs was an impregnable city, but Jehovah's prophets had foretold its overthrow. Daniel knew Jehovah's words would come true no matter what kind of fortifications the city had, and Daniel was given the privilege of having his life saved during the capture of Babylon, by Jehovah's protection. That very night with his own eyes he saw come to pass the acts he was used to speak of in advance as one of Jehovah's witnesses, when Belshazzar was slain and the kingdom taken over by Darius the Mede. Following that, Darius highly exalted Daniel in the new government, to complete the prophetic drama.

⁸ What does this show us today? What were pictured by Babylon, Nebuchadnezzar and Belshazzar? When does the fulfillment take place? Babylon was built by Nebuchadnezzar into a mighty empire, and it pictures the visible organization of Satan in which demon religion is prominent. Nebuchadnezzar therefore pictured Satan; while Belshazzar represented the “seed of the serpent”, the visible religious, commercial and political offspring of Satan today. (Gen. 3:15; John 8:44) In 1914 the war against Satan and his wicked organi-

zation began in the heavens, and now Jehovah's hosts under Christ stand poised for the final blow against that entire system of things. These last days of this old world—now in our day—that is when the prophecy is being completely fulfilled. (Luke 21:26; Rev. 12:7-12) Satan's organization is divided and in great trouble now, and foolishly trying to forget the multitudinous troubles by gulping down Babylon's wine.—Jer. 51:7; Rev. 18:3.

⁹ What of the temple vessels? These were used in the typical temple of Jehovah in Jerusalem; they were actually a part of it. To Christians the inspired apostle Paul says, at 1 Corinthians 3:16, 17, *NW*: “Do you not know that you people are God's temple and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are.” Jehovah's anointed witnesses make up his temple organization and he sanctifies each of them as a vessel “for an honorable purpose, . . . useful to his owner, prepared for every good work”. (2 Tim. 2:21, *NW*) In fulfillment of the prophecy it is Jehovah's visible servants that are abused and persecuted and made sport of to the hilarity of those now drunken on Babylon's wine. Everyone on earth today must admit that Jehovah's witnesses are hated and ridiculed by the world because they bear Jehovah's name and endeavor to live according to His commandments. (Matt. 24:9) It is as though they, the modern-day Babylonians, did those things to Christ himself, bringing judgment upon them from above.—Matt. 25:31-46.

¹⁰ Jehovah's due time is here for the delivering of the final judgment message against modern Babylon. Just as no one could prevent Jehovah from writing on

7. How did Daniel show his complete trust in Jehovah, and what resulted to him for his integrity?

8. (a) Who or what were pictured by Nebuchadnezzar, Belshazzar and Babylon? (b) When does the prophecy have fulfillment?

9. Whom did the misused temple vessels foreshadow?
10. In fulfillment of the prophecy, what is the handwriting on the wall, and how do the rulers of modern Babylon react toward it?

the palace walls in Babylon, likewise today the clergy, politicians and commercial oppressors are forced by Jehovah to hear the judgment message; they cannot escape it, even if they try through dictators and framing mischief by laws and decrees to gag the ones proclaiming it. Their spokesmen may say, because they cannot understand Jehovah's Word nor explain it, that there is nothing to it. But all of them know there has never been such distress and shaking and instability of Satan's divided world as now. The message from Jehovah disturbs and troubles them. They do not like to believe it, and yet, by their fighting against those who tell it out, they show they realize it is true. Any other small minority group would be ignored by them. Even Babylon's religious wine does not comfort them; it fails them. Drunken though they may be, the forceful "hand-writing on the wall" message from Jehovah sobers them up a bit and their knees knock with fear.

¹¹ Daniel, of course, pictured Jehovah's anointed witnesses, the body of people Jehovah now uses to make his message plain. Of themselves Jehovah's witnesses could not get very far with world-wide announcing of a message such as Jehovah has given against this old world, but Jehovah is backing them up and He sees to it that they are heard now throughout the world. In the prophecy it was the queen mother who was used by Jehovah to make the way open for the hearing of Daniel. She was not in on the feast, but she did occupy a position of minor rulership in the land; she was closely associated with the king, a member of the official family. This shows how there are some men and women of good will in public office, under the chief ruling powers, who have a kindly feeling toward Jehovah's witnesses and

believe that such witnesses represent the Lord and have a right to and should be heard. In their work of witnessing, Jehovah's servants have used many laws to keep the way of preaching open; they have gone to the highest courts of the land to protect their rights to speak. Often they have found sympathetic officials in governments who have helped them to benefit by freedom of speech and worship, these sometimes opening up the way for Jehovah's witnesses to testify before higher rulers of the earthly governments. They would let Jehovah's witnesses be heard.

¹² Today the visible "seed of the serpent" crowd who stand in opposition to the rule of Jehovah's kingdom, which began in 1914, find Jehovah's witnesses in their presence. That crowd would like to hear a pleasant message, that is, that this old world will endure indefinitely. They love to have this system of things in operation, because they delight to lord it over the people through their deception and they grow wealthy and fat. (Jer. 5:28-31) But will Jehovah's witnesses soften the judgment message from Jehovah? Will they try to please the ears of Satan's "seed"? By Jehovah's mercy they boldly declare the full import of the message with ever-increasing volume and finality, as did Daniel. They know that Jehovah's hosts of execution are on the move and that Jehovah will shortly take over the complete rule of earth through Christ Jesus. It is true. It is right. They cannot hold back. Just as Daniel stood alone and unarmed, so Jehovah's witnesses do not carry carnal weapons. They do not try to accomplish the overthrow of the wicked world through their own power, but they stand as Jehovah's announcers and impress all the people by their boldness and complete trust in Jehovah. Daniel never

11. (a) Whom did Daniel picture? (b) What is the fulfillment of the action taken by the queen mother?

12. (a) What kind of message do the modern Babylonians want to hear? (b) Why? (c) But what attitude do Jehovah's witnesses now take toward them?

spoke with more boldness than just before Belshazzar's end, and today Jehovah's witnesses do likewise, for the end of this old system of things is at hand.

WHO BENEFIT FROM GIVING THE MESSAGE

¹³ The message meant something to Daniel personally too; it meant his deliverance from that city which brought so much reproach against Jehovah and oppressed the people. So in modern times it is a message of their own deliverance from a wicked world that Jehovah's witnesses give out and the words spread to all parts of the earth. There are found in subjection to the "seed of the serpent" class many who hear and are helped by the ministry of Jehovah's witnesses; they appreciate the opportunity to take their stand with Jehovah God and Christ Jesus and gain life. The majority will stay drunken on Babylon's religious wine, but a minority will heed and be saved. Up to this time Jehovah's witnesses have seen that hundreds of thousands of persons of good will have joined with them in telling out Jehovah's message, which is for their salvation. (Rev. 22:17) This brings comfort, gladness and joy to Jehovah's servants. It is in fulfillment of Jehovah's prophecies, which they study carefully, equipping themselves to preach and making themselves strong in faith.

¹⁴ Daniel, Jeremiah, Moses, Noah, and others of God's witnesses were carried right through times of destruction, and this illustrates how Jehovah will carry some of the anointed "remnant" class through the battle of Armageddon into the new world. Furthermore, the prophecies show that numberless others survived as well, picturing how many of the

"other sheep" of the Lord will be carried through the time of destruction of this old world and keep on living in the new world of righteousness under Jehovah's rule. What a privilege, unmatched and glorious, to be here in the middle of the witness work right down to the end of this old world! By faithfulness we shall see all that Jehovah caused us to preach come to pass. "Then the haughtiness of man will be humbled, and the pride of man will be brought low; and the LORD alone will be exalted on that day." "And it will be said on that day, 'Lo! this is our God, for whom we waited that he might save us; this is the LORD for whom we waited; let us rejoice and be glad in his salvation!'" —Isa. 2:17; 25:9, AT.

¹⁵ That will be something to behold. Then will be the untold blessings of the new world. That is Jehovah's salvation for those who love him. Even now, by faith we see these things. Our hearts rejoice! Already we see that Christ Jesus reigns since 1914. Accompanying that rule, just as foretold, confusion, disease, wars and distress rip through the ranks of the crumbling old world; its end is near.

¹⁶ Seeing these things clearly, can we now hold back from giving the witness? Can we remain silent when our invisible King Christ Jesus reigns? Will we quit witnessing for Jehovah on account of fear, threats, hardships, persecution, reproach, or anything else? Will the stones now have to cry out instead of living witnesses to announce the Kingdom? All of the prophecies answer, No! In ancient times Jehovah kept his visible servants witnessing faithfully to the end, preserving them through the destruction of organizations foreshadowing the destruction of the present evil system of things at Armageddon. Therefore

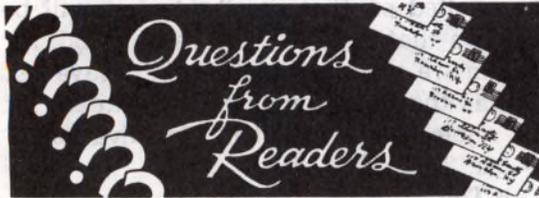
13. Who benefit from the delivering of the warning message, and how?

14, 15. (a) What is foretold in the preserving of Daniel, Jeremiah and other faithful witnesses of Jehovah through the destructive acts? (b) By faith what do we now see?

16. (a) Will the stones now have to cry out instead of living witnesses to announce the Kingdom? (b) Why do you answer thus? (c) With the assurance we have from the Scriptures fixed in our minds, what should we do now?

in the last days of this old world Jehovah, whose prophecies never fail, will likewise preserve his own fearless, visible servant body and their companions through the battle of Armageddon as a testimony to his own supremacy. Such assurance from the Scriptures brings us further strength and great joy. We see there are so many different ways to publish the message now; in-

deed all who desire are enabled to join in the world-wide shout of praise to Jehovah. So then let us, as individuals, wherever we may be, do all within our power to personally have a part in the wonderful victorious completion of the witness work by now standing active and unafraid as Jehovah's witnesses right down to the end.—Matt. 24:13.



● *Light* (Book Two) states that the binding and abyssing of Satan referred to at Revelation 20:2, 3 means his death. "*This Means Everlasting Life*", page 271, speaks of Satan and his demons being "hurled into the abyss of total deathlike inactivity". Why does this later book speak of it in this way?—R. S., California.

"*The Truth Shall Make You Free*" parallels the abyss of Revelation 20:3, in which Satan is cast, to the abyss of Romans 10:7 (NW), where Jesus lay dead for three days. Hence it concludes, "The abyss into which Satan the Devil is cast for a thousand years is the same condition as that in which Christ Jesus was for three days, namely, death." (Pages 350, 351) It is true that Satan is completely out of existence during his thousand-year binding in the abyss, but the later expression on this point as given in the book "*This Means Everlasting Life*" allows more latitude of meaning. To say that Satan is "hurled into the abyss of total deathlike inactivity" allows for the thought that the body of Satan may not be entirely dissolved, but leaves open the possibility that it may be preserved in some way suitable to spiritual bodies, just as we might preserve a body of flesh and blood in cold storage or deep freeze. The creature Satan, of course, is dead so far as he is concerned, being completely lifeless and unconscious, and not merely in

some sort of coma during which life processes continue. The body of that spirit creature might easily be preserved by God and merely resuscitated at the end of the thousand years, for the foretold "little season". Incidentally, the human body of Jesus did not decay away when he went to the abyss, but was miraculously disposed of by Jehovah God. (Ps. 16:10; Acts 2:31) The specific method employed in binding Satan in the abyss should be no point for controversy. The important point is that he is to be completely out of the way and unable to interfere with the blessed activities of the Millennium. Then after his resuscitation for the "little season", his final death and bodily dissolution are complete and permanent, as symbolized by his being cast, not into the abyss this time, but into the "lake of fire and sulphur".—Rev. 20:10, NW.

● What did the apostle Paul mean when he said of Christ, "For in him dwelleth all the fulness of the Godhead bodily"?—J. D., Canada.

According to the *New World Translation* Colossians 2:8,9 reads very enlighteningly: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him that all the fullness of the divine quality dwells for the body." Hence those who are of the "body of Christ" must look to Jesus the Head for all their blessings and guidance and instruction from God, and not to human philosophers and traditionalists. Jesus has the fullness of all that we need since he has been raised up a spirit Son of God, immortal, divine.

● Is it necessary for a woman to cover her head when conducting a home Bible study? When such a covering is or is not required is causing much discussion in our company.—P. W., Ohio.

She would not need her head covered for the conducting of a home Bible study, as it is not a congregational meeting, but one that she has arranged herself. It is not a case of her being appointed to conduct a congregational meeting. However, if her husband were to attend this home meeting, she would cover her head if she prayed at the opening or close of the study. This would harmonize with the instruction: "Every woman that prays or prophesies with her head unveiled shames the one who is her head."—1 Cor. 11:3-16, NW.

We view a head-covering necessary under two conditions: (1) when a sister receives an appointment through the congregation or theocratic organization to keep order and conduct congregational meetings, and (2) when she is married and must show submission to the one God has made head of the family, the husband. These two principles enable one to decide for herself the requirement of varying situations.

A few examples may aid in grasping these principles. In a company composed entirely of sisters, the Society appoints sisters to positions ordinarily held by brothers. When such sisters serve from the platform at congregational meetings, they will show recognition of the theocratic headship of the man and that they are serving in the man's place only because circumstances require it. This recognition they show by wearing a head-covering, such as a hat or scarf or other suitable covering. Any sister conducting or presiding over a part of a congregational meeting should do likewise, whether she is a servant in the company or not.

While sisters presiding at the service meeting or *Watchtower* study or company book study wear head-coverings, other sisters who merely read the paragraphs in sum-up at such meetings, or who participate in demonstrations, or relate experiences, or answer questions from the audience, do not need to wear such a covering.

Sisters leading in prayer at congregational meetings should have their head covered. The woman's hair is not sufficient as a covering. If it were, the question would never have been raised.

But when a sister finds interest in the field, follows it up and establishes a home Bible

study of her own, she does not thereby become a conductor of a congregational meeting. Only if her husband is present must she wear a covering when she prays, for his presence brings into the matter the second principle, that of showing subjection to her family head. Of course, if the husband is in the truth he should do the praying, and if this is done then the sister, his wife, may conduct the meeting without head-covering.

In the case of prayer at mealtime, the man of the house should do the praying. If he will not do this for one reason or another, and calls on his wife, her head should be covered to show recognition of the theocratic principle of man's headship in the family relationship. If her husband is not present, she may pray with uncovered head, just as she does in her individual prayers privately uttered. If the sister praying at mealtime is unmarried, having no husband as her head, she need wear no head-covering, whether she is in her own home or a friend's home or a missionary home. Of course, in all instances if a brother is present he should pray.

So the matter resolves itself to this: Is it a congregational meeting where the sister is presiding or praying? If so she should have her head covered. If not a congregational meeting, does a husband-and-wife relationship exist for her to show recognition to his headship, if he is present? If yes, then she should have her head covered. She would not show this sign of subjection to another woman's husband. Nor would a single sister or widow show this sign of subjection to another woman's husband. Such unmarried sisters have no male head as does a married woman. The only time the single sister would concern herself about a head-covering is when she comes under congregational conditions calling for it.

This has been answered at some length, since it comes up often in the United States. It is no question in many lands, where women customarily go with heads covered or with veils. In view of all that has been said on this subject, we suggest that each sister henceforth decide for herself when the covering is required, doing what she conscientiously believes right in situations not specifically covered herein, but which can be determined on the basis of the principles herein set forth. If she is in doubt and unsettled in conscience over a particular situation, she should wear the covering to be

safe and at ease in mind and in conscience.

Knowing now the principles involved, let us show Christian maturity and apply these for ourselves, conscientiously, and not have to ask others on every imaginable situation. The Society would soon be compiling a set of regulations as voluminous as the Talmud if it endeavored to prescribe specific rules for all the varying cases. In fallen man under Satan's influence there is always the tendency to substitute

rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed *rules*; Christ inculcated *principles*. Rules are for children; principles for men and women mature in Christian growth. So now show maturity in applying the principles herein given regarding head-covering, making your decisions conscientiously, and you will not properly be criticized by others.



will be as interesting as the one in London and as upbuilding as our recent district assemblies in the United States. Those who can arrange to attend should do their planning now.

NOTICE OF ANNUAL CORPORATION MEETING

This announcement supplements the regular notice which all the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will receive by mail relative to the forthcoming annual meeting. Pursuant to the provisions of the Society's charter the annual meeting of the members of the Watch Tower Bible and Tract Society will be held on Monday, October 1, 1951, at ten o'clock in the forenoon. The registered office of the Society is the meeting place, and this is located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. At this meeting the regular business of the Corporation will be transacted. Proxy forms will be sent by mail together with the notice of the meeting to all those who are members, and the proxies should be returned to the Society as soon as convenient. Some of the members will attend the meeting in person and some will not be there themselves. All, however, should return the proxies whether they will be in attendance or not. So after receiving the regular notice and proxy form, each member should fill out and mail his proxy to the office of the secretary of the Society, 124 Columbia Heights, Brooklyn 2, New York. We would like to have all the proxies in not later than September 15, 1951.

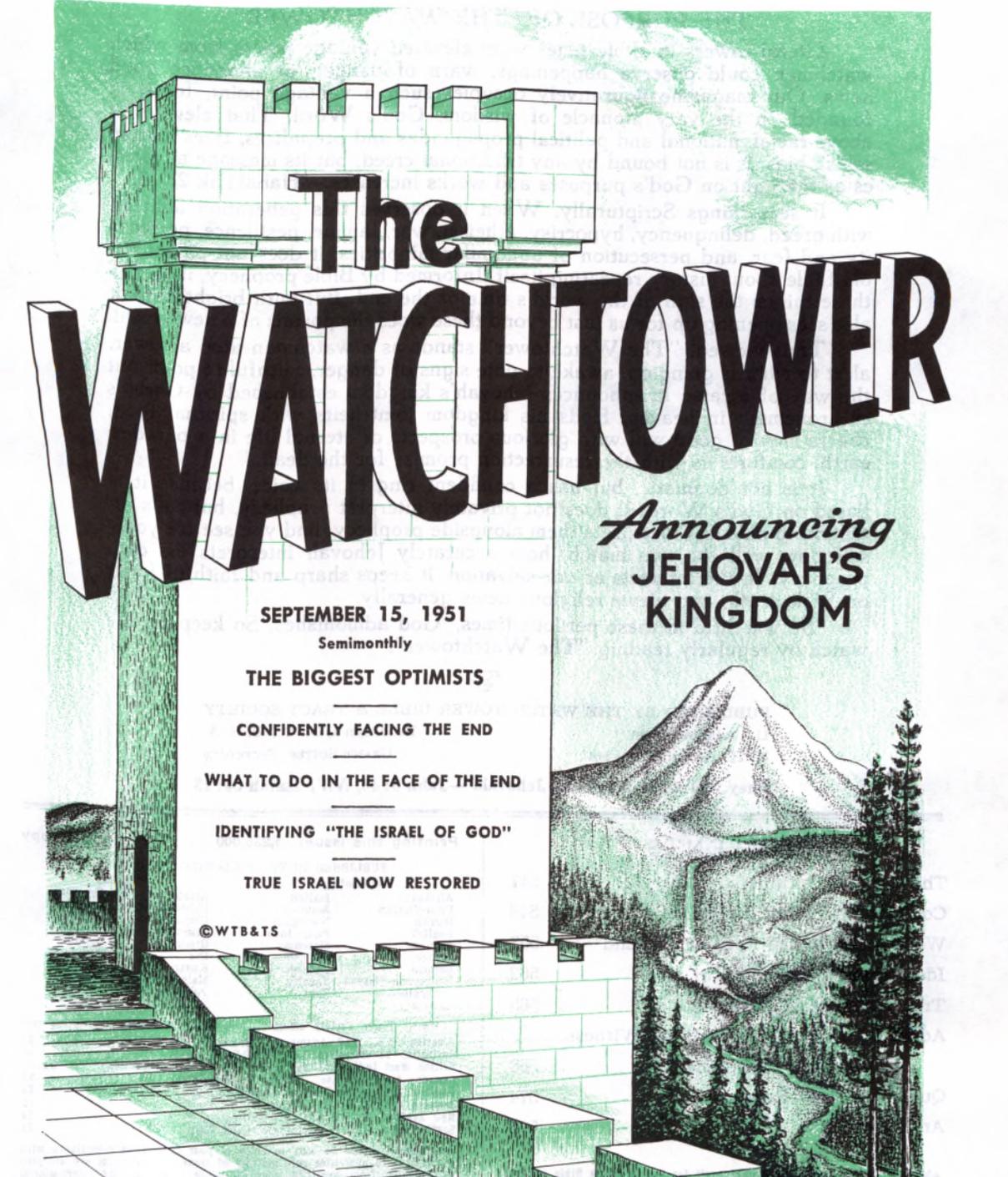
WASHINGTON CONVENTION

The Society is planning to hold a convention in Washington, D. C., October 12, 13 and 14. The place will be Griffith Stadium, the home of the Washington American League Baseball Club. A number of the brothers that are attending the European conventions will be back by that time and the talks delivered at London will be given in Washington, including the public talk, "Will Religion Meet the World Crisis?" by the president of the Society. Announcements concerning the rooming committee address and how you can obtain rooming accommodations will appear in the *Informant*. For your information, the stadium is an open-air assembly place, and evenings in October will be cool. So you can arrange accordingly as to what you believe you will need in the way of wearing apparel. We feel sure the assembly

"WATCHTOWER" STUDIES

Week of October 7: Will the Stones Have to Cry Out? ¶ 1-24.

Week of October 14: Will the Stones Have to Cry Out? ¶ 25-30; also, Not Remaining Silent on the World's Doom, ¶ 1-16.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1951

Semimonthly

THE BIGGEST OPTIMISTS

CONFIDENTLY FACING THE END

WHAT TO DO IN THE FACE OF THE END

IDENTIFYING "THE ISRAEL OF GOD"

TRUE ISRAEL NOW RESTORED

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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AS - American Standard Version AT - An American Translation Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Le - Isaac Leeser's version	LXX - The Septuagint Version Mo - James Moffatt's version NW - New World Translation Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

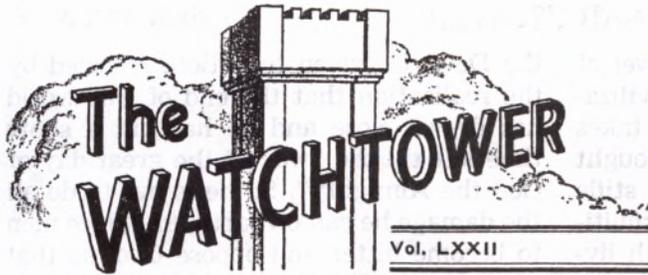
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chinese
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

September 15, 1951

No. 18

THE BIGGEST OPTIMISTS

"But the complete end of all things has drawn close."—1 Pet. 4:7, NW.

JEHOVAH is the biggest optimist in the universe, and his inspired Book, the Holy Bible, rings with optimism from the opening of Genesis to the close of Revelation. His witnesses, who have run a continuous course for the past six thousand years, are the biggest optimists on earth in this last half of the twentieth century.

² "Ah," says some objector, "but you people are preaching the most pessimistic message on earth. For the past seventy years in particular you have been preaching the end of the world. What could be more gloomy and pessimistic than that? And as a natural result you don't join in with the world in its efforts to hold together and in its humanitarian efforts to improve the material and social lot of the people. What right have you to speak of yourselves as being the biggest optimists?"

³ We have every right. Today, with more earnestness than ever, we take up the words of the Christian apostle Peter: "But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7, NW) But the acceptance of the fact that the end of all things has drawn close does not make us feel that there is nothing to live for any more. It does not make us lose all interest in living and make us retire from contact with human society and go into a hermit's hut or a religious monastery and loaf around and do nothing

but pray. Actually it makes us appreciate that we have everything to live for, yes, every inducement to live. For our expecting this old world to end soon means we are looking for a new world to begin with the most wonderful opportunities for living. It is not a false, baseless optimism, but is based on God's own Word.

⁴ Men of this world are really the ones expressing pessimism, offering nothing hopeful to look forward to. Greatly sobered by the terrible possibilities, they make world-wide recommendations on what to do to prevent the worst. Under the heading "Atomic Scientists Back World Union", a newspaper article dated Los Alamos, New Mexico, April 28, said: "A strong movement for world government exists in this community where atomic weapons are manufactured. Many scientists at the Government's research laboratory assert that what they are doing may mean the end of civilization as it is known today unless a way is found to control atomic weapons and prevent war. . . . Many scientists here agree that world government is essential to atomic control, but differ as to the best method of achieving it."—*New York Times*, April 29, 1951.

⁵ In view of the need for underground shelters many men of the world who do not understand the Bible expect that, as a result of the use of atomic weapons and other deadly means of mass destruction,

humanity will be reduced to the level of the cave man, a great setback in civilization, indeed. Yet the science of war takes the command position in human thought all over the world. The effect is to stifle ambition in the hearts of countless multitudes. It makes them concerned with living only for the present and getting the most out of it, rightly or wrongly.

⁶ However, the realization that this world is fast approaching its end does not render the witnesses of Jehovah aimless in living and cause them to droop their hands. No; but it spurs them to action, to more intensive activity for God's cause than ever before. Look, they say, at the Devil, who has been cast out of heaven and down to earth since God's kingdom was born in the heavens in 1914. The prophetic vision at Revelation 12:12 says about him: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (NW) Satan

the Devil is driven to action, frenzied by the realization that the end of this world has drawn close and he has but a short time left till the "war of the great day of God the Almighty". So he is out to do all the damage he can on earth, to induce men to become bitter and oppose God, so that when he, the Devil, goes down all humanity will go down with him into destruction. His vicious intent is that, when Jehovah God does gain the victory at Armageddon's battle, He will have none on earth over whom to exercise his universal sovereignty. Now, if that is the effect on the Devil, then no less so the realization of the near end of the Devil's world rouses Jehovah's witnesses to unusual efforts.

⁷ Even religious clergymen in Christendom are compelled to admit that Jehovah's witnesses, despite their conviction of the world's end soon, have more zeal for Christian activity than the clergy and their religious flocks have. They are the biggest optimists on earth today.

Confidently Facing the End

INSTEAD of crawling into a hole like cave men in fear of the world's end, the witnesses of Jehovah have come right out into the open and are most outstanding among the people of all nations. Everywhere because of their fearless witness the men of this system of things are unable to overlook and ignore their activity. Irritated by this activity, they complain that Jehovah's witnesses are active, all right, but they withdraw their active support from the systems of this world, and have no encouraging word of hope to say for

them. On this account they complain that Jehovah's witnesses hate mankind.

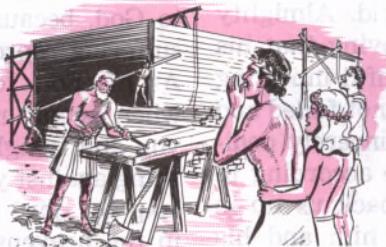
² That is a silly conclusion. It is identical with the charge that people of the Roman Empire made against Christians of the first century for refusing to take part in the political, social, recreational and military affairs of this world.

³ Scripturally, Jehovah's witnesses are the only ones working for the lasting welfare of mankind on a permanent basis. Why should we support a wicked failure that is threatened now with early collapse? God's infallible Word, the books of

1, 2. Why cannot Jehovah's witnesses be overlooked today, and what complaint is made against them, falsely?

3. Why do they withdraw support from this world, and like whom?

which were completed in the first century, predicted that this world would be a disastrous failure. The present-day results of many centuries of operation prove that this world is a hopeless failure, so vindicating God's Word upon this subject. We today have as much good judgment and common sense as the man Noah did in a former world. Where, we ask, would this race of humanity be today if it had not been for this one man Noah, if he and his family had not withdrawn their support from the antediluvian world and prepared for its end by building a great chest or ark for man and beast to survive in? To this day science has never been able to disprove the global flood of Noah's day, and it cannot explain how mankind came through that cataclysm alive. Only the Bible can explain it satisfactorily, and archaeological findings and widespread legends which show a common origin bear it out.



⁴ Years after man was expelled from the garden of Eden for rebelling against God's law, Adam's first son Cain built a city and called it after the name of his son Enoch. (Gen. 3:1 to 4:17) But in the flood of Noah's day that city and other antediluvian cities (the remains of which have recently been uncovered) passed out of existence, and so did the unoccupied garden of Eden. When Jehovah God warned Noah of the end that faced the world by the global flood, he did not tell Noah and his family to go into the garden of Eden for safety during the Flood. God did not reverse himself and reopen Paradise then, even to these godly descendants from

Adam. By God's decree the garden of Eden was forbidden territory to man then. Its entrance was guarded by glorious cherubim and by the revolving sword of fire. It was no "refuge farm" for even God's servants. So when the Flood came, it over-swept Eden also, and the paradise garden ceased to exist without leaving a trace by which its location can be identified today. Noah and his family were not told to be-

come cave people for their safety. Neither was Noah told to build an interplanetary rocket ship to get away from the earth and to populate some heavenly body. No; but he must stay on earth. Therefore God, knowing that even the garden of Eden would not be a haven of refuge,

instructed Noah to build an ark and gave him its dimensions and features. There was not to be any return of man to the paradise of Eden yet.

⁵ Before the flood Noah and his family went in a course different from that of the world. The record at Genesis 6:9 says: "Noah walked with God." Let the people who exist on earth today thank him for that, for they are one and all the descendants of Noah. Let those persons who are informed on the world's end and who are wise imitate their ancient forefather. Like him let them withdraw support from this doomed world and walk with God. It is the only way of walking about which to be optimistic, for it leads to surviving this world's end as it did in Noah's day.

⁶ The politicians, the military heroes, the scientists, the commercial leaders and the sectarian clergy are working for failure

4. What was to be a means of escape from the Flood—Eden or what?

5. What is the only way of walking to be optimistic about now? Why?

6. Unlike Christendom, for what are we working, and why will God back us up?

when they work for this world. We, who take God's word as Noah did, are working for success. Christendom is a failure, but not Christianity which she has failed to apply. Christendom's theology has failed, but not the Bible. We take the Bible as our guide and strive to follow the Christianity it teaches. It is therefore up to us to prove to mankind that the Bible and Christianity have not failed but are alive today and powerful for leading men to real success, to life in perpetual happiness in a safe and sane new world. Almighty God also is interested in proving that his Word the Bible and the faithful imitating of his Son Jesus Christ have not failed and will not fail. So if we are sincerely dedicated to him and his service according to his good purposes, he will back us up in our endeavors to vindicate him and his Word.

⁷ Do not mind being thought queer. The apostle Peter, whose words we use as the subject of our discussion, says that sincere Christians back there in apostolic times were looked on as funny. Yes, and they were talked against, because they simply would not join in with the world then dominated by the Roman Empire. Here are Peter's own written words: "Therefore since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with

them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead."—1 Pet. 4:1-5, NW.

⁸ This being thought eccentric and queer by this world is nothing over which to feel embarrassed. This being talked about with scorn and reproach is nothing over which to feel bad or to feel condemned. It is something over which to feel grateful to God, because we have the privilege of suffering reproach with Him and his Son. As his Son Jesus said: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." (Matt. 5:11, 12, NW) We can imagine the way the people must have talked about the prophet Noah and his family for not indulging in the violence, the fleshly corruption, and the evil imaginations, schemes and hypocritical religion of that final century before the Flood. It was because Noah's course condemned the world. But their evilspeaking and condemning of Noah and his household did not prove these in the wrong, for these survived the flood, but the evilspeakers were flooded out of existence.

WHERE JUDGMENT STRIKES FIRST

⁹ The apostle Peter addressed the Christians to whom he wrote, not as fixtures or parts of this temporary world, but as "temporary residents scattered about". (1 Pet. 1:1, NW) Informed Christians are temporary residents in this world because they

8. How did Jesus say we should feel about it, and how does Noah's outcome agree with that?

9. As being what did Peter address the Christians, and why was a long time till the world's end no excuse for worldliness?

7. How does Peter show we should not mind being thought queer?

know that it is doomed to pass away. Therefore they do not try to settle down in this world and become an integral part of it and share thus in its sins and become condemned with it and share in its destruction. That was the way those Christians of Peter's time felt about it. They were looking for this world to pass away. For this reason they abstained from it and kept themselves without spot from it. Were they foolish in this respect? Can we judge them foolish, seeing as we do the world developments of today? Absolutely not. But, someone will say, the end of the world was then nineteen centuries off. Well, what of that? The big point is that they were not wrong about its going to end, and so they did not want to make themselves part of a condemned world. Even if they had known it was yet nineteen hundred years off, would they have said: "Well, this old world is going to last for nineteen centuries yet, and so, since it will not end in my day, I still have lots of chance to enjoy it, and I'll do so until it comes near time for me to die. Then I'll break off connections with this world and prepare for a death in harmony with God"? No; they knew that to be a friend of this world meant to be a foe of God, and that if anyone loves the world the love of the heavenly Father is not in him.

¹⁰ Those Christians saw things in their true light, and so they were able to judge whether things were truly valuable or worthless. They saw they had spent enough time in the past on the foolish, unprofitable vanities of this old world. They saw that an endless new world of righteousness was coming and they must henceforward prove themselves worthy of living in it, no matter how far off the establishment of it might be. In this way they were setting a proper example for us today. Like them

10. How did the early Christians set us a proper example, and in view of coming judgment what must we do now?

we should not selfishly think we might as well enjoy the world as long as it stands and take a chance of turning to the standards of the new world just before we die or before this world passes out. Like them we must be wise and realize that we are making a record now for our judgment before God. In order for that judgment to be one which awards us eternal life in the new world, we must live and act accordingly from now on. Let us not fool ourselves. Our responsibility counts from now on. Only by withdrawing our love and support now from this world can we escape from being condemned and executed with it. Let us face the unjust criticism of the world for doing so.

¹¹ It is time to be serious. Peter says: "For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the complete end be of those who are not obedient to the good news of God?"—1 Pet. 4:17, NW.

¹² Nineteen centuries ago, in Peter's time, it was individual Christians who were on judgment, that is to say, making a record on which their future judgment was to be based. But today, in the "time of the end" of this world, not only individual Christians, but also entire religious systems which claim to be the "house of God" are on judgment. It is a more critical time. If judgment deals first with God's house of which we claim to be a part, then we cannot escape the decisions of the divine Judge any more than Christendom can which claims to be the "house of God". If we are not obediently living in harmony with the good news of God's kingdom, what kind of judgment can we expect from God, who is the Judge "able to save and to destroy"? It is hard enough for a righteously inclined Christian to hold onto his

11, 12. Why is this a more critical time than in Peter's day as to judgment, and so why do we avoid continuing longer in sin?

integrity in this debased world in order to work out his salvation, and so how about those who offer no Christian resistance but yield to this world and its loose ways just for the pleasures of sin? Peter asks: "If the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" Yes, where will they? They will find themselves more tightly enslaved by this world through their longer indulgence in sin and hence unable to make a desperate break for liberty at the last moment and to stage a successful comeback before divine judgment is executed.

¹³ Peter's advice, therefore, is given from the right and safe viewpoint when he says: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name." (1 Pet. 4:15, 16, NW) Oh, you think, I would never have a fear of suffering as a murderer. Oh, no? Well, are you a brother-hater and do you act mean like one? This brings you no happiness but only suffering and hurt. So how are you suffering and how will God judge you? The way God says at 1 John 3:15: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him."—NW.

¹⁴ Maybe you say you do not indulge in stealing other people's material goods and so would never suffer for stealing. But are you stealing a fellow Christian's good name by slander? Or, by your ambitions to shine and be worshiped by your brothers, are you stealing the worship and praise that belong to God, the same as the Serpent did in Eden? Are you always seeking the welfare of your brothers and of God's lost and scattered "other sheep",

or are you selfishly, jealously or resentfully and unforgivingly seeking for the injury of your brothers? Are you curious and interesting yourself in other people's matters more than is right and trying like a busybody to boss and regulate them rather than to manage your own affairs properly and stay by the work God has assigned you to do? Suffering for doing these things will not win you sympathy and approval with God. All such suffering is not Christlike, but shames you.

¹⁵ If, though, you suffer as a Christian, for the sake of Christ's name, then you have nothing to be ashamed of. The suffering Peter talked about above is something meant to make us quit indulging in those unrighteous things. When we suffer as a Christian, however, we must not yield to the purpose of the enemy. We must not quit glorifying God but we must show that those who bear the name Christian are loyal to God and unbreakably committed to serving and praising him. "So, then, also," says Peter, "let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good." (1 Pet. 4:19, NW) Your suffering as a faithful Christian is no mark of God's disapproval but is in harmony with his will. It is part of the cup that the heavenly Father has poured for his children and that they must drink.

¹⁶ Not feeling condemned by God, the suffering Christians can have confidence that he will not shove them away but that they can commend their souls to him for safekeeping. He is the Creator of all souls. If he judges you worth saving to eternal life in the new world, he can re-create you as a soul in the resurrection from the dead. He can thus preserve your right to life

13, 14. How can we suffer as murderers, thieves, evildoers and busybodies, and is such suffering with credit to us?

15. If we suffer as a Christian, how must we defeat the purpose of those making us suffer, and why?

16. While doing good, why can we commend our souls to God, and what does this mean for us?

as a soul for the new world. He does not forget your record of faithful service to him, and he will never deny you what it deserves. "For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering." (Heb. 6:10, NW) Hence God protects your right to the promised life in the new world. All the while, then, that you are doing good, you can confidently commend your souls to him, knowing that they are in safe hands, and whatever men may do to you they cannot really harm the eternal interests of your souls. How wonderful it will be, when Armageddon strikes for the execution of divine judgment, to be found doing God's will and with our souls fully commended to our faithful Creator! Only in that way may we expect to survive Armageddon.

¹⁷ We can, then, confidently face the early end of this world. We are sure of its ending, just as Noah was sure of the early ending of the ancient world of the ungodly, because Jehovah God had told him so. Yet there is someone to object and say: "Ah, but when Peter said, 'The complete end

17. Why are we confident the end of this world will come early?

of all things has drawn close,' the end was nineteen hundred years away, and how can you be sure that the complete end is not another nineteen centuries away?" Well, Peter's letter, because it was written about seven years before the destruction of Jerusalem in 70 (A.D.), may have induced him somewhat to write that way, but today Christendom is the modern counterpart of unfaithful Jerusalem, and today Christendom is in even worse anguish than Jerusalem was before its end. Because we see fulfilled since 1914 all the features of the sign of the complete end which Jesus described for us in his prophecy, we have every confidence that Peter's words now have their final and complete application. (Matt. 24:3-14) The complete end of all things of this world *has* drawn close, and the time remaining is most precious now.

¹⁸ If this is our confidence, then we must prove we expect the complete end shortly. How can we? By the way we live and act. The proof of our early expectation we are determined to give, in order to show our faith in God and to inspire confidence in others and so induce them to right action.

18. How can we give proof of our early expectation, and why do we give such proof?

What to Do in the Face of the End

SECTARIAN religionists in the past persuaded themselves that the destruction of the sun, moon, stars and earth was at hand, and did many foolish things that brought ridicule upon them and made the subject of the end of the world one that provoked a smile of incredulity or that

1. Why is the Bible doctrine of the world's end scientific, and why will Christendom be the first part of it to end?

was carefully avoided. The things done were foolish because they were not the things which God's Word tells Christians who are facing the real end to do. The subject of the end of the world is not a crazy, crackbrained idea meant for only religious fanatics to snap up, resulting in silly conduct that brings the jeers of the world. The end of the world is scientific.

It does not spell the destruction of God's material universe which he spent measureless time to bring to glorious existence. Since "the heavens declare the glory of God; and the firmament showeth his handiwork", why should he destroy these scientific marvels? He will not do so. Let us rid the doctrine of the end of the world from the silly, unscriptural interpretations which Christendom has attached to it and which have led to unreasonable conduct. The end of the world does not mean the destruction of our globe and of the material creations in the sky. It means the end of Satan the Devil's wicked organization invisible and visible. Christendom has made herself a part of his organization, although she claims to be the "house of God". For this hypocrisy she will receive the severer judgment and will be the first part of this world to end.

² Worldly people think there is nothing to do unless you mix in with this world. They think there is nothing to keep you busy unless you pitch in with the world. They think that to withdraw from being a part of this world means getting away from the people and secluding oneself in a nunnery or a monastery. But what did Noah do while he walked with God? What did he and his family do as they faced the end of the antediluvian world? What did the apostle Peter tell Christians to do because the complete end of all things had drawn close? By consulting the Bible records concerning what the servants of Jehovah God did as they faced a calamity from his hand, we learn what is the sensible and right thing to do as we face the world's end.

³ It is now a truism, at least among Jehovah's witnesses, that Almighty God always serves notice beforehand of a

2. How do we learn the sensible and right thing to do in the face of the world's end?

3. What does God serve in advance of a calamity from his hand, and how does time figure in here?

calamity which he brings upon some or upon all of mankind. That was true of the first global calamity or world calamity. That must and will be true of the impending world calamity, for Jehovah's greatest witness, Jesus Christ, said our days were to be parallel with those of Noah: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26, NW) Jehovah God timed the arrival of the Flood to the very day. He also timed the beginning of the serving of public notice of its coming, timing this far enough in advance to carry out his purpose by the witness given. So, too, now with regard to this great world calamity.

⁴ His causing notice to be served in advance is not just for creating an end-of-the-world scare. He is not one who *scares* converts to his side, nor are the worldly scoffers the ones to yield to such scaring. Those who try to create a scare generally want to cause a sensation and they have an unscriptural explanation of what the calamity is to be. They look for publicity and notoriety and want to induce a lot of excitement and emotionalism. But Jehovah has considerateness in his serving of advance notice, and so the ones who do not take heed can never say they did not have a chance.

⁵ Necessarily those who publish the advance notice of the act of God must be his witnesses. This service is a favor and an honor, and Jehovah would not choose any others than people who are loyal to him and who will speak the word which he lays upon them to speak, no matter who scoffs. He would not choose those who are out of harmony with him and who are ashamed of his Word and who treat it lightly, placing the philosophies, scientific theories, and religious traditions of men ahead of God's Word, and who commit spiritual

4. What is the purpose of serving notice thus in advance?
5. Whom does God choose and not choose to serve notice, and why?

adultery with this world. Psalm 50:16-21 states: "But unto the wicked God saith, What hast thou to do to declare my statutes, and that thou hast taken my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes." (AS) Religious hypocrites can never deceive God, and he would never mistakenly select them for his heralds to announce the approach of the end. He chooses those who walk with him.

⁶ As for saving anybody, Jehovah's first concern is to save his worthy witnesses. The apostle Peter makes a strong point out of this. After telling how Noah and his family were saved through the flood and then righteous Lot was rescued from the destruction of Sodom by fire and brimstone from heaven, Peter comments: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, especially, however, those who go on after flesh with the desire to defile it and who look down on lordship." (2 Pet. 2:5-10, NW) He also saves those who give heed to this witness and who aid in spreading it to others. This was why the apostle Paul said: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16, NW) By this we appreciate more fully how we need to be

6. To be saved from the world calamity what must we be, and how is this fact shown?

one of the witnesses of Jehovah God in order to be saved from the world calamity.

GOD DISCHARGES HIS RESPONSIBILITY

⁷ There must be something other than mere religious emotionalism and fanaticism behind it when Jehovah's witnesses persist in going to the people in their home territories over and over again and also spread their preaching work out to as many lands as they can reach, proclaiming their message now in more than ninety languages and dialects and in one hundred and fifteen lands, and this in the face of great hostility, religious persecution and political oppression. Yes, they are ridiculed. But that means nothing, for Jesus Christ himself was ridiculed and misrepresented and he forewarned us that his followers would be treated that way too. So the intensive witness that this comparatively small band persists in giving must be the effect of some valid cause, for the witness has not been spread by fire and sword as Mohammedanism has done nor has it curried political favor and enjoyed political protection. The Almighty God and his spirit must be behind it, for these witnesses appeal to God's Word for their message, not to just mere portions and partial selections from the Bible but to *all* of it as one harmonious whole. The valid cause behind their irrepressible witness is the fact that Jehovah's kingdom has been born in the heavens and his Son has been enthroned as acting King and the end of Satan's world in a global calamity is at hand. Jehovah's witnesses can prove this by fact and by prophecies that have come true.

⁸ In this time of world crisis God is at work in the earth before he performs the

7. What must be behind the far-reaching, persistent activities of Jehovah's witnesses as the cause therefor?

8. How did God tell Amos there would be certain causes for certain effects, and so what is the cause for serving notice now?

terrific act of God which he has foretold. He tells us there must be adequate causes for certain observable effects. He also tells us he would keep his witnesses informed of his purposes and of his coming act. Through his prophet, therefore, the Lord God Jehovah long ago said: "Do two men walk together, unless they have made an appointment? Does a lion roar in the forest, when he has no prey? Does a young lion send forth his voice from his lair, unless he has seized something? Does a bird fall to the ground, when there is no snare for it? Does a trap spring from the ground, when it has taken nothing at all? If a trumpet be blown in a city, do the people not tremble? If there be disaster in a city, has not the LORD caused it? Surely, he will do nothing, the Lord GOD, except he reveal his purpose to his servants the prophets. When the lion roars, who does not fear? When the Lord GOD speaks, who will not prophesy?" (Amos 3:3-8, AT) Since Jehovah God long ago spoke by his recorded Word foretelling the world calamity, and since he now makes this recorded Word of prophecy talk through fulfillment of the prophecy which marks the "time of the end", how can Jehovah's witnesses do otherwise than prophesy? They cannot do otherwise. And they are not doing otherwise than prophesy, let the doomed world like it or not. Hence the certain end of the world is the valid reason for giving preliminary witness about it now.

⁹ The end of the world is for a good reason. It is for the purpose of vindicating the universal sovereignty of the Most High God, by obliterating the Devil's entire organization, and not for burning up the literal earth. Jehovah God is not interested in just wiping off every creature from this earth and reducing it to an uninhabited

cinder. He did not make it for that purpose, and he did not change his purpose about the ultimate destiny of this earth when man sinned in the paradise of Eden. His purpose still remains as originally. It will be vindicated when his kingdom brings to ruin those who ruin the earth and transforms the whole earth into a paradise for perfected obedient mankind to inhabit. Since Jehovah takes the responsibility for bringing the destructive catastrophe upon Satan's world, he obligates himself to serve advance notice of it, to explain the just cause for which he brings the destruction and to tell how the heedful ones may escape. Those who are part of this world and who walk with it in friendship and in compromise could never be looked to to be the ones sent by God to notify the world of its end. That is why the people of Christendom need never look to their clergy to give them accurate information on the end of this world. Rather they should expect the clergy to keep the people in ignorance of it.

¹⁰ Jehovah must set himself right, not only before men, but also before angels. That means holy angels as well as hostile ones, Satan's demons. Although a world ended in Noah's day, yet Jehovah God did not send Noah to serve notice upon Satan the Devil to inform him that that wicked one was then to be destroyed. Now, however, God Almighty is causing a most unusual message to be delivered. Most unusual in what way? In that it serves notice upon Satan and all his demons that they too are to be destroyed at the end of this world. At the climax of its fiery end they are to be seized, bound and cast into the abyss, away from all human contact as well as away from the holy angels. Already since 1914 they have been ejected

9. (a) What is the reason for the world's end? (b) Who need not be looked to for right information about its end, and why?

10. Why is the notice Jehovah's witnesses serve now most unusual, and hence who fight and rage against it?

from heaven because of the birth of God's kingdom, but that was only a preliminary notice of what is further due at Armageddon. When ejected from heaven, they were abased only down to this earth and allowed to carry on here. But at Armageddon they will be cast still lower, into the great abyss to be held in solitary confinement there for a thousand years. Their pride keenly hurt, they object to being reminded of this now by the preaching of Jehovah's witnesses. Neither do they want people on earth to be told about it. That is why they fight against the proclamation made by Jehovah's witnesses. Satan now rages against them like a lion cornered in his lair.

¹¹ So there is good reason for the time allowance which God has granted since 1914. It is not just to let human suffering take place on a scale greater than ever before or more flagrant wickedness to be carried on. Not that! But it is in order to discharge God's responsibility to serve final notice and in order to send his chosen witnesses with a final warning in this "time of the end". So this is a period of God's undeserved kindness, allowing people of good will who are in danger to take advantage of God's patience and mercy. They are thus given a fair opportunity to act and work for their own salvation by God's means, and not by human means. They should never presume upon God's patience and think he is slow and they may linger a little longer with the world and enjoy more of it before making a last-minute break for safety under God's organization. There is now no time to lose, and we should all take the viewpoint that Peter said to take: "Consider the patience of our Lord as salvation." (2 Pet. 3:15, NW; Rev. 12:13-17) So work for salvation.

LIFE-SAVING DEEDS

¹² In discussing the world's end Peter mentions Noah in both of his letters to the Christian congregation. So, briefly, what did Noah do in the face of the end of the antediluvian world? He and his sons were already married, but they did not build themselves permanent homes on the earth. They did not engage in the general building, planting, feeding and drinking, marrying and giving in marriage. At God's command they built themselves a big chest, an ark the size of a great ship. Building such a boat high upon land without waterways or skids to launch it onto the waters was unusual. They used this strange building program as an occasion for giving a witness concerning the coming act of God. By building something different from the world, they showed they believed what God had told Noah. Noah took the lead in preaching the world's end, but he preached the *right* explanation of it. He did not expect to go to heaven at its end, but expected to stay right here on this earth, even if it did get very rain-soaked. Noah, therefore, could not have preached the destruction of the earth; no more than Jehovah's witnesses today preach such. Besides the world's destruction, Noah preached righteousness. Over six hundred years before this, Noah's great-grandfather Enoch had preached about God's coming day of judgment, and Noah took up Enoch's message. In fact, Noah wrote a document containing a brief account of Enoch's life and its unusual finish.—Jude 14, 15; Gen. 5:3 to 6:9.

¹³ In harmony with his message of righteousness, Noah carried on Jehovah's worship with his family. This accounts for it that the first thing he did when he emerged from the ark after the Flood was to build an altar to Jehovah and restore

11. What merciful reason is there for God's time allowance since 1914?

12, 13. In face of the ancient world's end, what did Noah do?

his clean worship on the dry land. In love of animal life he provided safe quarters for specimens of all the land animals and birds in the ark. This was why he was instructed to build the ark so large. More animals lived through the Flood than humans. God cares for man and beast.

¹⁴ So, then, was Noah left idle, trusting to God to make every provision for saving him through the deluge? No. He had plenty to do in the face of the Flood. He was most active with building and preaching and witnessing according to God's commands. Was he an old pessimist, as the antediluvians called him? Yes, as far as that ungodly world was concerned. But could he have any grounds for optimism too? Yes, he could; and the big ark that he built was the tangible, visible expression of his immense optimism for mankind's future and for God's clean worship in the earth.

¹⁵ Was Noah really scientific in his views and preaching? He was, although he was thought to be the queerest crank of the times. His science and weather predictions were the only ones right against the religious and scientific theories of people who scoffed at him. None of the people living today are the descendants of those scoffers. They have descended from Noah. Noah's walking with God and carrying out his commands and instructions resulted in saving him and his family and in thus perpetuating the human family to this day. At least Jehovah's witnesses thank Noah for that. They think his example is the most scientific, and that to follow it in this "time of the end" of the postdiluvian world guarantees life. Like Noah and his family, Jehovah's witnesses of today are interested in perpetuating the human fam-

ily beyond the cataclysm of Armageddon. In harmony with this they are imitating Noah's example of faith and are bringing in droves of God's "other sheep" under his theocratic organization in the face of the approaching world's end.

¹⁶ Peter, in his letters, stressed the end of this world so much and referred to Noah's days for fine illustrations. What, then, does Peter say Christians should do now in view of the impending "end of all things", the end of all the worldly things he had been discussing? Let us briefly examine them and determine whether he advised anything unreasonable, emotional, frantic.

¹⁷ Christendom's evangelists try to work people up into an emotional frenzy in order to induce them to join the sectarian religious systems as the means of salvation. But Peter advises us: "Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7, NW) The world thinks we are unsound in mind for now applying Peter's words that the complete end of all things has drawn close, but the worldlings are the ones who are mentally unsound. Unscripturally and unscientifically Christendom teaches the end of the world to mean fiery destruction for our earth and all the material creation. But Jehovah God has given us the spirit of soundness of mind. So we declare his promise that the earth will survive Armageddon and that God's will is to be done here in converting the entire globe into a paradise. Armageddon survivors and those resurrected from the graves may prove themselves worthy to inhabit it forevermore. So in the face of the end we do not lose our mental balance, but we act consistent with our belief and use our time in God's way.

14. Was Noah a pessimist? How did he show himself an optimist?

15. How was Noah scientific in his views and preaching, and how are we today also interested in perpetuating human life?

16. Why do we examine Peter's writings to learn what to do?

17. What does Peter advise us to be mentally? How do we do this?

¹⁸ Besides keeping a sound mind by studying and applying God's Word, we need to pray to him. We need to keep vigilant to do this, both privately and in company with our brothers. Prayer makes our appreciation of our relation with our heavenly Father and Deliverer stronger. It keeps us in communication with him. We have a real fight on our hands, not against blood and flesh with carnal arms, but against superhuman enemies, the wicked spirits in the invisible realms who have now been abased to this earth. Our personal armor is the complete spiritual outfit which God has provided for us. As we fight against these spiritual hosts with this complete suit of armor on, we need to keep awake, alert to pray and to appeal for heavenly aid. We cannot get along without prayer. It really has an effect if we pray with faith and earnestness, in harmony with God's will. We need to pray for boldness to preach God's Word and deliver the witness, in favorable season, in troublesome season. We are privileged to pray, not for ourselves only, but for all our brothers throughout the earth, that they may zealously carry out their obligations as Jehovah's witnesses in these closing years of this old world and may keep their integrity and gain life with us.

EXPRESSIONS OF LOVE

¹⁹ More than ever, now, the abased Devil is breeding hate throughout the world, hatred of God and hatred of fellow man. Hence, in view of the end, says Peter, "above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:8, NW) We have to stick together as Noah's family did before the flood. We have to love God's organization and to love those who are members of his theocratic organization or who

are sheltered under it. Love is the perfect bond of union for us. We must exercise it in imitation of God and must resist the hate-breeding infection of this selfish world. None of us are perfect yet, even though we are so near the new world of righteousness. Hence unintentionally, through weakness and imperfection, we are going to commit sins against one another. These we must forgive and cover over, and love alone will help us to do this. Satan's world will never destroy this love from among God's organization, but love will live through Armageddon and on into the new world. The old world will be destroyed for its selfishness. So we avoid selfishness.

²⁰ "Be hospitable to one another without grumbling," Peter's advice continues. For such hospitality there is great need in view of the emergencies, privations and hard conditions of this day. So we can open our homes for conducting home Bible studies and for holding local public Bible lectures. We can entertain Bible conventioners and pioneers whom we can assist this way in actively serving God in the witness work afield. We can engage in relief work to help our brothers in lands that have suffered from war, dictatorships and persecution of God's people by totalitarian rulers with concentration camps. (1 Pet. 4:9, NW) That we may get the benefit from doing this, we must do it ungrudgingly.

²¹ Then, too, we must keep busy in upbuilding our brothers with all the spiritual resources we have at our command. Says Peter: "In proportion as each one has received a gift, use it in ministering to one another as the right kind of stewards over God's undeserved kindness which is expressed in various ways." Remember that

18. Why do we need to watch and pray, and for what?
19. What quality must we cultivate intensely now, and why? In order to cover what is it needed?

20. How can we be hospitable and also get true benefit from it?

21. How must we use the spiritual resources at our command?

any gift with which God has endowed you or which he has helped you to cultivate is to be put to use, especially now in the "time of the end", when it is so urgently needed. Use all your abilities and talents, depending upon the strength that God supplies, in nothing looking for praise and adulation for yourself but turning all the credit and thanksgiving and praise to God for his glory. Show that his undeserved kindness has not been wasted on you. —1 Pet. 4:10, 11, NW.

FINISHING OUR TRAINING

²² As a mark of this time of the end, human suffering has been intensified and Satan and his demons, bitter through their abasement and confinement to this earth, are waging warfare as never before against the witnesses of Jehovah. As we confidently face the end, here, then, is what Peter says we must do about the great trial upon us: "Beloved ones, do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory." We have enlightenment from God through his Word and theocratic organization. So we have no reason now to be puzzled.

²³ We understand that the chief issue involved is the vindication of Jehovah's rightful sovereignty over all creation. It is a favor from God to us to endure the fiery trial of our faith, not mournfully and gloomily, but joyfully. Having joy over why we are suffering strengthens us to keep our integrity under test. We are sharers, not just in the common sufferings of mankind, but in the sufferings of the

Christ. This suffering must precede the glory of living in the new world, after Christ fully reveals himself at Armageddon. Through all the suffering, let us keep sound in mind and keep God's spirit upon us. "If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you." You may not have outward glory upon you now, but God's spirit upon you now is a "spirit of glory", the guarantee of glory to come in reward for the present suffering. Be sympathetic with your brothers who are suffering elsewhere. Set a good example yourself of faithfully enduring suffering. Always see to it that your suffering is for no selfish wrongdoing nor for religious hypocrisy. Then you will keep that happy "spirit of glory" upon you, for your sufferings will be those in harmony with God's will. You will be able to commend the keeping of your souls to him with all confidence, and so be fearless even when faced with the danger of death. —1 Pet. 4:12-14, 19, NW.

²⁴ In this time of the end, also, the Chief Shepherd of God is gathering together all the sheep that are now on earth. These are the last members of the "little flock" who will receive the heavenly kingdom and the great crowd of "other sheep" who take delight in doing good to Christ's spiritual brothers as if they were doing it directly to him. How fitting, then, is Peter's admonition to those who are older spiritually among the congregation of God's people: "Shepherd the flock of God among you"! As the Chief Shepherd continues to bring more of the "other sheep" into the one flock under the one Shepherd, what a lot of shepherding work there is to do today! As we do this shepherding work, let us be certain we do it in the right way, as Peter prescribes, willingly, eagerly, as

22. Why is a trial upon us now? Why are we not puzzled about it?

23. Why is our suffering thus a favor from God to us, and what must we keep resting upon us through it all?

24. Why is Peter's admonition to shepherd the flock of God now very appropriate? By whom and how must this be done?

examples to the flock, and not under compulsion, nor for love of dishonest gain, nor lording it over those who are God's sheep. Not only the older ones spiritually but also the younger ones should be humble, subject to the leading of God's hand. We must all do this for the sake of hunting, gathering and feeding the Great Shepherd's sheep. As the "other sheep" are now being divided off from the worldly goats, let us welcome them all, as many as come, to the flock. Let us all get along peaceably, lovingly, with one another, that we may go through Armageddon together as one indivisible flock.—1 Pet. 5:1-6, NW.

²⁵ Remember that Satan the Devil is our chief adversary. Do not fear him and become panicky because he musters his entire world against you and subjects you and your brothers to cruel suffering. *He* is near *his* end, not you yours. So, to quote Peter further, "keep your senses, be watchful. Your adversary, the Devil, is walking about like a roaring lion, seeking to devour. But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." None are exempt, and you cannot be exempt either, anywhere in this world, if you are faithful. Hence do not run for cover and isolate yourself. Keep shoulder to shoulder with your brothers and bear the sufferings with them and thus stand up against the Devil with solidity of faith.—1 Pet. 5:8, 9, NW.

²⁶ The world is abandoned to its destruction, and Christendom along with it. But

25. Against whom must we take our stand, not running for cover?

26. What is God's purpose in letting us suffer thus, and what will our coming off completely victorious mean?

Jehovah God is very close to us and is dealing with us, with a view to our complete salvation. He is not letting suffering come upon us to destroy us, but is seeking to perfect us in obedience by the things we suffer. He is training us for faithful service in the future, to make us immovable in his service, and strong spiritually. So let us not wilt under continuous sufferings. "But," Peter assures us, "after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:10, NW) Hence when the climax of the final test comes shortly under the all-out effort of the combined foe, with everything the enemy has, *we* shall come off completely victorious for God's vindication and thus survive the end.

²⁷ Our duty, then, is clear in the face of the world's end. As a theocratic organization we must push on through 1951 and the remaining time of God's forbearance toward this world. We must hold together by love, unitedly fighting, unitedly serving God, unitedly enduring and praying, throughout all the earth. Are we determined to do it? Then onward with the final work! Onward with preaching this good news of God's kingdom in all the earth for a witness, not stopping until the accomplished end comes and Jehovah God himself rises for his climactic witness and his new world follows, into which we shall survive to his everlasting praise by Christ Jesus.

27. What, then, clearly is our duty, and, in determination to fulfill it, what do we carry forward?

You are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you.—Philippians 1:27, 28, NW.



Identifying "The Israel of God"



HOTLY debated is the question: Does the State of Israel as established in Palestine May 14, 1948, and now in its fourth year of existence, constitute a fulfillment of Bible prophecy? In an article entitled "What the Jews Believe", appearing in *Life* magazine, September 11, 1950, Rabbi Philip S. Bernstein, president of the largest rabbi organization in the world (Central Conference of American Rabbis), made this statement: "With few exceptions religious Jews today believe in the restoration of Israel and the ultimate redemption of mankind. To most liberal Jews the solution of the historic Jewish problem through the founding of the commonwealth of Israel is a step toward the fulfillment of the democratic and Messianic aspirations of prophetic Judaism." The editor of the Allentown, Pennsylvania, *Morning Call*, Percy Ruhe, said "he believes the return of the Jews to Israel is an important part of the attainment of the Old Testament prophecy. 'Not until it is accomplished can we expect the millennium—the thousand years of peace,' . . . he concluded". (June 10, 1950) Both Jews and Gentiles are very much interested in this subject. Both Jews and Gentiles who are open-minded, honest and sincere may easily obtain the correct answer to the question by examining the holy Scriptures and the actual events which have occurred.

It was the great Jewish prophet Moses that warned the Israelites in these words: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD; then . . . Jehovah will scatter thee among all

peoples, from the one end of the earth even unto the other end of the earth." (Deut. 28:58, 59, 64, AS) A Jewish prophet greater than Moses, Jesus of Nazareth, repeated this dire warning, saying: "These are days for meting out justice that all the things written may be fulfilled. They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." —Deut. 18:18, 19; Luke 21:22, 24; John 1:45; Acts 3:20, 22, 23, NW.

Both Moses and Jesus were true prophets and what they declared came to pass. In 70 (A.D.), under siege by surrounding Roman armies, Jerusalem came to her most frightful and terrible end. Her temple was destroyed, over 1,100,000 of her inhabitants died (according to the Jewish historian Flavius Josephus), the city was utterly desolated, some 97,000 were taken captive, and those that escaped were scattered to the four winds. Thus, as a nation, Jehovah cast the Jews off; no longer were they God's chosen people. Only a small faithful remnant continued to have His blessing, and it was with these that Jehovah formulated and instituted a "new covenant", the old Law covenant having been fulfilled and taken out of the way.—Jer. 31:31-34; Heb. 8:8-13.

THE TRUE ISRAEL OF GOD

With the passing out of the old, the new covenant was made with those who become spiritual Jews. This meant that not only natural-born Jews, but also non-Jews could be brought into this new covenant

arrangement and thus become spiritual Jews. Fleshly descent from Abraham's loins, consequently, does not reckon one as belonging to Abraham's "seed", to whom the promises are made. Not circumcision in the flesh, but circumcision of the heart proves a person to be a true Jew in God's sight. (Deut. 10:16; 30:6; Jer. 4:4) You see, righteousness was imputed to Abraham before he underwent any surgical operation on his flesh. (Gen. 17:9-14, 23-27) So also, those that become spiritual Israelites, having the same faith Abraham had, are justified because of such faith. They are then begotten with God's spirit, and thus become spiritual children, part of God's new nation, indeed true Judeans, that is, praisers of Jehovah. The name *Judah* means "praise".—Gen. 29:35, *AS*.

You still have some doubt about this? Or does it seem rather deep to understand? Well then, listen to what a Jew who was circumcised after the flesh says, no less a one than he who had been at one time a very prominent Pharisee, Saul by name, who was later called Paul the apostle of Jesus Christ. Writes Paul: "For neither is circumcision anything nor is uncircumcision, but a new creation is something. And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God." (Gal. 6:15, 16, *NW*) Note that he calls uncircumcised non-Jews Israelites. To these same Gentile Christian converts he writes telling them they are Abraham's seed: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." "Jerusalem above," he says, was pictured by the freewoman Sarah, Abraham's wife, and is their mother. Hence he classes them with Isaac, the son of Abraham and Sarah,

saying they "are children belonging to the promise the same as Isaac was".—Gal. 3:28, 29; 4:26, 28, *NW*.

THE IDENTIFYING MARK OF CIRCUMCISION

Paul speaks of one who is "a Jew in name", and then shows that if that one transgresses the law his "circumcision has become uncircumcision"; and, conversely, if "an uncircumcised person keeps the righteous requirements of the Law, his uncircumcision will be counted as circumcision". Paul's conclusion is therefore this: "He is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." (Rom. 2:12-29, *NW*) So one may be a Jew in name and circumcised in the flesh, yet if he fails to meet God's requirements he is no part of the "Israel of God" but becomes as an uncircumcised Gentile in Jehovah's sight. On the other hand, one outwardly a Gentile may be counted by faith as a Jew inwardly, a spiritual Israelite.

Pursuing this argument farther, Paul explains that Abraham was "the father of all those having faith while in uncircumcision", that is, Gentiles "in the uncircumcised state". (Rom. 4:11, 12, 16, *NW*) Still farther along he says: "Not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children, but, 'It is in Isaac that your seed shall be called.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed." If God chose to bring non-Jews into spiritual Israel, "whom he called not only from among Jews but also from among nations, what of it? It is as he says also in Hosea: "Those not my people I will call "my people", and her who was not beloved "beloved"; and

in the place where it was said to them, "You are not my people," there they will be called "sons of the living God.'"—Rom. 9:6-8, 24-26, NW.

At Philippians 3:2, 3 (NW) Paul, who was both a natural and a spiritual Jew, distinguishes between natural Jews who merely have fleshly circumcision and those of the real circumcision, the ones who are Jews inwardly, whether of the natural nation of Israel or of other nations: "Look out for those who mutilate the flesh. For we are those with the real circumcision, who are rendering sacred service by God's spirit and have our boasting in Christ Jesus and do not have our confidence in the flesh."

SPIRITUAL ISRAEL IS A HOLY NATION

Thus it becomes plain that spiritual Israel is a new nation in which the separating wall between Jew and Gentile has been destroyed, enabling both together in this "Israel of God" to grow into "a holy temple for Jehovah". (Eph. 2:11-22, NW) The "living stones" from all nations that are built up into this "spiritual house" are all together called "a chosen race, a royal priesthood, a holy nation, a people for special possession".—1 Pet. 2:4-10, NW.

The number making up this royal priesthood and holy nation which is to reign with Christ in heaven is fixed at 144,000, by Revelation 14:1-5. They are spoken of as the ones "purchased from the earth", "the ones that keep following the Lamb," the ones "purchased from among mankind" by Christ's ransom. No one will argue that this class of joint heirs with Christ is made up exclusively of natural Jews, Israelites after the flesh, with no other nations represented in Christ's body or church. Hence, when we read of this class of 144,000, "the slaves of our God," as coming from Israel, 12,000 from each of the twelve tribes of Israel, we know that

spiritual Israel must be meant. (Rev. 7:1-8, NW) It could hardly be natural Israel, since there is no indication that that many accepted Christ during the time this class was being selected. Moreover, it would hardly have worked out that exactly the same number from each tribe would have responded to the call, since some tribes were far more populous than others. And here is an important point: the tribal records of natural Jews did not survive the long period during which these 144,000 were being selected, so no record of tribal descent would be available for classifying them on any such natural basis.

So here too we see a spiritual Israel is meant, and the equal number from each tribe shows a well-balanced organization, with no partiality in choosing being shown. This grouping into twelve divisions of equal numbers balances well with the twelve foundation stones on which appear the names of the twelve apostles. (Rev. 21:14, NW) Also, when Israel left Egypt they were accompanied by a "mixed multitude" of non-Jews; and here in Revelation 7:9 these spiritual Israelites have associated with them a "great multitude" from all nations.—Ex. 12:38.

The majority of Israelites after the flesh stumbled over Christ Jesus as Messiah, and for that reason they are shown as being cast off, away from Abraham and Isaac and Jacob, no longer associated with them in God's kingdom, but in their places men from nations to the east and west and north and south come to be associated with what these patriarchs symbolize. (Luke 13:27-30) Jesus said those not in union with him were cast out, like trimmed-off branches that dry up and are burned. (John 15:6) Paul showed that many of the natural branches, the Jews after the flesh, were pruned off the theocratic tree and wild branches were grafted in to take their places; meaning by this, the formerly

alienated Gentiles that became a part of the "Israel of God". Then with these Gentiles grafted in, Paul adds, "In this manner all Israel will be saved." Further showing the grounds on which natural Jews were ousted from being any part of the seed of Abraham and the "Israel of God", Jesus disowned rebellious ones by saying: "If you are Abraham's children, do the works of Abraham. . . . You are from your father the Devil."—John 8:37-44, NW.

Now it follows that God is not dealing with two Israels today, one fleshly and one spiritual. Which of the two, then, does Jehovah assemble to bestow his restoration blessings upon? Is it the republic of Israel which is now ruling Palestine's population of 1,400,000, or is it spiritual Israel composed of only 144,000? The facts presented in the following article fully answer these very important questions.

True Israel Now Restored

THE true Israel of God has been fully identified in the previous article, but some weighty questions still remain untouched. It is an important point, so often overlooked, the fact that neither of the two greatest Jewish prophets, Moses and Jesus, held out any hope of restoration to natural Israel. That nation was given the choice, either faithfulness and life or unfaithfulness and death. They chose the latter, and their house was abandoned. (Deut. 11:26-28; 30:15-19; Matt. 23:38, NW) The restoration promises so often quoted are found in the writings of such prophets as Ezekiel, Jeremiah and others. (Ezek. 34:1-31; 36:1-38; Jer. 32:27-42) But what were the circumstances under which these promises were made?

This is the special point to be noted. The promises that Jehovah would gather together and restore his covenant people Israel to their

land were set forth prior to their going into captivity to Babylon in 607 B.C. Exactly on time, after the land of Judah had lain desolate for 70 years, a remnant of Israel returned to the task of rebuilding the temple and walls, and once more engaging in the pure worship of Jehovah.—Ezra 1:1-8; 3:1-13.

That return, however, was only a miniature fulfillment of the prophecies, only a picture or type or shadow of a much greater and more important return to follow. (1 Cor. 10:6, 11, NW, margin) So the question is: Was it a pattern or picture of the colonizing developments of natural Jews in Palestine today, or did it picture the restoration of spiritual Israel today?

Back there Jehovah God overthrew wicked Babylon and raised up Cyrus the Persian who promoted the return of the Jews. But the British Empire, exercising authority over Palestine



MOSQUE OF OMAR

from and after Turkish rule was broken in World War I, was no counterpart of Cyrus. Britain opposed the setting up of a Jewish state and failed to live up to her own Balfour Declaration. Not the first like Persia under Cyrus, Britain was the thirty-third nation to recognize the new Jewish state. Jehovah gave back to ancient Israel the land without a struggle, but modern Zionists fought a savage war, and what territory they did not win by conquest they purchased from Arab landlords.

In the pattern the Jewish captives returned to a desolate land uninhabited by man or beast, but the modern colonizers found Palestine inhabited; the city of Jerusalem was a thriving metropolis. In the picture, the Jews returned to rebuild the temple of Jehovah. The modern Jews found a Mohammedan mosque perched on the old temple site and they have made no effort to remove it. And even if they did, the Jews have no certified priesthood, none who can prove descent from Aaron. Not so with those who returned from Babylon.

ISRAEL NOT THEOCRATIC

The most conclusive evidence proving that the return of natural Jews to Palestine has nothing to do with Bible prophecy is the fact that the new state is not theocratic in any sense of the word. Her Constitution declares plainly that the "State of Israel is a . . . democratic republic", not a theocracy. In every way it is very much a part of this world. Commercially, she does business on the same low level as the rest of the world. Socially and morally she is no better off than the other nations. Militarily, she trusts not in the arm of Jehovah; her chiefs of state enter huddles with military advisers of the Western powers. Religiously, she has her various sects and cults—Orthodox, Reform, Conservative, atheist—none of which can lay claim to being Jehovah's witnesses. (Isa. 43:10-

12, AS) Politically, she has her "left" and "right" and "center" parties which fight one another for the power to rule.

Israel asked the United Nations—that "disgusting thing that causes desolation" (Matt. 24:15, NW)—to "assist the Jewish people in the building of its state and to admit Israel into the family of nations". This was done, and she became the fifty-ninth member on May 11, 1949, all in violation of God's law that his covenant people were to make no league with other nations. (Deut. 7:2; Judg. 2:1, 2; Isa. 31:1, AS) If nineteen centuries ago Jerusalem was "in slavery with her children", how much more so is Israel today in bondage to this Babylonish world! In every way Israel has made herself a part of this old world and is therefore doomed to destruction shortly at Armageddon, even as the Jewish prophet Daniel long ago foretold.—Gal. 4:25, NW; Dan. 2:44.

Is someone heard protesting against what is here said, claiming that the republic of Israel does have certain theocratic tendencies? Any such claims, however, prove invalid if put to the test. True, there is a minister of religion holding a cabinet post; there are strict dietary laws prescribing only kosher meat for the army; there are harsh Sabbath laws that practically bring civilian life to a standstill. But all of such things are purely of man-made order, and in absolutely no sense are they authorized by Jehovah God or his Messianic king. Writing in *Harper's* magazine (Nov. 1950), William Zukerman, editor of the "Jewish Newsletter", explained that such "theocratic" measures were only the tenets of a minority sect that happens to be in power. Visitors report the majority of the people irreligious. On May 31, 1951, the *New York Times*, under the headline "Theocratic State in Israel Barred", said: "Prime Minister David Ben-Gurion of Israel as-

served yesterday that in no circumstances would his nation become a theocratic state."

While a few voices cry out for a reorganizing of the Sanhedrin (the ancient supreme court composed of rabbis), while some propose that a rabbinic hierarchy be set up in Jerusalem presumably modeled after the Vatican hierarchy, and while certain religious zealots who call themselves "Guardians of the City" terrorize the country in an effort to enforce orthodoxy, many, many others shout them down with the cry, 'We want no theocratic rule over us!' Dr. Abraham J. Feldman, president of the Central Conference of American Rabbis, "warned against an attempt to institute any form of theocracy in Israel." Dr. William F. Roseblum said, "It would be nothing short of an international calamity if the fanatic and extremist elements in Israel were to succeed in establishing a theocracy." And under the headline, "Theocratic Rule Opposed in Israel," the *New York Times* (Mar. 30, 1951) reported: "Moshe Shapiro, Israeli Minister of Interior, Health and Immigration, . . . asserted that all religious parties were strongly opposed to any theocratic tendencies in his country." It is as it was three thousand years ago when "Jehovah said . . . they have rejected me, that I should not be king over them". (1 Sam. 8:7, AS) And it is as it was nineteen centuries ago when they rejected the Messiah for worldly political rule: "We have no king but Caesar!"

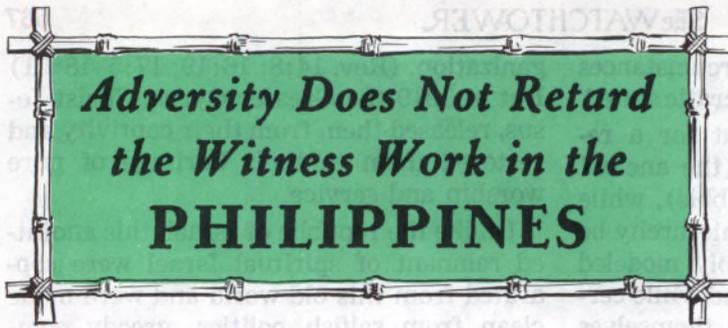
GRAND RESTORATION OF TRUE ISRAEL

The evidence is conclusive, Jehovah is not dealing with natural Israel as a nation. Rather, it is the remnant of spiritual Israel that is restored to a wonderful position of favor in Jehovah's service. This remnant of Jehovah's witnesses during World War I were greatly reproached and persecuted and forcibly restrained by great antitypical Babylon, the Devil's world or-

ganization. (Rev. 14:8; 16:19; 17:5-18:21) But in 1919 the Greater Cyrus, Christ Jesus, released them from their captivity and restored them to their heritage of pure worship and service.

Unlike the republic of Israel, this anointed remnant of spiritual Israel were separated from this old world and were made clean from selfish politics, greedy commerce and demonic religion, all of which make up the official elements of this world. (Isa. 52:11) Refusing to enter partnership with the abominable League of Nations or the United Nations, these devoted servants of God went forth, and are continuing to proclaim that God's theocratic kingdom is the only hope for mankind. They hail God's anointed king, Christ Jesus, announcing that he has now been enthroned and is reigning upon the heavenly Mount Zion. (Heb. 12:22-24) It is the time, therefore, when Zechariah's prophecy, chapter 8, verses 20 to 23, is being fulfilled.

In the face of the facts it is high time for all people of good will to awake to these truths. It is upon the skirts of these inward Jews who are really praising Jehovah that all men of good will are now taking hold, even as Zechariah foretold. As 'ten men out of all languages and nations' these are saying: "We will go with you, for we have heard that God is with you." Therefore, let all natural Jews who want to live and praise Jehovah come along and associate with the remnant of spiritual Israel, the true seed of Abraham, and let them put their hope and trust in God's Messianic kingdom rather than in the man-made republic of Israel. Let Jew and Gentile alike, out of all nations, hasten and say: "Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts." (Zech. 8:20-23, AS) This means everlasting life for them in the paradise new world of righteousness under glorious theocratic rule which will never end!



Adversity Does Not Retard the Witness Work in the PHILIPPINES

A report from N. H. Knorr, president of the Society

AFTER a successful take-off among the hills and clouds of the China coast and with Hong Kong behind us, our plane took little time in crossing the China sea and landing at Manila, capital of the Philippine Republic, that afternoon of April 16. It was 8:30 when the plane came to a stop, and Brother Henschel and I could see from the window of the ship that many people, perhaps the whole Manila company, had come out to meet us. Right outside the customs' door was a sea of smiling faces and delighted people. Everyone wanted to say hello to us and shake hands and there was a great rush of people. After being able to personally greet many of them and receive their warm welcome, we started off to the city. We were told that more than 400 of the publishers had come out in chartered buses to greet us.

Manila had changed since my last visit there in 1947. The roads had been improved, many new buildings had been erected and the government buildings had been repaired, bringing back to the city much of its original beauty. There was a new bridge over the Pasig river and another was under construction. But the marks of wartime had not altogether vanished from the scene. And there were new things to mar the peaceful appearance—at several points along the way we were stopped by the police who checked to see that we were not connected with the rebels

now roaming near to Manila. And left behind from the last war were the thousands of jeeps which enterprising Filipinos had converted into small buses and into which ten or twelve persons crowd until the front wheels threaten to leave the ground. They are painted with bright colors and so add a rainbow effect to the traffic jams so common to Manila's many narrow streets. Small horses draw cabs as the crowds of people use every means of conveyance to move about the city. The fighting in the country has increased the population of the metropolitan area considerably, we are told, for no one likes to experience a raid by the *Huks* out on the farms.

The Society's branch is located in suburban Quezon City, in the barrio called San Francisco del Monte. So we had to go into Manila and then out again on another highway in order to reach Roosevelt Road, which in the dry season proved to be very dusty. I had not seen the property before, because it had been purchased since my former visit; and I was pleased when we did arrive, for it was located on a hill and there was plenty of room around the building to permit expansion and to give the breezes encouragement to keep on the move and help cool things off. Mangoes and bananas grow there, as well as papayas, in season. There were many Filipino brothers to greet us, members of the Bethel family and some circuit servants.

There was a busy week ahead of us, and first on the list was checking into the convention preparations. Tuesday morning we walked to the convention grounds, which were located about the distance of four city blocks from the branch home. The branch servant, Brother Stewart, a graduate of Gilead who had arrived in the

Philippines in June 1947, shortly after my former visit, had come to feel right at home there and he took great pleasure in showing us what had been done. We were told how the brothers had had quite a problem in finding a suitable location for the three-day assembly on the next week end. On previous occasions they had used the Santa Ana race track and the Rizal Memorial coliseum, but these would not be suited to such a big assembly in every way. They had checked all available locations and the result was the choosing of two one-hectare lots in San Francisco del Monte in sight of the branch office.

PRECONVENTION ACTIVITY

The large building that was being fitted up for the cafeteria was formerly used as a studio by Oriental Pictures, Inc. It was very kindly offered free by the owner, who is one of Jehovah's witnesses. The other lot adjoining it and owned by a sister was to be the site of the assembly itself. It was a rice field formerly but in the dry season the ground had become baked by the hot sun. Here they built an unusual assembly pavilion that had to be made by the brothers. It was just completed. We were told that all of the material that was used to erect this airy pavilion was gathered and donated by brothers. The big, strong wooden posts and *bojo* (light bamboo) came from Bataan.

Loads of strong bamboo came from Bulacan. The brothers had gone far back into the mountains in order to find a good amount of this material needed for the building of the interesting structure. We learned that eight weeks before the convention started the first posts were erected on the assembly grounds. A framework of bamboo and *bojo* was set over the top of the posts and made ready to receive the roof of native coconut leaves. Several truckloads of these leaves had been donated by many nearby companies and as soon as they arrived in Quezon City the brothers of the Manila company wove the leaves into great mats which provided a splendid shelter from the hot tropical sun. Every Saturday and Sunday volunteers from Manila and Quezon City came to the assembly lot and it was not long before the pavilion was put in excellent shape.

Next came the seats. Many of them were made out of bamboo and the rest were made of lumber which was purchased by the Society and could be resold. The seats were made in the form of benches supported on posts driven into the ground. They were quite comfortable. When completed there were seats for 5,000 persons. There was also some shaded standing room.

The stage was equally rustic and it was erected in the corner of the lot a short distance from the pavilion itself. It certainly was a unique structure. On the day before



the assembly straw, flowers, mountain moss, tropical plants and other native decorations transformed the stage into a thing of rare beauty. It was very colorful. Placed in front of the tropical plants were the words cut out of wood, JEHOVAH'S WITNESSES. In Filipino style it was the symbol of the Theocracy's Increase Assembly of Jehovah's witnesses at Yankee Stadium of August 1950.

Before the convention began we were kept busy at the branch office. We had a meeting with the missionaries and graduated students of Gilead assigned to the Philippines. While working at the branch we observed how the brothers responded to the announcement of the first national convention since 1947. They had been planning for it ever since the announcement was made at Yankee Stadium of the visit of the Society's representatives to the Far East. Delegates to the convention arrived even before we did, as early as the 15th, even though the convention was not beginning until the 20th. And they kept coming in. A boatload of 125 came on the 16th from northern Mindanao. Another boatload of the same number arrived from Davao city. Others came from Cotabato, Zamboanga and Lanao. Some traveled over a thousand miles and took more than a week for the trip. All of these delegates talked about the convention while they were on the way and found many goodwill persons who were very much interested in such a large delegation traveling to a Christian convention. Then on the 18th and 19th busloads of conventioners began arriving from northern and southern Luzon. All were a happy, expectant lot eagerly looking forward to the spiritual feast which Jehovah was to provide.

Just the day before the assembly the Igorot brothers arrived in several large buses. These are people from the mountains who very rarely get into the big city.

It was therefore thought well for them to camp on the Society's property; so all around the branch home there were 160 of these. Many of them were living in tents and sleeping out in the open under the stars, cooking and enjoying life in the open air.

All this traveling to Manila was a great witness in itself because there is much internal trouble in the islands. The *Huks* are disturbing the peace and tranquillity of the nation by raiding cities and villages and trying to cause the overthrow of the government. Often they raid passing vehicles. Through all of the land there are many road blocks where everyone traveling by car, bus or foot is stopped and questioned and in many instances searched if it seems necessary. If one has a reason for traveling from one place to another he may go. Knowing that thousands of our brothers would be coming from many parts of the islands and they would not be used to traveling to the big city of Manila, the branch servant reported the assembly and gave the authorities notice of the many people coming in. The law enforcement agency was given this information a week before Jehovah's witnesses began coming into Manila and Quezon City. The Department of National Defense was kind enough to circularize all check points on the highways leading to Manila, and so the men at these check points were all informed of the purpose of so many people traveling at one time. The Manila City police and the Quezon City police were very co-operative.

So as to take full advantage of our visit to Manila, the branch servant arranged for meetings every night in the City of Manila before the convention opened. On Tuesday night both of us spoke to the Paco and South units. These had joined meetings in the South unit Kingdom Hall, which is on the second floor of a building. It was

packed out and people were standing on every step going down to the ground floor. The ground floor was filled with people and so were the small yard and the street in front of the hall. Five hundred and thirty had packed in as close together as they could to get a foretaste of some of the joys that they were anticipating on the week end. Brother Henschel spoke about how the work was carried on in the islands of the Caribbean, while I followed with a report on the good work Jehovah's witnesses are doing in the Pacific area.

The next night was really a busy one because we had to visit two units. We went to the one hall where the East and North units gathered and then we rushed off by jeep to another hall where the Tondo unit and the Caloocan company were gathered. This night we spoke to a total of 473 persons. The next night we went to a hall where the Binondo and West units gathered and 302 were present. So in these three evenings reports were made to about 1,300 persons, a number of whom were early arrivals for the convention.

During all of this time the advertising of the public meeting was going on. They had planned to distribute handbills throughout the city in a special way because so many persons were coming to the assembly. They covered the residential and business sections by extending to individuals a personal invitation to hear the public address to be given in the New Luneta, a public park in the heart of the city along Manila bay. Government buildings were thoroughly worked in this manner, the publishers inviting each one personally and handing out the announcement slips. One senator was reported to have said: "I know you people are doing a great deal to uplift the Filipino people to higher standard of living. I admire your work very much." *This method of working* slowed down the distribution of handbills, and so

the general public were reached through the three leading Manila newspapers, by placing advertisements in each one. The days before the convention were just as exciting and thrilling and full of movement as the convention itself.

MANILA CONVENTION

At 2 p.m. on Friday the branch servant gave his opening address from the delightfully decorated platform. It looked woody. To the surprise of everyone 5,459 had taken up all of the seating space in the pavilion and some were standing around the outside edges in the shaded sections nearby enjoying the opening address of welcome. Both of us spoke to this same audience that day. Right after Brothers Stewart and White gave their discourses it appeared to me that a good time had come to see whether all were understanding what was being said. So before Brother Henschel spoke I had the audience checked as to how many understood English and how many could not. From those that showed they could not it was determined that a great number could understand Ilocano; so from that time on all lectures were given in English and interpreted into Ilocano. More than nine dialects were represented in the audience. There were Tagalogs, Ilocanos, Cebu-Visayans, Hiligaynon-Visayans, Samareños, Benguets, Ibanags, Bicolanos, Pampangos, and others. Discourses were also given in Ilocano and Tagalog during the assembly.

At the present time there are more persons in the truth who speak the Ilocano language than any other language, but a great work is being done in all the tongues. Because the three principal languages so far as interest in the truth is concerned are Ilocano, Tagalog and Cebu-Visayan, arrangements were made that their *Watchtowers* in those languages should be printed at Brooklyn before the end of this year and

no longer produced by mimeograph in the Philippines. This will be a great help in the street magazine work and in taking many new subscriptions.

The cafeteria was operated between sessions, and this was a new experience to all of the Filipino brothers. When they came to conventions in the past they usually brought with them rice, vegetables and other things that are used by them and they would cook these themselves in the fields or anywhere convenient, and the majority of them continued in this manner even though the Society through the *Informant* had announced there would be a cafeteria where rice and meat and vegetables would be served. To pick up a tray and get in line and eat standing at a table was a new experience for many. No one went hungry whether they took their meals at the cafeteria or made their own.

All the spiritual food provided by graduates of Gilead, company servants of the Philippines and circuit servants, as well as Brother Henschel and myself, was very much appreciated. The Filipino brothers were in attendance in full force all the time when sessions were on. They wanted to learn more about God's Word. Some of their local problems were discussed, and it was pointed out that those in Jehovah's organization must line themselves up with God's principles of truth and righteousness. God does not change his standards, no matter where people live on the earth. He does not take into consideration their nationality or their countries or conditions of living, but he is calling people from all nations, kindreds and tongues to serve. The Filipino brothers were anxious to learn more of God's Word and to live according to Jehovah's standards and at the same time have the glorious privilege of preaching the good news of the Kingdom to their fellow men. Fine experiences concerning field activity were given. A

well-arranged service meeting and school were conducted for the benefit of all attending so that they could go back home with better ideas of how to conduct their service meetings and theocratic ministry school. It was a very educational and instructive convention.

The baptismal service was arranged for Sunday morning, and long before time the pavilion was packed out even though they were not due there until eight o'clock. It was arranged for all those to be baptized to take seats in the front rows. So as to be sure that everyone understood the questions that were asked prior to immersion by the Gilead graduate who gave the discourse the questions were put to them in nine different tongues. It was interesting to hear them all announce at the end of the questions in their own tongues, declaring that they recognized they were born in sin and shaped in iniquity and that Christ is their Redeemer and that they were determined by God's undeserved kindness to serve him and preach the message of the Kingdom.

On the lot next to the cafeteria building there is a large swimming pool which a sister owns, and she offered it to the Society for use during the convention, and this was where the immersion of 522 persons took place. It was certainly a joy to see all of these people stand and declare themselves for the Most High God. They were from many tribes and tongues, but now were all consecrated to the same God and working shoulder to shoulder preaching the only hope for the world.

The rest of the time in the morning was filled in by discourses by Brother Henschel and myself, and 5,809 were present. After that there was a lot of time allowed for taking meals and for *fellowship* until the public meeting in the afternoon which was being held in Manila. The time for the delivery of the talk "Proclaim Liberty

Throughout "All the Land" was set for 5 p.m. In the meantime we went back to the branch office.

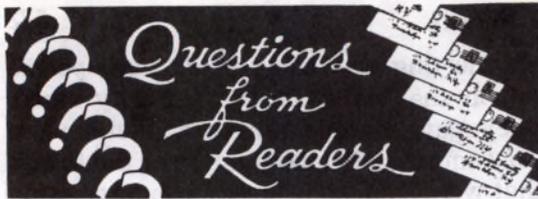
About three o'clock in the afternoon back in the hills storm clouds were rising and by 3:30 the winds had driven this storm over Quezon City and there was a heavy and continuous downpour of rain. In fact, thirty minutes later the roads were like rivers and all the dust was gone. We left at four o'clock in the drenching rain by car to go down to Manila and there check things at New Luneta, about six miles away. After we traveled about two miles we got outside of the storm area and were surprised to find that there had been no rain in Manila's downtown section; but the storm was coming that way. When we reached New Luneta the hot sun was still beaming down and it was very warm, but there was a strong breeze from the bay blowing in an opposite direction to the storm which was sweeping down from the mountains. However, it seemed that the winds from the mountains were stronger than those from the bay, and the clouds kept coming in until at five o'clock instead of the crowd standing in the open under a hot sun they had become shaded. Thousands of persons were already assembled when we arrived at 4:30. The little platform had been erected and some chairs and benches were set out in a "V" shape from two sides of the platform, leaving a large strip of lawn between the two sections of chairs. This was done so as to keep intact the audience in that section of the open park. The loudspeakers were set up and sound equipment put in shape and it was thought well to start the public meeting a few minutes before five o'clock because thousands of persons had been gathered together.

As soon as the chairman gave the introductory remarks people began to close in around the platform and the location where

the meeting was being held. Some people sat on the lawn, but the majority stood. They gave excellent attention and were very enthusiastic about many of the things that were said, showing their appreciation by spontaneous applause. The talk was given in English only. Ushers had a difficult job checking the crowd because there was no arrangement for seating everyone. A number of persons were assigned to this and all made a separate check. At the conclusion of the talk it was reported that there were more than 10,000 persons in the audience.

I was told after the talk that while I was concluding my speech a rainbow appeared in the sky behind me. No rain had fallen. While I was talking I could see the setting sun painting gorgeous hues of color across the sky and over the entire bay. It was the end of a wonderful day and a wonderful convention. The good people flocked around the platform and asked many questions of the chairman and myself and others who were there ready to answer questions. They expressed appreciation for the message and they desired to hear more. They could hear another public talk next week.

The wind from the bay was still blowing in and the storm seemed to be parting and going to the north and to the south. It never did rain that day on the New Luneta. Another meeting was held in another part of the very large park, which we did not disturb and they did not disturb us. Of course, all the conventioners were very thankful that no rain had come and that this good witness could be given in Manila. Jehovah's servants were really full of enthusiasm and ready to go back to their homes again and take the good news of the assembly to their fellow workers who could not attend and tell them of the instructions received. They had a lot of people to take this news to.



● What should be the Christian's position regarding work in defense plants, serving on juries, selling Christmas cards or trees, etc? —Composite question based on many inquiries.

The Watchtower Society is organized for the purpose of preaching the good news of the Kingdom in all the inhabited earth for a witness to all nations, and it encourages and aids all to have a part in that work, freely advising as to the most effective procedures. As to other forms of activity or work the Society has no specific recommendation to make. To draw up rules for all the possible situations relative to secular work would embark us upon the compilation of a voluminous, Talmudlike set of regulations, seeking to make all the fine distinctions as to when and when not certain work becomes objectionable. The Lord has not laid that responsibility upon the Society; it is each individual's responsibility to decide his own case. To illustrate the problem involved, consider the matter of selling Christmas cards or trees. If that is wrong, then what about the butcher that sells a turkey for a Christmas dinner, or the saleslady that sells a sweater to be used as a Christmas present? Where is the line to be drawn? Or, when does work become defense work? You do not have to be working on a tank assembly line to be making items used in warfare. As for jury duty, would you be acceptable for this service, say, in a divorce case where one might be granted on grounds other than adultery? Your Christian conscience might eliminate you, rendering you unacceptable to one or both sides of the case.

The Society's silence on these matters is not to be viewed as giving consent, nor is it to be viewed as a condemnation we do not wish to openly express. It means that we think it is the individual's responsibility to choose, not ours. It is his conscience that must be at ease for his course, not ours. He knows all of the circumstances, not we. Jehovah's witnesses have read their Bibles and studied the Watchtower publications that have endeavored to make plain the righteous principles and re-

quirements of Jehovah for the guidance of Christians. Each one should now be able to determine for himself what he can conscientiously do in the way of secular work. We must remember that, while no part of the world or its schemes and hopes for continuance, we are in it and cannot separate completely from its activities. So let each one accept his own responsibility and answer to his own conscience, not criticizing others or being criticized by them, when individual consciences allow different decisions on the same matter. We should not be "judged by another person's conscience". "Who are you to judge the house servant of another? To his own master he stands or falls."—Rom. 14:4; 1 Cor. 10:29, NW.

● Since the writers of the Bible used first names, such as the apostles calling each other Peter and John and Paul, some persons argue we should use first names in our meetings today, claiming that the use of "brother" or "sister" before the last name sounds too much like some of the false religions. How would you answer them?—L. R., California.

We use the terms "theocracy" and "Christian" and other expressions, despite the fact that false religions use them also. We do not have to abandon our proper use of such terms just because others misuse them. We cannot argue that it is false religion to use the terms "brother" and "sister" along with the last name, for the Scriptures do so occasionally. And whether the particular translation reads, for example, "Brother Saul" or "Saul, brother", in no way affects the sense of the matter. (Acts 9:17; 22:13; 1 Cor. 16:12; 2 Pet. 3:15) Moreover, the expressions do not become formal titles that set some individuals apart from others, as the Roman Catholic Church's use of the terms sets some apart from the laity. Jesus allowed for no such divisions, but stressed the equal footing of all Christians when he said: "All you are brothers."—Matt. 23:8, NW.

To use first names would pose several problems. If a person were new to our group, or if we were not well acquainted with him, we would sound too familiar using his first name from the platform. If the one presiding were in his twenties and some in the congregation were in their sixties or seventies, it would seem that the youthful presider were lacking in proper respect if he addressed the elder ones by their first names, and especially so

since in many cases he would not be intimately acquainted with these older ones and hence not feel free to call them by their first names, even in friendly conversation off the platform. Another situation, a woman may be in the truth, her husband not, and he may come to one of the meetings. He hears another man call his wife by her first name, and that from the platform in front of the entire congregation. Understandably so, he does not like it. So in view of these and other situations, whom are you going to call by their first name? Some will be offended if you do; others hurt if you do not. All difficulties vanish if when on the platform we use last names for everyone, including those of our own family. We thereby avoid dividing the congregation and addressing some one way and others another way. Of course, newcomers not in the truth we would not address as brothers or sisters, since the spiritual relationship thus indicated does not exist. However, newcomers seldom need to be addressed from the platform during meetings, since they are there to listen.

The use of such names as Peter and John and Paul in the Bible may seem to some to be an argument for using first names. But such were not first names, implying that second or last names followed. They were, for the most part, the only names. Some did have alternative names. For instance, the name first given to Peter was "Simon", and later he was called "Cephas", after the Aramaic, or "Peter", after the Greek. In some texts he is called "Simon Peter"; so "Peter" was more of a last name than a first name. At Mark 3:16 it even states: "Simon he surnamed Peter." However, this was not a surname or last name as we have today, but it was more of an alternative or additional name, given because it was especially fitting, which was a frequent custom with the Hebrews. Surnames as we know them today did not exist among the Jews of Bible times. The *Westminster Dictionary of the Bible* (1944), page 418, states: "Surnames were lacking among the Hebrews; persons were designated by adding to the personal name the name of their city, as Jesus of Nazareth, Joseph of Arimathaea, Mary Magdalene, Nahum the Elkoshite; or by a statement of their descent, as Simon son of Jonah; by their disposition, trade, or other characteristic, as Simon Peter, Nathan the prophet, Joseph the carpenter, Matthew the publican, Simon the Zealot, and Dionysius the Areopagite."

On this point the *Encyclopedia Americana*, 1942 edition, has this to say under "Names": "Neither the Hebrews, Egyptians, Assyrians, Babylonians, Persians nor Greeks had surnames; and in the earliest period of their history the same may be said of the Romans." (Vol. 19, p. 685) This source continues to show that our present system of surnames came only centuries later. All of which shows that the Bible characters did not have first names as we view them today, with a surname following for more formal use; and hence the use of the names Peter and John and Paul and other similar ones that seem like first names to us does not indicate a familiarity among early Christians and apostles. It was the custom of that day.

What is the normal procedure today? When strangers are introduced last names are used, until such time as the two become well acquainted. If there is a big difference in ages, the younger one might never call the older one by his first name. When people are gathered in serious assembly, the procedure is to use last names. It is the customary approach, the more dignified and respectful approach. So we, during our congregational meetings, can copy this custom regarding last names. However, instead of using the worldly Mr. or Mrs. or Miss before the surname, we use the terms that show we enjoy a much closer relationship than worldlings.

The Lord's Prayer opens with "Our Father", showing he is Father to many, and those many who so address him are necessarily brothers and sisters, all in a family relationship with God at the head. So when we address one another as brother or sister in our meetings we highlight this blessed relationship or spiritual, family oneness. It is this wonderful relationship that makes Jehovah's witnesses so different, so considerate of one another, so ready to help one another. We are grateful for this relationship, ready to admit it, to call notice to it, without shame or embarrassment to do so because of what some worldling might think. Worldlings call one another by first names under many circumstances. They call us and we call them by first names. It only indicates informality or good acquaintance. But when we use "brother" or "sister" it indicates a blessed relationship, a family relationship under the one Father, Jehovah God. A relationship far closer and more precious than any indicated by the use of first names. Is it not so?

Announcements

What is the normal procedure today? When strangers are introduced last names are used, until such time as the two become well acquainted. If there is a big difference in age, the younger one might never call the older one by his first name. When people are gathered in serious assembly, the procedure is to use last names. It is the customary approach, the more dignified and respectful approach. So we during our congregational meetings, can copy this custom regarding last names. However, instead of using the wordy bit or phrase, "This before the summer, we use the terms that show we enjoy a much closer relationship than working."

The Lord's Prayer opens with "Our Father," showing he is Father to many, and those many who so address him are necessarily brothers and sisters. All in a family relationship with God at the head. So when we address one another as brother or sister in our meetings we highlight this blessed relationship of spiritual family oneness. It is this wonderful relationship that makes Jehovah's witnesses so different, so considerate of one another, so ready to help one another. We are grateful for this relationship, ready to admit it in our notice to do so without shame or embarrassment to do so because of what some worldly might think. Watchtowers call one another by first names under many circumstances. They call us and we call them by first names. It only indicates informality or good acquaintance. But when we use "brother" or "sister," it indicates a blessed relationship, a family relationship, as the one Father, Jehovah, God, a relationship far closer and more precious than any indicated by the use of first names. Is it not so?

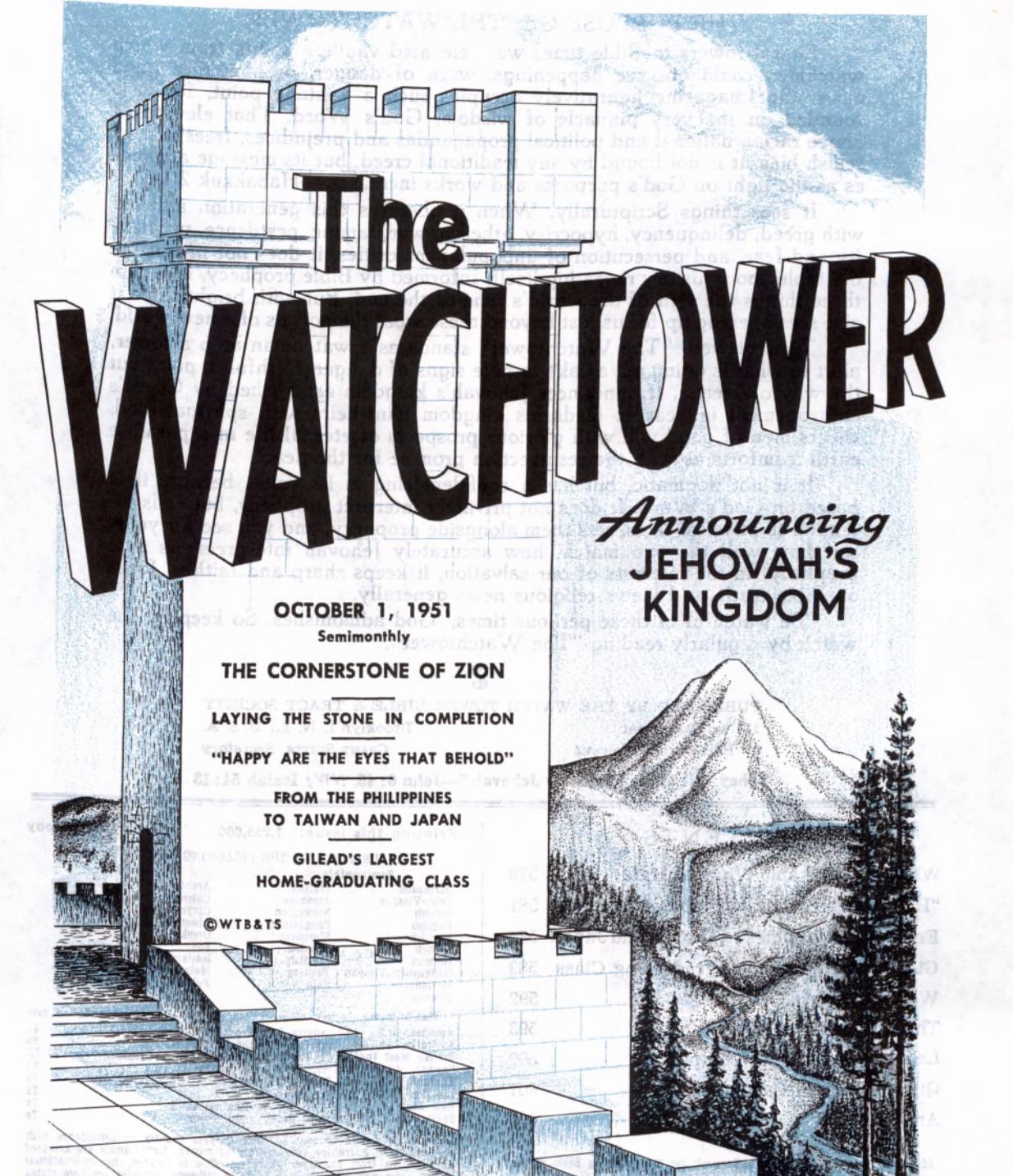
Since in many cases we are acquainted with the name of the person, we do not feel free to call them by their first name. Even in friendly conversation off the platform. Another situation, a woman may be in the front, her husband not, and he may come to one of the meetings. He hears another man call his wife by her first name, and that from the platform in front of the entire congregation. Understandably so, he does not like it. So in view of these and other situations, whom are you going to call by their first name? Some will be offended if you do; others hurt if you do not. All difficulties vanish if when on the platform we use last names for every-

NOTICE OF ANNUAL CORPORATION MEETING

This announcement supplements the regular notice which all the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will receive by mail relative to the forthcoming annual meeting. Pursuant to the provisions of the Society's charter the annual meeting of the members of the Watch Tower Bible and Tract Society will be held on Monday, October 1, 1951, at ten o'clock in the forenoon. The registered office of the Society is the meeting place, and this is located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. At this meeting the regular business of the corporation will be transacted. Proxy forms will be sent by mail together with the notice of the meeting to all those who are members, and the proxies should be returned to the Society as soon as convenient. Some of the members will attend the meeting in person and some will not be there themselves. All, however, should return the proxies whether they will be in attendance or not. So after receiving the regular notice and proxy form, each member should fill out and mail his proxy to the office of the secretary of the Society, 124 Columbia Heights, Brooklyn 2, New York. We would like to have all the proxies in not later than September 15, 1951.

"WATCHTOWER" STUDIES

- Week of October 21: Confidently Facing the End; also, What to Do in the Face of the End, ¶ 1-6.
- Week of October 28: What to Do in the Face of the End, ¶ 7-27.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1951

Semimonthly

THE CORNERSTONE OF ZION

LAYING THE STONE IN COMPLETION

"HAPPY ARE THE EYES THAT BEHOLD"

**FROM THE PHILIPPINES
TO TAIWAN AND JAPAN**

**GILEAD'S LARGEST
HOME-GRADUATING CLASS**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,235,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Chinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	Portuguese
	Russian
	Siamese
	Sikolo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Bevesford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

October 1, 1951

No. 19

WHAT TO LOVE AND WHAT TO HATE

FROM the religious pulpit you have doubtless heard over and over again the old refrain of "love". But sectarian use of the term often proves weak and meaningless. At times they apparently cannot find enough things to love. They love God, man, their neighbor, the world, everyone and everything—so they say!

But seldom does this affection run very deeply. It usually covers a 'multitude of sins' such as gossiping, backbiting, envy or cheating in business. Let a war come and the pulpit from which the "love song" echoed becomes a recruiting platform. With little consideration of the interests of love, sectarians are rushed off to kill foreign members of their own and other sects. A politician makes famous the words "I hate war!" The clergy parrot them repetitiously the world over. Yet their love of peace is not strong enough to prevent what they claim to hate.

On an occasion Christ Jesus three times asked his apostle Peter if he had affection for him, and to Peter's affirmative reply Jesus answered, "Feed my little sheep." (John 21:15-17, NW) One look at the scattered, spiritually neglected flocks of religious Christendom assures that their "spiritual shepherds" have not been feeding them, hence must not love them.

The worldly sentimentalist thinks he knows what love is. He selects another human creature for whom he professes much adoration. Before long his "love" for this

creature of the opposite sex has become a subtle form of creature worship and, according to the careless habits of a reckless world, is likely accompanied with immorality. Rather than love, God's Word calls such a course "earthly, animal, demonic".—Jas. 3:15, NW.

In striking contrast, true Christian love is unselfish and is free of all of the boastful, indecent, grudge-bearing tendencies of the old world. (1 Cor. 13) Such love was exemplified in the highest sense when Jehovah God offered his Son, "that everyone exercising faith in him might not be destroyed but have everlasting life." Jesus, in turn, lovingly did his part, willingly offering his life in accord with God's purpose. With such examples as these to go by, no true Christian could allow himself to love what God hates or establish a greater love for any created thing than for God.—John 3:16; Rom. 1:22, 23, NW.

Very well, then, where does God's love stop and his hate begin? Sectarian interpretation that God gave his Son for this old system of things is totally without foundation. Therefore, no Christian is obligated to love the selfish political enterprises or degrading social practices found so prevalent in this world. The same book of John records Jesus' words to politician Pilate: "My kingdom is no part of this world. . . . my kingdom is not from this source." The same writer clearly states: "Do not be loving either the world or the

things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever.”—John 18:36; 1 John 2:15-17, NW.

Simply for upholding these Scriptural principles, Christians are frequently charged with carrying on a “hate campaign” and being “against everything”. (John 15:19) By contrast, worldlings, in display of their own righteousness, will point to their institutions for the care of the blind, of the aged, of children and of animals. Yet, what do these things really prove? Are they not only blank admissions of the imperfect, selfish conditions abroad that prompt their need? For example, during its toll-taking wars, this system of things reaps a great harvest of widows. It is not unselfish love so much as natural duty that the ones responsible should later care for these widows.

While not denying the contributions of science and medicine to more comfortable living, Christians at all times remember that there is a place for everything, and the “place” for science, medicine and their allies is definitely not in the field of worship. That they must reserve for God and Christ Jesus alone. Remember, science may reduce your chances of contracting certain diseases, or improve treatment or opportunities for recovery; but it cannot regenerate the physical organism itself. Yet such regeneration, even to the point of everlasting life, God guarantees to bring about for those seeking it.—John 17:3.

The whole idea of embracing this world, loving it, trying to “convert it” and make it usable for Christ's kingdom is a false

notion for long injected into people's minds by Christendom's clergy. Jesus was offered kingship in this world by the people of his time, and he would have none of it. Moreover, he was offered powers as a great world dictator, authority which would have dwarfed the mighty Caesars to mere satellites beneath him. This temptation was held out to him by one with authority to give it, “the god of this system of things,” Satan the Devil. But the price was the same as now: such ruler must recognize Satan as supreme and almighty. Jesus' answer needs no explaining: “It is written, ‘It is Jehovah your God you must worship, and it is to him alone you must render sacred service.’” (John 6:15; Luke 4:5-8, NW) Jesus knew that God had decreed destruction for the old satanic “system of things”. His love and hope lay in the ‘new heavens and new earth where righteousness is to dwell’.—2 Pet. 3:10, 13, NW.

Harmoniously, Christians who love God must respect his Word. They cannot love something that God has assigned for destruction. Abominations that claim world rulership instead of God's kingdom, false doctrines corrupting the proper understanding of God and misrepresenting his purposes and sinful practices that mock God's Word, they must detest. But while awaiting the new world for themselves, they will not selfishly hole up in some monastery, shutting out their hope from others.

Like Jesus, Christians today prominently display their light as from a lampstand. God's glorious new world, its program for true world betterment, the visible organization now given them for the work of praising God, God's Word the Bible, their fellow workers, the people of good will flocking into the ever-expanding theocratic organization—all these things true Christians love with their whole souls or lives. Their lives are given that others may learn this and have life.—Matt. 5:14-16, NW.



"Happy Are the Eyes That Behold"

THE eyes are one of our choicest possessions, so indispensable to our complete happiness. They enable us to enjoy the vision of the starry heavens above, the beauties and marvels of our mundane sphere, and the very sunlight itself. By use of our eyes and our reasoning faculties we can appreciate that God indeed exists and that he made all things beautiful in their time.—Eccl. 3:11; Rom. 1:20.

Jehovah God not only made natural light and provided man with eyes with which to see natural things, but he has also made provision whereby man can see spiritual light and discern spiritual things by means of the 'eyes of the heart'. (Eph. 1:18) His Word is a light to our path, and today it is shining with ever-increasing brilliancy. (Ps. 119:105; Prov. 4:23) By means of that light one gains an understanding of Jehovah God, who he is and what his purposes are; learns that God's kingdom is at hand and that soon this wicked old system of things will be replaced with a new world wherein righteousness dwells.—Ex. 6:3; Rev. 11:15-18; 2 Pet. 3:1-13.

Great as is the affliction of being without the use of one's eyes, to be without mental or spiritual sight is to suffer a far greater loss; in fact, it means to suffer destruction. (Matt. 15:14) And how widespread is this spiritual blindness! Whereas

only one or, at most, two persons in a thousand in the United States are physically blind, the ratio is just reversed as regards spiritual sight: only one in a thousand can see! In India only one in about a million has this spiritual sight, while in China only about one in four million understands about Jehovah and his purposes.

WHY SO MUCH SPIRITUAL BLINDNESS?

Why are so many people spiritually blind? First of all, because Satan, the god of this system of things, has blinded their minds to the truth. (2 Cor. 4:4) He is the prince of darkness and the archenemy of light, and he and his demons do all they can to keep the people in darkness.—Isa. 60:2; Eph. 6:11, 12.

Because of his blinding influence millions of people in China, India and behind the iron curtains have never had the opportunity to see the light. All such people are blind simply because they never have had an opportunity to use their eyes, to learn the truth. Today a great work is being done of beaming forth this light to all parts of the world. Hundreds of thousands of light bearers are letting their light shine from house to house and on the street corners; the radio is being used and missionaries are being trained and sent to those lands where the darkness is the greatest, so that as many as possible may

come in contact with the light and see, provided they want to see.

Provided they want to see? Does not everyone want to see the light? you ask. From a natural standpoint, yes, most people do want to see, but not so from a spiritual standpoint. Just as there are certain wild beasts that prefer the darkness to the light because of their predatory habits, poor eyesight, etc., so the facts show that some human creatures, for one reason or another, prefer darkness to the light. They are the counterpart of the religious leaders of Jesus' day. These were blind, not because of lack of light, for the Light had come into the world, but because they refused to see that Light, refused to recognize Jesus as the promised Messiah.—Matt. 4:15, 16; John 3:19-21.

Why did they shut their eyes to the light? Because of pride, prejudice and greed. Trying to justify their position they asked for more signs and for Jesus to tell them point-blank whether or not he was the Messiah. But Jesus did not comply with their captious demands for more proof. To their demand, "If you are the Christ, tell us," he replied: "Even if I told you, you would not believe it at all."—Matt. 16:1; 21:23; Luke 22:67, NW.

Jesus warned against a 'wicked eye'. (Mark 7:22; Matt. 20:15, NW) Malice, envy and greed made his opponents blind to the truth, to the beauty, to the reasonableness and the Scripturalness of what he was telling them. More concerned with the praise of men than with God's approval, how could they see? (John 5:44) And the same is true of the leaders of organized religion today: pride, prejudice, and greed blind them to the simple and reasonable explanations of Jehovah's Word and purposes as brought to them by his servants and witnesses.

Another reason why some cannot see is that they do not have a "single eye". It

is as when the eyes are unable to focus properly, and so the mind is filled with a lot of conflicting rays, with no clear vision of what the eyes are looking at. The trouble with those who do not have a "single eye" is that they are trying to serve God and riches, or Mammon or self-gain, at the same time. Such is a double vision or viewpoint, unable to see that partial devotion and partial service is pleasing to neither of the two great masters, Jehovah God and Satan the Devil. Each demands the whole or nothing.

One with such a blurred, compromising vision is in the dark concerning God's kingdom and life in the new world just at hand, and, groping about, now on this side and now on that, he gets nowhere on the path of light, but stumbles down the broad road that leads to destruction. He may think he is in the light, but what he thinks is light is actually darkness, and because of his wrong, selfish opinion, "how great that darkness is!"—Matt. 6:23, NW.

LEARNING TO SEE

An infant at birth, though looking with its eyes open, recognizes nothing. But gradually, as the days and months go by, the same shapes and patches of color keep on reappearing. The child becomes familiar with them; he remembers them and can identify them on sight. Thus he learns to use his eyes and becomes familiar with the world about him.

So with one who comes in contact with the light of truth. At first it is all unfamiliar ground and we can see but little of what is revealed to us. But if we have honest hearts that seek to know and to retain what we learn, we will keep on peering into the pages of God's Word and into the workings of the organization which he is using on earth. Thus we grow familiar therewith. With good remembrance and

familiarity we increase in perceptive powers, that is, in powers to select or pick out various things and distinguish them from other things and to detect details and peculiar features. The Lord answers our prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18.

Of course, such learning to see takes time and practice, but the reward in the way of results is blessed. No more following of blind guides, no more groping in darkness, no more confusion because of the many religious creeds, no more being baffled by perplexing questions. The beauty of God's truth causes us to exclaim: "This is Jehovah's doing; it is marvellous in our eyes."—Ps. 118:23, *AS*.

We must now treasure the 'eyes of our hearts' most jealously and exercise the greatest care for them. We must never let them deteriorate in visual power and sharpness, nor to relapse back into worldly blindness. They must continually be strengthened so as not to be strained or offended at the increasing brilliancy of the present-day light from God's Word. We must not let them grow dull but must continually exercise them in harmony with the fine rules of the art of spiritual seeing.

Jesus, speaking to his disciples who had just come in from a campaign of field service, preaching the kingdom of God, said: "Happy are the eyes that behold the things you are beholding. For I say to you, Many prophets and kings desired to see the things you are beholding but did not see them, and to hear the things you are hearing but did not hear them." (Luke 10:23, 24, *NW*) Our eyes are far more blessed than even theirs, because we can see by the fulfillment of Bible prophecy that Jehovah's royal government by his Christ is now fully established in the heavens forevermore. That being so we can with the

greatest confidence proclaim to all nations the presence and active operation of God's kingdom.—Matt. 24:14.

Jehovah God is our great Teacher, and concerning him the prophet says: "Your Teacher will no more hide himself, but your eyes will behold your Teacher." (Isa. 30:20, *AT*) We must keep our eyes on him by watching for his instructions as revealed through his unfolding Word and his organization, even as the eyes of a servant watch the hand of his master. (Ps. 123:1, 2) We must also keep our eyes fixed "intently at the leader and perfecter of our faith", Christ Jesus.—Heb. 12:2, *NW*.

And as we press along the only right way with our eyes fixed on Jehovah God, Christ Jesus and the Kingdom, let us also look with generosity upon the poor people in darkness and who hunger for the light of Kingdom truth. As we move about them let us remember: "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Prov. 22:9) Not material bread, but that which is of far more importance, spiritual bread, which results in good vision, like the honey Jonathan ate while pursuing the Philistines. (1 Sam. 14:27-29; Matt. 4:4) Of the same import is the proverb: "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse."—Prov. 28:27.

Christ Jesus looked upon the poor, blind sheep in his day with compassion. Let us today do the same, thereby having a share in the fulfillment of the scripture: "Those to whom no announcement has been made about him will see, and those who have not heard will understand." (Rom. 15:21, *NW*) Our eyes have been blessed by the light of truth; let others have the light, that they also may see!



From the Philippines to Taiwan and Japan

Continuing the report of the service tour of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel

BACK in 1947 when I had the privilege of serving in the Philippines they had reached a peak of 2,902 publishers. Now, in 1951, while I was at the branch office I received the March report that had just been gathered together and it revealed a new peak of 13,954. There are now 371 companies scattered throughout this republic of more than 7,000 islands, of which 70 are populated. The brothers appreciate the full-time service too, because 476 publishers are now pioneers. The greater portion of these were at the assembly and received the invitation to attend Gilead if they met the qualifications. About 40 filled out preliminary applications.

After the convention one of the company servants told about his experiences in working the New Bilibid Prison. He was given permission and the privilege of preaching and teaching in the prison, and at present 45 study regularly each week. The warden gave permission to use a pool inside the prison for a baptism, and many were baptized. Quite a number have gained release from prison upon expiration of their terms and are now working with the companies as faithful publishers. Knowledge of and hope in Jehovah's purposes helped these people to change their course of life and live properly and in praise to Jehovah's name. The brother is confident that the 45 now studying, many of whom are consecrated now, will join in the witness work when they can gain release.

Monday was devoted to talking to the circuit servants. Nine Filipino brothers have already graduated from Gilead and returned to work in the islands, and some are in the circuit work. It was interesting to talk to them about their problems, especially the one concerning the circuit servant's taking out publishers in the work when visiting a company to show them how to do the work of going from house to house. In the Philippines the circuit servant usually has no trouble in getting someone to go with him, because the whole company often wants the instruction. There are so many coming into the truth and at such a rapid pace that they all want to learn in a hurry how the circuit servant witnesses. So it is not unusual for a circuit servant to be going from door to door with 25 or more company publishers accompanying him and listening to him and what he has to say. This does not frighten the householders, because they like people and they listen, and so do the other people in the house listen. Sometimes neighbors will come and listen and maybe 75 persons will be in the audience. So the circuit servants say that often their witnessing from door to door changes into a series of public meetings during the day and much literature is placed in this manner and private studies are arranged. Of course, this is not the best manner to give individual training, and as the new publishers in the Philippines learn how to do the house-to-house work they will stop going in such large groups. It is believed that on their

next trips around the circuits the servants will be able to take one or two with them at a time while the others will go from house to house themselves.

The brothers in the Philippine Republic are working under very adverse conditions due to the revolutionary situation that exists in their country, especially in the island of Luzon. This has not dampened their zeal, but they appreciate better than ever how much the kingdom of God is needed. They know that all people are to have an opportunity to hear of the Kingdom; so they press on preaching the good news and comforting the worried people. How many thousands of persons will ultimately associate themselves with Jehovah's witnesses in the Philippines is hard to determine, but all of those in the branch office and the circuit servants feel confident that before the end of this year they will have reached 15,000 publishers. They are well above the 34 per cent increase over last year's peak already. Even though many tongues are spoken in this republic, as far as Jehovah's witnesses are concerned they speak one pure language among themselves and by taking the truth of God's Word to the people in all the islands. They are expansion-minded. If it is the Lord's will they want to get the message preached to all the people before the great day of God Almighty begins to crush all of the Devil's organization.

TAIWAN

Our schedule called for our leaving the Philippines on Tuesday morning, April 27. We were at the airport at 6 a.m., and so were 30 others of our brothers who came down to say good-by. And it was not long until we were flying to the north toward Taiwan. We landed near the capital city, Taipei, about 11 a.m. There were 13 of the brothers there to meet us. It had been previously arranged that Brother Henschel

stop there for a day and go out on a flight that was to leave the following day at noon. I had to keep on going to Japan because the convention was opening there in another day. But when we talked to our brothers we learned there was no flight the next day. It had been advanced one day. So I immediately inquired at the airport as to any other flights, and there was one leaving on Friday; so it was arranged for Brother Henschel to leave on Friday for Japan. Brother Shinichi Tohara, a graduate of Gilead, had been sent to Taiwan four weeks earlier from Tokyo, to visit with the brothers and see what was going on in Taiwan, and he arranged to remain with Brother Henschel and would accompany him to Tokyo in a few days. This would give Brother Henschel more time to check on things in Taiwan and try to help the publishers who were carrying on under adversity. Less than a year before, two missionary graduates of Gilead had been refused permission to remain longer in the territory remaining under control of Nationalist China. The brothers at the airport did not seem dismayed, and during the hour's stay at the airport I was able to talk to them through interpretation; and this was a real pleasure. The visit was too short.

The flight from Taiwan to Japan was quite uneventful. Most of the way all I could see was clouds. When leaving Taipei, however, I did get a good look at the city and the thousands of beautifully terraced rice paddies, all flooded because the rains had come. The countryside was beautifully kept by skilled farmers. As we passed the coastline I wondered what Brother Henschel would be able to learn about Taiwan's attitude toward the work of Jehovah's witnesses. Here I insert part of the report I received from Brother Henschel when he reached Tokyo a few days after I did.

“Conditions in Taiwan are difficult for most of the people. The Chinese Nationalist armies are camped in great numbers in the island, which cannot itself produce sufficient food and other materials to support all the people. Help must be received from outside, and much has come from America. The Chinese are determined that they must go back and take the mainland from the communists and they are working toward that end. Every resource, they say, must be devoted to attaining that goal, including food and people.

“The city of Taipeh is a busy one. Uniformed men are present in great numbers. Officially the people use Chinese, but by far the major portion of the people do not know that language. They know considerable Japanese, as well as Taiwanese or a tribal tongue. The streets of the city suffered as a result of lack of upkeep during the World War II period, and now money seems to be used for other things; so there are many rough and bumpy stretches. The population is considerable, perhaps a million, but no one would risk a guess. None of Jehovah’s witnesses reside in Taipeh; they are all in other cities and in the country places.

“The brothers who were at the airport were mostly from the east coast; in the Tai Tung and Hua Lien districts they say there are about 1,500 brothers and sisters. They are of the Ami tribe, which is third-largest in Taiwan. They live in small villages and towns and most of them are employed in agriculture. But they do love the truth and in most of the villages they meet together for Bible study and instruction from five to seven nights a week. Their language is not written, but since many know the Japanese tongue they use the Japanese Bible as the basis for their activities. They started to build a Kingdom Hall in which to hold meetings, but the police interfered and said they could not have a

church without being registered. On the other hand they had been told they could not be registered without having a church in which to meet. So they had filed a petition with the district government asking to be allowed to have a place and to worship God. But it always seemed to turn out that there would be a delay or some other thing would be required. Up to the time I arrived they had not succeeded in solving the problem.

“Brother Tohara had made an attempt to speak to the governor of Taiwan, but when the governor found out it concerned the work of Jehovah’s witnesses he would not give any of his time. There appears to be great animosity against us in official circles. So it was thought best to approach the American Embassy. They had no information on the deportation of the missionaries and they suggested making a call at the foreign affairs section of the police. That meant waiting for a time until the chief of the section could complete a conference; and then it was time for *tiffin* (lunch). An immediate response came from the colonel, who knew all about the matter, and he suggested that an appointment be made for the next day, because he was ready for *tiffin*.

“It developed that the police had received some fantastic reports concerning Jehovah’s witnesses. They did not care to say from whom the reports came, but they said there were things like having great numbers of men and women strip off all their clothing and stand in a river while someone sprinkled water on their heads in baptism, teaching people not to pay taxes, and suspicion that this was a secret or subversive organization. Of course, all these things were ridiculous. The two principal company servants, Cheng Ah Pang and Lin Yee Yia, and Brother Tohara were present with me at the police headquarters. These servants were questioned in

the presence of the colonel and other officers through Brother Tohara, because they could not speak English or Chinese, but only Japanese and Ami, and they categorically denied each charge. They had had a baptism at the home of Brother Cheng Ah Pang, but not at the river, and the people wore kimonos at the time. And it was pointed out that Jehovah's witnesses would not tolerate such a "baptism" because it was not morally proper and because Christ Jesus was the example and he was not sprinkled with water but completely submerged under the water. There had never been a case either, Brother Cheng Ah Pang said, where the missionaries or the Ami servants had taught people not to pay taxes and there had not been one instance where any of Jehovah's witnesses had failed to pay taxes. Also it was shown that Jehovah's witnesses are not a secret organization and not subversive, but that in all totalitarian countries, especially the communistic ones now, Jehovah's witnesses are persecuted and banned. There was something wrong with the reports the police had received, and the colonel said that he was going to investigate them. He proposed that there be an investigation into the entire affair, the police to send a representative at their expense and the Society to send a representative at its expense. There was no alternative, so this offer was immediately accepted on the basis that someone could be sent from Japan to represent the Society. Officials in Taiwan are usually extremely polite to Americans, but only passing time tells whether they mean all they say.

"The brothers were all well pleased that action might be taken to clear away their problems, because they are confident that if they can have a free hand at the preaching work they will be able to gain thousands more brothers and sisters from the Ami tribe and then from other territory

too. They have seven who want to enter the pioneer work. It was interesting to hear how Brothers Cheng Ah Pang and Lin Yee Yia found it possible to devote so much time to their work. They had come from large families, and, though they had children and land of their own, their brothers and families had said that these brothers should be dedicated to the Kingdom work and helping the others learn the truth and so their farms and families would be taken care of and these two brothers would push the spreading of the truth. They have the appearance of being fearless and confident in Jehovah, and there is no doubt that they meant it when they said that no matter what would come, whether the investigation would materialize and clear away the interference or not, they and the others would stick to Jehovah's service and help people learn of God's purposes. They had been in prison camps under the Japanese during World War II and also last year under the Chinese, but they felt that Jehovah had allowed them to live to carry on the ministry and they want to perform it well. Even under present circumstances the work is growing in Taiwan and surely it will continue to do so. As more publications become available to them in the Japanese language they will be able to push the teaching work throughout the districts beyond the 21 villages where companies now exist.

"It was a privilege to be associated with such zealous, fearless fighters for Jehovah's new world, and I thoroughly enjoyed talking to them on the Bible and answering some of their questions. They are thorough students and go deeply into the meaning of the Scriptures. They appreciate the theocratic organization and showed a genuine desire to organize the Kingdom work thoroughly in their companies. If it is ever possible to send more graduates of Gilead to Taiwan and keep them there, I

feel sure there will be much fruit of increase in Taiwan.”

So Brother Henschel concluded his report.

JAPAN

As I was writing before I injected this report on Taiwan, I was en route to Tokyo on the afternoon of April 24. We flew over Okinawa and through the broken clouds a small island could occasionally be seen. Then came darkness, followed shortly by a view of the lights of the city of Yokohama. We were flying low, making ready to land at Haneda Air Base. We circled over the sprawling city of Tokyo and thirty minutes later I heard a loud cheer from an excited crowd behind the big wire fence as I stepped out of the plane. It was good to see that enthusiastic crowd; it made me feel right at home. Customs gone through and official questions disposed of, I was surrounded by dozens of smiling faces and no one seemed to know what to say. We were all happy. It was easy to imagine being at Gilead School. There were 45 missionaries there in the crowd. I did not know where to begin to say hello and we were blocking all traffic in the air terminal. Better keep moving, I thought!

Brother Haslett, the branch servant, suggested that I speak to all the brothers at the Kingdom Hall in Tokyo, and although I was tired from fifteen hours of travel this group of Japanese publishers and missionaries was enough to keep anyone up. So let's go! The seventy-odd brothers packed into the buses and soon traveled the short distance through the dimly lit streets back to Tokyo. On the way there was lots of talking to do and love and greetings were delivered to those in the bus in which I was riding. I had seen friends and relatives of many along the way through many countries. Then at the hall I related some of the many experiences of the past two months. It grew quite late;

no one wanted to go to bed, but there was tomorrow for more.

The next day, Wednesday, April 25, I found out the Kingdom Hall, which is the front room of the branch and missionary home, is already too small to accommodate the increasing numbers that attend the meetings in Tokyo. The hall itself attracts people, because it faces the street and the front is made almost entirely of glass, which enables passers-by to get a good view of what goes on inside. The hall, dining room, hallways and office have wooden floors, but the other rooms, as in all other Japanese houses, have straw floors, called *tatami*, and are used by the Japanese to sleep on. They sleep between two soft mats: the bottom one is called a *shiki buton* and the top a *futon*. In the morning they roll up the mats and the floor is cleared for the day's activity. The floor is also used for sitting when one wishes to read, write, eat, or just relax. Under these circumstances it is obvious that one does not walk about the floor with his shoes on, but rather leaves these on the hard floor just inside the main entrance. You may use soft slippers to walk on the wooden floor in hallways, but you take these off too when you step on a *tatami*. Would you like some one to walk over your bed or chair with his shoes on? As for the walls inside the home, most of them are made of paper which is stuck onto a lightly made wooden frame, made into sections which will slide to one side, making a doorway. The houses are cool in the summer, not too heavy in an earthquake, and make a well-ventilated refrigerator in the winter. The doors are very low and, judging by the number of bumps on the branch servant's head, he (being a six-footer) seems to have found this out the hard way. I did too, and from then on I walked about Japanese houses with stooped shoulders.

Gilead's Largest Home - Graduating Class

THE big day had arrived. Yes, it was a big and joyful day for the 119 graduating students of the seventeenth class of the Watchtower Bible School of Gilead. For five and a half months they had diligently studied and prepared themselves for this day, Sunday, July 22. Now it was here. It did look as though rain might mar the graduation exercises, but despite the overcast sky, the pleasant, cool breezes kept the rain away, making it even more enjoyable than if it had been a hot, blazing sunshiny day.

Zero hour approached and the 119 students took their places in the three rows of chairs directly in front of the podium front of Shiloah, the school library. Behind them, fan-shaped, spread in orderly array was an all-time peak audience of 8,432. Friends and relatives from far and wide were expectantly waiting to feast on the good things prepared for the graduation exercises. They were not to be disappointed!

Promptly at 9 a.m., Mr. N. H. Knorr, president of the Watchtower Bible School of Gilead, located near South Lansing, New York, opened the graduation with an appropriate song, followed by prayer from

Grant Suiter. The Kingdom Farm servant and each of the four instructors were then called upon to address the student body, recalling the pleasant association in work and in school had by all. The audience greatly enjoyed these short, to-the-point talks. Other expressions of love and unity were heard then, in the many messages and cablegrams read by Milton Henschel, the president's secretary. Messages poured in from Newfoundland, Ethiopia, Germany, Puerto Rico, Denmark, Sweden, Ireland, India, Japan, Central and South America, greatly swelling the audience in numbers as hearts and thoughts all over the world turned toward Gilead. The main discussion for the graduation was then directed to the thousands in attendance by Mr. Knorr, on the subject "Say to the Prisoners, Go Forth".

Referring to the Scripture text at Isaiah 49:9, the speaker forcefully outlined the will of Jehovah God in sending out his witnesses as ambassadors and missionaries in every land to say to the prisoners to go forth from their bondage in this doomed world and likewise serve the great liberator Jehovah. The graduating class carefully noted that the assignment that each had received, in one of the 29 countries assigned out, was now open as never before for setting free the prisoners. It was stressed that, while the responsibility was theirs for opening the way, the big work was aiding the local people in seeing their own privilege of actively serving Jehovah God and Christ Jesus out



GILEAD LIBRARY

of love for the Higher Powers and that the biggest work of "going forth" would be done by the very ones set free in each country.

Immediately following the address, the large, white envelopes containing the diplomas, class pictures, and other gifts were handed out to the graduates as they were called up individually. Mr. Knorr pointed out the various foreign fields that would be covered by the class. Names once strange, such as Surinam, Hashemite Kingdom, Thailand and others, were now commonplace and all were anxious to get to their new assignments. To show the gratitude and appreciation felt by the student body to all who made it possible for the special training they received, one of their number presented a letter to the Society's president which was unanimously adopted by the class. In part the letter said:

"We resolve to use our training faithfully in our assignments, to remain close to God's organization, and to be willing servants anxious to be obedient to his will. We will endeavor to set a good example in faith and right works and good conduct for our brothers and persons of good will, and will serve Jehovah God unwaveringly as a 'theatrical spectacle to the world, both to angels and to men'.—1 Cor. 4:9, NW."

ADVANCE PREPARATION, AND SATURDAY'S PROGRAM

Graduation exercises for Gilead have become a highly interesting event now. Down through the various classes attendance has been creeping up, until at present these gatherings are comparable to a good-sized district assembly. For weeks prior to graduation, diligent efforts were put forth by the students and members of the farm family along with the local congregation of Jehovah's witnesses of Ithaca to obtain rooming accommodations for the expected multitude of attenders. Private homes, ho-

tels and tourist homes alike opened their doors to welcome the visitors. Many of these have become close friends with witnesses who have come regularly to their homes during past graduations. The publicity department, too, was busy visiting the neighboring newspapers in Ithaca, Auburn and Syracuse. Pictures of the students from foreign countries along with interesting write-ups appeared announcing the coming graduation date and place, all of which added to the interest and general knowledge of people of good will in and around Ithaca. As Saturday, July 21, rolled around 2,783 accommodations were available, with many more being telephoned in by the hour. Arrangements had also been made for a tent and trailer camp nearby, and several outside toilets had to be set up for the comfort of the visitors.

Saturday evening found the weather cool and delightful for the program that was to come. The 3,000 chairs neatly arranged around the library building Shiloah were soon filled. Coats came off and blankets were spread and hundreds of others were comfortably seated on the surrounding grassy, green slopes. An audience of 5,133 attentively listened as loud-speakers carried the *Watchtower* discussion "The Place of God's Word in Our Lives" within the hearing of all. Following this a musical program was put on by the students, adding to the enjoyment of all present. After the evening session was over latecomers who found the grand total of 3,078 accommodations all taken began looking for space to sleep for the night. In addition 225 members of the Brooklyn and Toronto Bethel homes were accommodated at Gilead itself. Soon the hay barn was filled, other buildings filled rapidly, and the more hardy ones spread out their beds under the big, friendly trees on the campus grounds. In short time all was quiet and only the croaking of the frogs could be heard.

SUNDAY AFTERNOON AND EVENING

After Sunday morning's graduation exercises were over, the many thousands of a mixed multitude scattered out to take in the sights of the spacious grounds of Gilead School. An orderly rush was made for the cafeteria, where the lines were increased from four to eight to cater to hungry mouths. Huge stocks of sandwiches, salads, soft drinks and ice-cream bars were depleted in short time with everyone satisfied and ready for the afternoon of relaxing recreation. The many buildings of Gilead were open to inspection by the visitors. Constant streams toured the grounds visiting the big dairy barn with its prize Holstein cows, the nearby cheese factory, the greenhouse, the mill where the machine for making puffed wheat and puffed rice is found. From there one could go over to the excellent library "Shiloah", which contains well over 8,000 Bible references and volumes. Here the many questions concerning special books, the photostatic copy of the famous "Dead-Sea" Hebrew manuscript scroll, the "Writer's Inkhorn" of the type used in Ezekiel's day, and various doctrinal points were discussed and answered. But most enjoyable of all for many was the chance to meet with the brothers and students and just talk about the field service work and new assignments.

Evening came around all too soon, but for the four thousand who remained it was a unique one. The graduates were invited up to the grassy podium to tell of their experiences and impressions of Gilead school days. They talked of their new assignments in Japan, Siam, Fiji Islands, Turkey and Jerusalem. One of the graduates was a little worried about finding a cookbook in Japanese and learning how to eat with "chopsticks". Another was wondering which language of five or six spo-

ken in her assignment she should start on first. A number in the audience were trying to picture one of the sisters speaking Japanese with her southern drawl. This last meeting of graduates and visitors was brought to a close with some words of admonition from the school's president. While they had thoroughly enjoyed their stay at Gilead and the pleasant association together, now they were to be ever mindful of the seriousness of the times. Serious, too, as to their responsibilities of service and the moral responsibility all have in conducting themselves aright in these last days. In foreign fields a right example will further aid the people of good will to see the truth and be brought out from their prison houses of darkness to join in saying "Go forth".

Mr. Knorr announced he would soon see many of the graduates in their various assignments on his trip to London, Paris, Germany and other European assemblies yet this year. Then to the joy of all present he announced that he hoped to see all who could attend in Washington, D. C., October 12-14, 1951, at an assembly there. The many conventioners from England would be invited to tell of the manifold blessings due from the European assemblies. Another blessed event to look forward to, Praise Jah!

This terminated another Gilead graduation. With happy hearts the 12 buses filled with passengers and the 1,587 carloads of witnesses were soon on their way home. Visitors from all over the states had attended, some of whom were to continue on to London, England, for the big convention there. Most of the provinces of Canada were represented too, license plates of cars showing from Nova Scotia, Quebec, Manitoba, British Columbia and others. All felt greatly refreshed and better equipped to "say to the prisoners, Go forth".

Way of Success

WHAT greater success could anyone attain than to gain endless life in peace and happiness? None, of course. And next to that, what sweeter privilege could anyone enjoy than to help other persons obtain the same success? The big question, therefore, is how we as individuals may obtain this good success.*

Jehovah God is conducting a school of success, and anyone that desires may enroll in it. What is required of all who do enter this course of training is willingness to apply themselves to the course of study as outlined by the Teachers. The pupils must choose to serve God, agree to do his will, and permit him to make out of them what he wishes. Enrollment will outlast this present world, for none will graduate from this school until they have proved worthy of the new world.

Persons obtaining what is called success according to old world standards pride themselves on having attended a certain school or having had a certain famed instructor as their teacher. But no one could attend a school of higher learning, nor have a Teacher more competent and wonderful than Jehovah God. Lovingly he cares for the particular needs of each student, giving both general and individual guidance, instruction, counsel, reproof and correction. "I will instruct thee and teach thee in the way which thou shalt go," he says, "I will counsel thee with mine eye upon thee."—Ps. 32:8, AS.

The greatest man that ever walked this earth, Jesus of Nazareth, attended this same school, and had this same Instructor. As he says: "I do nothing of my own initiative, but just as the Father taught me I speak these things." (John 8:28, NW)

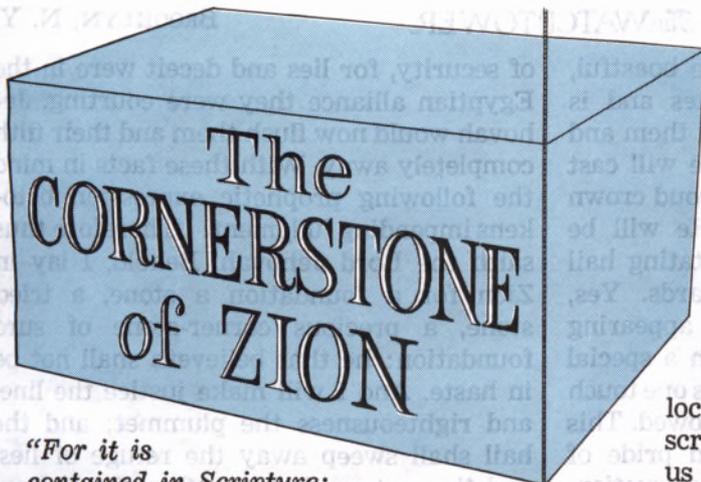
* For a complete answer, see *The Watchtower*, October 1, 1950.

We do well, therefore, to follow Jesus' example, for he finished his schooling and graduated with the highest degrees inscribed on a never-fading diploma.

This is a practical school, and not one where mere theory is taught. Jesus was taught by his Father, that he might teach others. So we, too, after learning ourselves, must teach others. When closing our divinely inspired textbook, the Bible, after a session of personal study, or upon leaving an assembly of fellow Christians, we must not forget what we have learned. We must meditate on the instruction given, apply the lessons to our daily lives, and tell others about what we have learned. We must "become doers of the word, and not hearers only". A great part of our schooling comes through teaching others what we have learned.—Jas. 1:22, NW.

So what is the way of success? Faithful obedience to Jehovah, the Great Teacher, and his commandments set forth in his Lawbook the Bible. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1:8.

Never quit or play hooky from this divine school of success. Apply your mind to the instruction given. Be meek, be teachable. Draw good out of correction. As the scholar Paul told young Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, NW.



"For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'"

—1 Pet. 2:6, NW.

JEHOVAH'S purpose is to build a heavenly organization which is to be a sanctuary. It is called Zion. It is his own habitation and he will dwell in it forever. All its "stones" are of his own selection, preparing, testing; and he will be responsible for laying them in place. The most important of these is the foundation cornerstone. The whole structure must be built according to the chief cornerstone, it being of fundamental importance in setting the whole building in line. Then, too, every stone in the building must be in full conformity to the principal stone. Such "stones" are in fact faithful slaves of God who are approved after the chief "stone" Christ Jesus was fashioned to the Master Builder's requirements. Nearly 2,000 years have passed since the first "stone" was prepared, but at last the time has arrived to build up this sanctuary of God. At the completion of the building, great joy and salvation are brought to the faithful be-

lievers, but judgment and destruction to the unbelievers.

² The words used by the apostle Peter in the above text were quoted from the prophecy at Isaiah 28:16. In order to get an appreciation of the fulfillment we should have some knowledge of the speaker, of those addressed, and of the time and the circumstances as revealed in the

local context. The setting of this scripture is important, for it helps us to know the reason for Jehovah's laying the foundation stone in Zion, the kind of people to whom he was speaking, his promise of protection and salvation to his own, and why he destroys others. So a brief comment is now made concerning the local conditions.

PROPHECY AND ITS CONTENTS

³ The prophecy recorded at Isaiah 28 was against the "drunkards of Ephraim". It is a message of denunciation. "The head of Ephraim is Samaria," and Samaria had not at this time been destroyed. (Isa. 7:9) Many of the Israelites wanted to shake off the Assyrian yoke, but by reliance on the help of Egypt and not in the strength of Jehovah. Samaria was besieged and taken in the sixth year of Hezekiah. (2 Ki. 18:9, 10) These "drunkards of Ephraim", who had conspired against the king of Judah, were swept away. She had been a beautiful sight as she lay on a delightful, circular hill, situated at the head of the valleys, boasting wonderful fertility. Moreover, she lived in luxury and splendor. —Amos 6:4-6.

2. Is it necessary to have some knowledge of the local setting of prophecy? Why is this the case?

3. Briefly, what is the local setting for the prophecy at Isaiah 28:16?

1. What is Zion, what kind of stones are used in its building, and when built what takes place?

⁴ Jehovah is angry with these boastful, bombastic, arrogant Ephraimites and is about to bring punishment upon them and therefore gives the warning. He will cast Samaria to the ground so the proud crown may be trampled underfoot. He will be like a terrible storm and devastating hail to these despisers and drunkards. Yes, they shall be like an early fig appearing before the August harvest, such a special delicacy that scarcely sooner does one touch it with the hand than it is swallowed. This is a picture of the beauty and pride of Samaria doomed to inevitable destruction. Though God is angry with these evil men, yet to his people he is a glorious crown and a diadem of beauty.

⁵ Condemnation comes to priest and prophet. They are drunken toppers. The injustices of their corrupt ones were the crying evil, and their place was to be taken by others. These disgraceful servants were actually reeling to their service, and uttering prophecies which were not genuine. The most loathsome features of drunkenness are their portion—everything swimming with vomit, every table filled with it, and no place left clean. They scorn and ridicule the Lord's prophet and, as drunken men, bellow out loudly in foolish ditties. The scornful never learn, though the rule is given to them over and over again; but they jeer and mock at the constant iteration of the same fundamentals, the same message. However, regardless of their scorn, scoffing and ignorance, Jehovah speaks most severely and answers saying it shall be rule on rule to them, command on command, precept upon precept. Will they never hear and take notice? All it results in is a little here and a little there. These drunkards have a false sense

of security, for lies and deceit were in the Egyptian alliance they were courting. Jehovah would now flush them and their filth completely away. With these facts in mind the following prophetic expression betokens impending judgment: "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isa. 28:16, 17, AS) The laying of the stone in Zion is for the purpose of judgment upon those drunkards of Ephraim. His favor was not with such scoffers and wicked ones, but with Zion, the capital city of the beloved king, David. There is one thing sure, Jehovah had his promises bound up in the "sure mercies of David" and therefore with the promised occupant of David's throne. He will bring to pass his strange work and strange act, accomplishing exactly what is purposed.

MINIATURE FULFILLMENT

⁶ The recording of the many happenings to Israel was for the benefit of those who would be living when the end of the system of things should come, both in the days when Christ Jesus was on earth and also at the time of Kingdom rule now. The prophecies were to have a double fulfillment, one which would be the *miniature* and the other the major and complete one. The miniature will here be dealt with first, and therefore we commence considering those scriptures relating to the 'stone of Zion' at Christ's first advent.

⁷ Israel's condition at this time was deplorable, disgraceful and truly merited

4. Jehovah purposed to do what to Samaria?

5. (a) How does the prophet describe these Ephraimites, and how does Jehovah deal with them? (b) When the "stone" is laid in Zion, what happens to the "drunkards"?

6. Do prophecies have more than one fulfillment? Explain.

7. Describe the condition of those in the days of Jesus who were foreshadowed by the "drunkards of Ephraim".

Jehovah's anger and disfavor. Of those religious rulers who filled the part prefigured by the "drunkards of Ephraim" it is recorded: "When [John] caught sight of many of the Pharisees and Sadducees coming to the baptism he said to them: 'You offspring of vipers, who has shown you how to flee from the coming wrath? So then produce fruit that befits repentance.'" "Then Herod [the religio-political ruler], seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Bethlehem and in all its districts killed, from two years of age and under, according to the time that he had carefully ascertained from the astrologers." Said Jesus: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matt. 3:7, 8; 2:16; 23:27, 28; see also Matt. 3:11, 12; 12:33, 34; 23:3, 13, 25; John 12:9-11, NW) The foregoing shows these rulers to be just as reprehensible as the typical "drunkards" of old time. They are about to receive judgment. Being his professed people and standing before the nations as such, God deals with them accordingly. Simeon had also prophesied, "Look! this one [Christ] is laid for the fall . . . of many in Israel and for a sign to be talked against."—Luke 2:34, 35, NW.

* Christ Jesus preached the Kingdom and taught that he was the Kingdom. "But on being asked by the Pharisees when the kingdom of God was coming he answered them and said: "The kingdom of God is not coming with striking observableness, neither will people be saying, "See here!"

or, "There!" For, look! the kingdom of God is in your midst.'" "But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you." "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it." (Luke 17:20, 21; Matt. 12:28; 11:12, NW) These scriptures clearly show that many in Israel had the opportunity of having a share in this kingdom. He presented himself to Israel as their king, but they refused to accept him, so rejecting him as their king. Judgment was then pronounced upon Israel, and he cleansed the temple. —Matt. 21:5; Luke 19:37-40, 42-46, NW.

* Thereafter the rulers of Israel sought to kill him. "Furthermore, he went to teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him." (Verse 47) Shortly afterward and while Jesus was preaching in the temple he gave an illustration. It related to the planting of a vineyard. Those who were left in charge went to beating the slaves of the owner, who were sent to get some of the fruit, and they finally killed the son and heir of the owner, concluding that now the vineyard would be theirs. Jesus then said, "What will the owner therefore do?" and the answer is given: "Because they are evil, he will bring an evil destruction upon them and will let out the vineyard for hire to other cultivators, who will render him the fruits when they become due." (Matt. 21:41, NW) Following this reply Jesus then quoted from Psalm 118:22, Isaiah 8:14 and Daniel 2:34, and applied these to himself as the "son" and "heir" and showed that the rulers of Israel were the "cultivators" and murderers.

8. How did Jesus extend Kingdom opportunities to Israel?

9. When the Jews tried to kill Jesus, how did he show what their action meant?

¹⁰ Note now what Jesus says to the religious drunkards: "The kingdom of God will be taken from you and be given to a nation producing its fruits." He disclosed that they were rejecting their promised king, the 'stone of Zion'. In unbelief and disobedience following the traditions of men, they could find no place in their organization for the foundation cornerstone of Zion. They were confounded and put to open shame. "Now it was preparation of the passover; it was about the sixth hour. And [Pilate] said to the Jews: 'See! your king!' However, they shouted: 'Take him away! Take him away! Impale him!' Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.' At that time, therefore, he handed him over to them to be impaled." So they stumbled over Jesus as the promised Messiah, the King of Israel. "They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment.'"—Rom. 9:32, 33; John 19:14-16, 19-22, NW.

¹¹ The 'cornerstone of Zion' is a tried stone when presented as king. How could this be so? It was because Christ Jesus, the chosen "stone" of God, was to be the foundation of his city, and it pleased the Father to first have his beloved Son tested to the uttermost. For three and a half years he was subjected to all manner of

trials, tests, temptations and persecutions, and throughout his ministry he was true and faithful, never once going contrary to his Father's will, but loving him completely. How wonderfully the scriptures record of him: "For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin." "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save



him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered." "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God." "Christ Jesus, who as a witness made the right public declaration in the audience of Pontius Pilate." Jesus Christ resisted every attempt to break down his integrity, he endured all trials and continued faithfully on regardless of the opposition of sinners against him. Jehovah could trust him with any responsibility, privilege or honor, for this "stone" was true, tried and tested in every way, therefore a "sure foundation". He belonged entirely to Jehovah God, the Builder of Zion.—Heb. 2:18; 4:15; 5:7, 8; Rev. 3:14; 1 Tim. 6:13, NW.

¹² Christ Jesus was qualified to be the

10. How serious was the decision of the rulers in Israel to reject their King?

11. Explain by scripture how Jesus Christ was a 'tried' and 'tested' cornerstone.

12. Show how Christ Jesus qualified in other ways to be the cornerstone.

"cornerstone" of Zion, for not only was he tried and tested but he was also the inheritor of the promises concerning the Kingdom. He was the "Lion of the tribe of Juda", a direct natural descendant of King David whose seed was to rule upon the throne forever. "The sure mercies of David" were his. He was the promised "seed", the Signal, Redeemer, Commander, Messiah, the Leader and Perfecter of our faith. It must be concluded that the miniature fulfillment pertaining to the 'laying of the stone in Zion' took place when Christ Jesus as a tried stone offered himself as king. When he rode into Jerusalem on the colt of an ass, he was loudly acclaimed as king by his disciples and the people in general, but was rejected and put to death by the religious rulers. Then, at that time, Jehovah withdrew his favor from Israel, marking the end of typical Zion. Thus Christ Jesus, God's anointed King, is clearly seen to be the "stone" laid in the heavenly Zion.

THE HEAVENLY ZION

¹³ There was a typical earthly city of Zion and there is a heavenly Zion, and Jehovah established both. A city speaks of a community well organized for business, residence and worship, and having a clearly defined area with local laws and regulations, and with certain ones in authority attending to the general welfare of the citizens, such as health protection, food and water supply. Such a city was Zion with its palace and temple. It was the capital city of the nation. Zion symbolically stands for God's organization and in particular the official part, where the throne was established.

¹⁴ All the promises given to the literal, typical Zion now become applicable to the

heavenly, "since the Law has a shadow of the good things to come." "For those things are a shadow of the things to come, but the reality belongs to the Christ." (Heb. 10:1; Col. 2:17, NW) Zion was called the "city of God", God's dwelling place. "For Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it." (Pss. 87:2, 3; 132:13, 14, AS) The typical foreshadowed the greater. "But you have approached a mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling which speaks in a better way than Abel's blood." "But the Jerusalem above is free, and she is our mother." (Heb. 12:22-24, NW; Gal. 4:26, NW) These scriptures cannot apply to the earthly Zion, but to the invisible, whose stones are those "living stones" spoken of in First Peter 2:5. They are spiritual, and finally are all built into the heavenly Zion.

¹⁵ It has pleased Jehovah to have such a building, a spiritual royal house, a spiritual temple, built up of faithful slaves, every one chosen of God, tested and tried, as was the foundation cornerstone. The apostle Paul is used to reveal this great secret to his brothers in Christ. "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, just as he chose us in union with him before the world's foundation, that we should be holy and without blemish before him in love." The glorious heavenly place was first given to Christ

13. A city speaks of what, and what did literal Zion symbolize?

14. How do we know there is to be a heavenly Zion? Prove by scripture.

15. Who makes up the 'Zion which is above', and how do we know?

Jesus. Then to others this undeserved kindness of God was given, actually an invitation to become "living stones" in this spiritual royal house. (Eph. 1:3, 4, 20, 21; 2:19-22, NW) The apostle Peter states so in very unmistakable language. The apostle John also uttered prophecy covering Zion many years after the literal Zion was destroyed. "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads."—1 Pet. 2:4-6; Rev. 14:1, NW.

¹⁶ The real, complete Zion, therefore, is the heavenly city made up of the faithful slaves of God who are spirit-begotten, anointed, tried, tested and approved, built upon the "sure foundation" Jesus Christ, the Cornerstone, God's anointed King.

Jehovah's Delight in Zion

¹⁷ How beautiful and delightful and indicative of Zion's purity are these precious words: "This is my resting-place for ever: here will I dwell; for I have desired it." (Ps. 132:14, AS) Knowing the completed Zion will be a magnificent heavenly edifice, we are mercifully permitted to get a spiritual glimpse of this wonderful habitation of Jehovah. Just for a moment try to conjure up in your imagination the glory and radiance of this dwelling place. Forget if you will the horrible, sordid things of this evil day, and banish from mind the boasted products of this world's builders. Rather take into your vision the excellence of the heavenly city. Read Revelation 21:10-27 and see how this community draws all its light and glory from the Creator of the universe, the Most High God, Jehovah. Here is complete harmony and tranquillity, with no disproportions to mar its loveliness. Consistent throughout, beau-

tiful in symmetry, wonderfully variegated in its splendor, its dazzling, yes, sparkling, colorful light shining forth with brilliance. The foundation of the city's wall is adorned with every kind of precious stone. The broad way of the city was pure gold, as transparent glass. If you can follow the vision through, then you have some conception of how Jehovah looks upon his resting place where he will dwell forever.

¹⁸ This city has been in course of preparation for nearly two thousand years. Each "stone" is fashioned according to God's holy purpose and then is laid aside until the time comes to build up the structure. These faithful slaves may have been forgotten by men and by this evil system of things, but not by God. "For you died, and your life has been hidden with the Christ in union with God." "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (Col. 3:3; 1 John 3:2, NW) The building of Solomon's temple pictured the building of the heavenly one with all its stones prepared beforehand and then all put into place without any noise. "And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." (1 Ki. 6:7, AS) When the literal temple was built it was a marvelous sight, but more magnificent is the heavenly Zion's building.

¹⁹ The building up of Zion takes place when the Lord appears in his glory. "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the

18. (a) For how long a period has the building been in course of preparation? (b) How did the building of Solomon's temple fitly prefigure the heavenly?

19. Describe how Jehovah thinks upon Zion? and what has he promised to do for her?

16. What is the complete Zion?

17. Describe the magnificence of the heavenly city.

set time is come. For thy servants take pleasure in her stones, and have pity upon her dust. So the nations shall fear the name of Jehovah, and all the kings of the earth thy glory: For Jehovah hath built up Zion; he hath appeared in his glory." "His foundation is in the holy mountains. Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." "Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode? Yea, Jehovah will dwell in it for ever." "Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. As we have heard, so have we seen

in the city of Jehovah of hosts, in the city of our God: God will establish it for ever." "Jehovah . . . is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Pss. 102:13-16; 87:1-3; 68:16; 48:2, 8; Zeph. 3:15-17, AS) The capital city of the universe is Zion, the joy and delight of the whole earth, for his beloved Son is its foundation and everyone in it speaks Jehovah's praise.

Laying the Stone in Completion

THE Stone is placed in its proper position for eternity when the Lord appears in his glory. This is at the second appearing of Christ Jesus, for it is then he comes with glory. The Scriptures are very explicit on this matter. "The glory of his strength, at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith." (2 Thess. 1:9, 10, NW) "For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior." (Matt. 16:27, NW) "And then the sign of the Son of man will appear in

heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:30, 31, NW) He is the Royal Majesty from the heavens, a Ruler in his own right. The will of his Father shall then be done and the Father's name, Jehovah, be praised everywhere. "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.'" —Matt. 6:9, 10, NW.

1. Show how the Scriptures mark the time for the building of Zion.

² From the time Jesus Christ ascended on high to the time when he exercises the kingly authority it has been a waiting period in so far as the actual rulership over the earth is concerned; otherwise he has not been inactive. Christ had to await God's due time. "From then on awaiting until his enemies should be made a stool for his feet." (Ps. 110:1; Heb. 10:13, NW) This waiting time terminates when the lease of power in the hands of the nations of earth runs out, the end of the Gentile times, in 1914. During this long waiting period Jehovah's purposes have been working out. (Luke 21:24; Heb. 2:5-13, NW) Then, when the "times of the Gentiles" end, the day of Jehovah commences. Now He acts toward the Kingdom and the greatest of all events takes place. The King, Christ Jesus, the 'cornerstone of Zion', is authorized to start operations. "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek."—Ps. 110:2, 4, AS.

³ Following 1914 the great battle of heaven raged between Jehovah's anointed King and the satanic and demonic powers. First, it is necessary to remove from heaven the iniquitous organization that has been a defiling influence and obnoxious to the extreme. Heaven is to be cleansed, for it is impossible to contemplate the rulership of the Lord Jesus Christ in heaven as the king of the capital of the universe and at the same time and place tolerating filthiness and wickedness. One has to go, and it is Satan and the demons who have to quit. And quit they do, for they are pitched out of heaven, "hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-12, NW.

2. Why was not Zion built up following the ascension of Christ Jesus to heaven?

3. After 1914 what had to be accomplished in heaven before the stone was laid?

⁴ Jehovah's anointed King wins the battle after approximately three and a half years. Just as at the first advent Christ appeared at Jordan and was anointed, and three and a half years later presented himself as king, so in the completion. In 1914 he begins activity as priest and king, and three and a half years later offers himself as king. Again he is the 'tried' and 'tested' cornerstone. For three and a half years he battles evil, and conquers. Jehovah says: "Yet I have set my king upon my holy hill of Zion." (Ps. 2:6, AS) The stone of Zion is laid in completion in 1918. The King not only is now present but has proved himself the victorious one of God's choice by ousting from heaven Satan and all his demon forces.

⁵ Zion is God's capital organization erected in heaven, made up of Christ Jesus and the anointed spiritual children of Jehovah, whereas the new world is organized to embrace that which is for the benefit of man, earth's new society, those who will be subjects under the supervision of God's royal house, which is the governing agency in heaven. However, it is important to note that the foundation of the new world was brought forth at the time of the dedication of Jesus at the Jordan river, after which time he began to preach "the kingdom of heaven is at hand"; and three and a half years later the laying of the "stone" in miniature took place. So it is also in the major fulfillment. In 1914 Christ commenced to exercise his power as earth's rightful ruler by moving against Satan, and three and a half years later (1918) offered himself as king to his professing people. In the three and a half years the King broke the power of the ruler of this present system of things.

4. How is Christ Jesus a 'tried' and 'tested' cornerstone at the time of Kingdom power rule?

5. How do we differentiate between 'laying the stone in Zion' and the bringing of it forth?

VISIBLE EVIDENCES

⁶ Christ Jesus was present as king in 1914, but only in 1918 offered himself to those professing to be his people. Remember that millions of people claim to be Christians and are therefore in an implied covenant to do God's will. The religious leaders of these people claim in a boastful manner that they are doing the will of God. Their leadership, influence and domination in national and international affairs is what God wants accomplished. So they claim. The Catholics claim their leader and chief priest speaks for Christ on earth and, in fact, when speaking officially, is infallible. Also the thousands upon thousands of priests, nuns and other officials in the Roman Catholic system claim to be preachers and teachers of Christianity. It is the same with the Protestant systems of religion, whose clergy, bishops, archbishops, and other officers, and the millions of their adherents make claim to being Christian. So it is with the hundreds of other denominations and sects. Do they not go every Sunday to their meeting halls with a Bible or prayer book in their hand, showing profession? Regularly they repeat the Lord's prayer for God's kingdom to come and his will to be done. Thousands of preachers deliver sermons testifying that they draw near to God with their mouths though their hearts are far removed from him!

⁷ These millions have had the opportunity of recognizing the sign of the "time of the end". The Gentile times ended in 1914 and the prophecies were fulfilled exactly as foretold at Matthew 24 and Luke 21, but have not been heeded by these millions. Instead of acceptance of these events declaring the second presence of Christ, these false worshipers of God ridi-

culed, scoffed and became scornful, and have continued in that attitude to this very day. The unbelieving majority have said to the faithful witnesses such things as, 'What do you know about these things? Our organization has been in existence for hundreds of years, and you are only new.' Or, 'Why, our teachers have not told us these things, therefore you cannot be true.' 'Why, you even predict evil to us, and nothing could be farther away.' 'Let us alone and go to the heathen, for we have our church and are saved.' 'This beautiful chapel, or cathedral, has been standing for hundreds of years, and you think God would destroy it? Never!' 'We do not want your annoying interferences. Do not trouble us any more.' Or, 'Keep out of this town. Do not come near this parish. It is mine. They are my sheep. Do not come near them. Do not disturb us!' 'Telling us the Bible shows we are in error, even teaching there is no fire in hell. We ourselves do not really believe there is, but to have you pestiferous people come and tell us is more than we can take.'

⁸ The vast majority of these professing Christians and their leaders do not actually care what the Scriptures state, for they have no fear of God. Should any reader doubt this, then put it to the test by going yourself from house to house and speaking to them. Test the clergy and priests and other officers in these religious organizations, and find out how little they know of the Word of God, of the purposes of Jehovah and of the sign of the "time of the end". They are in darkness and go along with this evil system of things, and know not the right way to go. "Blind leaders of the blind." (Matt. 15:14) These men are the present-day Pharisees. They are so blind they cannot see the key to true knowledge when it is held up before their

6. What puts professing Christians in a serious position before God?

7. Describe the reaction of the false religionists toward the preaching of the Kingdom message.

8. Why and how can we say that the modern Ephraimites are blind and drunk?

eyes. Rather would they conspire together to find a way to stop the truth's being proclaimed. They get all mixed up. Standing in their pulpits professing to be teachers of Christianity they do not know what it is all about, because they talk about something else. Loudly and sanctimoniously they pray for God's kingdom to come and Christ to rule, and then in blindness grope about for an organization among men that is big enough to support them and their schemes. Posing as representatives of the "Prince of Peace" they go out to bless the machines of war. In soft words they say, 'Love your enemies,' and then heap honor upon those who kill the enemies.

⁹ These men not only are blind but are in a stupor. They get all mixed up with the message of truth and with themselves, and their teachings are getting them down. They do not know what to do or where to go. They are as those drunk, reeling to and fro, first leaning on this organization and then on that; making a concordat with one ruling power, and then with another one on the opposing side. They go backward and forward, but still will not hear the truth, despising it and those who bring it, often to the point of insults, violence, false charges and inciting of mobs. These are the modern-day "drunkards of Ephraim". Jehovah's witnesses, the modern Isaiah class, tell them the truth in an endeavor to save them from coming destruction, and warn them to flee from the wrath to come. But to do this they will have to change their ways. In their inebriated condition they refuse to hearken. No, they cannot hear. And say they, Why should we be pestered by such petty matters which these Jehovah's witnesses say, continually annoying us? To these antitypical "drunkards" it is an endless series of painful sufferings. Why all this talk of Armageddon and the end of the world? However, the

9. State facts that point to their inebriated condition.

faithful servants keep preaching, though necessary at times to say, "Wherefore hear the word of Jehovah, ye scoffers, that rule this people." Or, "Therefore hear the word of the LORD, you scoffing men, you satirists among this people who are in Jerusalem!" (Isa. 28:14, AT) Jeeringly, odiously and disgustingly, they scoff at God's message and try to ridicule his directions, but Jehovah still bears patiently and "the word of Jehovah [shall] be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken". (Isa. 28:13, AS) This is not a word to the faithful modern-day Isaiah class to comfort them with a little truth here and a little truth there, but is a reply in no uncertain terms against these "drunkards". Jehovah will so speak to this mocking nation. Had not this prophet's lips been touched and purified by a seraph? And still he was condescending and gentle, even as a nurse tending little ones. This is the way it is going on, says Jehovah, even 'command on command'. How long will God's patience last? Until the "stone is laid in Zion". For then judgment will come and the execution will not be long delayed. "What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; but Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment.'" (Rom. 9:30-33, NW) The rulers of Christendom today are in exactly the same position as the rulers of Israel when

the "stone" was laid in miniature; they are as the "drunkards of Ephraim".

JUDGMENT

¹⁰ The context of the prophecy at Isaiah 28:16 clearly shows judgment will come, and therefore to these modern-day "drunkards of Ephraim" this is what will happen. "And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Verses 17, 18, AS) Two things stand out clearly: First, the word "therefore" in verse 16 is in opposition to their confidence and God declares with utmost distinctness the absolute immovability of Zion's foundation cornerstone. Secondly, the certainty of their punishment. The implication is also clearly here that a new foundation means the removal of the old. Just as Solomon's temple was not the final habitation where Jehovah would rest, neither is the present-day organization of apostate religion. The message declared to these false religionists is not listened to, being treated as not worthy of their attention. But when it does come home as to what it means, then it will be too late to escape, for they will be engulfed by the commotion and alarm and destruction-dealing forces of Armageddon. "For who will have pity upon thee, O [apostate] Jerusalem? or who will bemoan thee? or who will turn aside to ask of thy welfare? Thou hast rejected me, saith Jehovah, thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary with repenting." (Jer. 15:5, 6, AS) This is part of the judgment expressed in Isaiah 28:19.

10. What is God's judgment upon these "drunkards"?

¹¹ These antitypical Ephraimites have flattered themselves. They have prepared an easy and secure couch, probably their reliance on modern Egypt. But "whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night". "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act." (1 Thess. 5:3, 7, NW; Isa. 28:21, AS) Judgment shall come to these mockers. True, it is their time for revelry now, but shortly the tables will be turned, and it will be Jehovah through his anointed King who will do it. They will be punished for their evil deeds. "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength, at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith." (2 Thess. 1:6-10, NW) They have rejected the stone of Zion, God's anointed King, whom they profess to serve and worship. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly

11. (a) What are the antitypical drunkards of Ephraim resting on today? (b) Why and how will they be punished?

come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." —Mal. 3:1, 2; 4:1, AS.

¹² Judgment begins with the professing Christians, both those who are inside and those outside God's organization, and the determining factor in the commencement of judgment is the laying of the stone in Zion in completeness. 'Justice is the line, and righteousness the plumb line.' Jehovah is exact and right in all his dealings, and the erection of the building on the cornerstone will be performed with minute exactness. The building will be the correct height and breadth; also, only the chosen tried stones will be used. There will be no place there for revilers, scorners and scoffers, and certainly not for the modern-day "drunkards of Ephraim". Only those will be of that building who are in absolute and complete harmony with Jehovah's purposes and who conform themselves to his righteous requirements. Jehovah's building is a true place of refuge, while the one the "drunkards" trust in is false and has not been tried to judgment for a line or to righteousness for a plumb line. Rather, they have worked to lies and falsehood. Nothing in the structure of their organization is Scripturally tested, whereas in Jehovah's structure the "living stones" are measured, squared, and leveled to the true and sure foundation. Therefore the organization of these false religionists

12. How is the prophecy 'justice to the line, and righteousness to the plumb line' applied and fulfilled today? With what result to the modern Ephraimites?

is completely out of line and condemned. It is due for demolition. It is an established fact that in 1919 they were so out of line with God's purposes that they accepted the League of Nations as "the political expression of the kingdom of God on earth" in preference to Jehovah's anointed King.

¹³ Judgment came not only to the modern-day "drunkards of Ephraim" but also to those Christians inside God's visible organization, for in 1918 there was great commotion here also. Many making loud profession of being footstep followers were found completely out of harmony, out of line with the measurements, and were determined to go their own way, wholly ignoring the righteous requirements of the Lord. They were disapproved and were denied further opportunity of remaining in association with those who were truly of the Kingdom class. We are still in the judgment day and the destiny of all is being determined by our actions now. The anointed remnant today when finally approved will be rewarded with a place in the eternal capital city of the universe, with Christ Jesus and the apostles and all those proved faithful since their day. Those of the anointed judged unworthy will have no place in the heavenly city, but as they go into death they will die forever and the memory of them shall be forgotten.

CHIEF STONE OF THE CORNER

¹⁴ Not only is God's anointed King the foundation cornerstone, but he is also the chief headstone, and it has to be brought forth and placed in position. "So shall he bring forth the headstone, with thundering shouts Beautiful! Beautiful! thereunto. Then came the word of Yahweh unto me, saying: The hands of Zerubbabel have

13. May the same scripture be applied to those associated with Jehovah's organization, and if so, how? 14. (a) Explain briefly the local setting of Zechariah 4:7-10. (b) How is Christ Jesus the headstone in completion?

founded this house and His hands shall finish it. So shalt thou know that Yahweh of hosts hath sent me unto you. For who hath despised the day of small things? Yet shall they rejoice when they see the plummet-stone in the hand of Zerubbabel." (Zech. 4:7-10, Ro) This is the crowning stone of the structure. The Lord Jesus forms not only the basis, supplying everything fundamental as the very beginner, author and leader of our faith, but he is also the perfecter, the crowning beauty, the "altogether lovely" one, the grand and all-glorious King of Zion, and Jehovah's glory rests upon him. "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." "Jesus Christ, 'the Faithful Witness,' 'The firstborn from the dead,' and 'The Ruler of the kings of the earth'. To him that loves us and that loosed us from our sins by means of his own blood." —Ps. 45:2, AS; Rev. 1:5, NW. See also Rev. 5:9, 12, 13, NW.

¹⁵ Those who see this royal majesty in his exalted position are greatly blessed and filled with delight, for such ones know he is now reigning and the time for the Kingdom rule has come. So, knowing these sacred truths, they hail the anointed King with "shoutings" when he is placed in position as the headstone. This is the time when he must be heralded "with thundering shouts". "So shall he bring forth the headstone, with thundering shouts Beautiful! Beautiful! thereunto." (Zech. 4:7, Ro) In Zerubbabel's day, when the headstone was put into its place, shouting upon shouting went on. And why not? Had not Israel been in captivity for seventy years? Were they not now back in their own land and their temple rebuilt amid tremendous opposition? Now as the finishing touches

15. Why were the builders happy in Israel's day when the headstone was put in position?

were put to it, no wonder they gave out "with thundering shouts"!

¹⁶ It was the same in the days of Christ Jesus: "As he rode along they kept spreading their outer garments on the road. As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!'" "Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. As for the crowds, those going ahead of him and those following kept crying out: 'Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!' Now when he entered into Jerusalem, the whole city was set in commotion, saying: 'Who is this?'" This prophecy is now receiving its major and complete fulfillment, and is marvelous to those who now see the "king in his beauty". (Isa. 33:17, Ro) Today the anointed King Christ Jesus is being heralded "WITH THUNDERING SHOUTS" as the chief stone of Zion. What are they shouting? They are loudly proclaiming, "Beautiful! Beautiful! thereunto." To those belonging to God's organization the exalted position of Christ as the crowning work is beautiful indeed. Now note how the shout is stronger, bolder, more pointed and emphatic at the present time than when it began in 1922. It has increased year by year, so that in this year more than 400,000 voices are joined in the shouting.

¹⁷ Not only is the King being exalted above every name but the plumb line is in his hand, and happy are those who see it.

16. How was the prophecy fulfilled in Jesus' day? and how is it fulfilled now and with "thundering shouts"?

17. In what way is the visible part of God's organization being brought into line today?

For, as never before, the people of Jehovah are being brought into line with His righteous requirements. Blessed are those who come into line and remain and continue singing "Beautiful! Beautiful! thereunto". "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah."—Ps. 118:26, AS.

HAPPINESS TO ZION

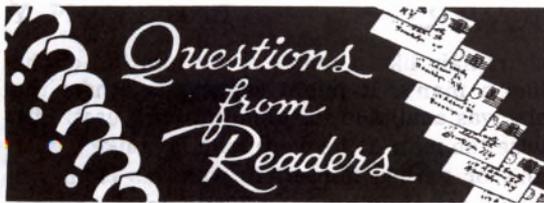
¹⁸ Under inspiration the apostle Peter wrote: "For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'" (1 Pet. 2:6, NW) How true it is that "he that rests his faith on it will by no means come to disappointment"! It is to you, therefore, that he is precious, because you are believers. Precious indeed he is to those of Zion, the heavenly city, and precious also is he to those who have joined themselves to the anointed of God and become subjects of the glorious King. The same degree of loyalty and faithfulness is required of those who have the heavenly hope and those having the earthly hope. Complete dedication of everything one has is required of all who will enjoy the happiness of God's organization. It is an honor from Jehovah to be privileged to see these marvelous purposes of the Lord being worked out in these days. We know Zion is established in the heavens, and that Jehovah has set the "living stones" there as it pleases him; that his anointed King Christ Jesus is the foundation cornerstone and the headstone too, and that this building is Jehovah's habitation forevermore. He has become King. "In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that

sitteth in judgment, and strength to them that turn back the battle at the gate." (Isa. 28:5, 6, AS) Truly he is the Giver of justice and strength to his people.

¹⁹ The Lord's "other sheep" will be happy because they know that the earthly organization of Jehovah to which they belong is under the immediate control of the heavenly organization, and they will make up earth's new society under the rulership of Zion's King. There is a great work to be accomplished before the remaining "living stones" of the heavenly Zion are fully tried, tested and approved, and before the complete removal of the false worshipers of Jehovah God, the "drunkards of Ephraim". But the purposes of the Creator will be carried into effect, because he is the Most High and the Almighty One, and no one can prevent his accomplishing what he intends to do. Perhaps to some the years are more than were anticipated; but such should be cause for rejoicing and happiness by reason of what they see coming to pass. We are not in any doubt as to where we are going, what we are doing, and why we are doing it. The fact is, the Kingdom is here, Christ Jesus is King, the "other sheep" are being gathered, and the false worshipers are being brought together for destruction. All should remember that the whole inhabited earth must know that the heavenly Zion's King is now in authority and is ruling. The temple in heaven is practically complete. In fact, it is already opened. The cornerstone has been laid in completion and the judgment is on. The unbelievers will be destroyed but the believers will be saved, protected and blessed forevermore. Behold, therefore, your King, and be happy, you who believe in him. Honor the King and rejoice to the full. Truly the time of blessedness of God's people has come.

18. How is the cornerstone precious? What is required of those who would obtain the happiness of Zion?

19. In what way do the anointed and "other sheep" gain confidence and happiness by knowing the cornerstone is laid and is in position?



Questions from Readers

● Is it proper to have or attend celebrations of birthday anniversaries?—F. K., Nevada.

Such celebrations have their roots in pagan religions, and not Scriptural grounds. Some Bible commentators suggest that birthday celebrations may have had their origin in the "notion of the immortality of the soul". Astrologers and stargazers laid great stress on offering sacrifices to the gods each year when the stars and planets were in the same position as when one was born. In Egyptian mythology the "birthdays of the gods" were celebrated on certain days, and in Chinese mythology individuals offered special sacrifices on their birthdays to Shou Hsing, the god of longevity. The ancient Anglo-Saxons celebrated the birthday of the "Lord Moon", spoken of as *meni* at Isaiah 65:11 (*margin*), by making cakes "called Nür-Cakes, or Birth-cakes"; and candles also are of pagan origin.—See Hislop's *Two Babylons*, pages 95, 191-196.

After telling us that December 25 was the traditional birthday of Nimrod, and not of Jesus, the new book *What Has Religion Done for Mankind?* states: "The inspired Scriptures do not give the birth date of Jesus, and it does not matter, for neither Jesus nor God his Father nor the inspired apostles instructed us to celebrate Jesus' birthday. The only birthday celebrations that the Holy Scriptures mention are those of pagans, those of Egypt's Pharaoh and of Herod Antipas who marked his birthday by having John the Baptist's head chopped off. (Gen. 40:20; Matt. 14:6; Mark 6:21) Christ's disciples of the first century shunned birthday celebrations as being pagan, unchristian!"

Doubtless many things practiced by Christians today were also practiced by pagans; but when these practices are steeped in false worship contrary to Bible principle they become objectionable. The celebration of birthday anniversaries centers the mind on the creature and exalts the creature, giving him and his birth undue importance. Romans 1:25 (NW) warns of those who "venerated and rendered sacred service to the creation rather than the One who created". Birthday celebrations could tend

to take on this objectionable quality. If Christians wish to come together occasionally for profitable fellowship and relaxation, they do not have to await a day reminiscent of pagan religion. If they wish to present a brother with a gift, they do not have to await the anniversary of the day of his entry into the world, as though that were such a memorable occasion. If the precise day of Jesus' birth and its remembrance were of no such noteworthiness, whose are?

● Is it Scriptural to speak of Jehovah as being omnipresent?—A reader in New Zealand.

It is not Scriptural to speak of Jehovah as being omnipresent in the sense that the heathen do, as if he were an all-pervading spirit. He has a throne in heaven on the right hand of which Jesus sat after his ascension, but he can reach any part of his universe and extend his power there and his eyes run to and fro through the whole earth to show his strength in behalf of the perfect-hearted ones. (2 Chron. 16:9) If he were omnipresent the Scriptures would not speak of his coming and visiting the earth; he would be already here.

● When Deuteronomy 22:5 says that a woman should not wear a man's clothes, does it mean that women should not wear slacks?—J. P., Pennsylvania.

Deuteronomy 22:5 (*Da*) reads: "There shall not be a man's apparel on a woman, neither shall a man put on a woman's clothing; for whoever doeth so is an abomination to Jehovah thy God." This text certainly was not recorded with the thought in mind of preventing modern women from wearing slacks. Men did not wear slacks or trousers when this was recorded, but what we would view as dresses today. In parts of the Orient, in fact, the men wore dresslike robes and the women wore pajamalike trousers of varying styles. So the wearing of slacks or even work pants, such as around a farm, is not forbidden by this text and is an individual matter. The women can use good judgment as to time and place and what is accepted as proper in the section where they reside. In some sections where winters are severe many women wear trousers or ski suits or some similar garment that covers and protects their legs. Such is not Scripturally wrong.

At Deuteronomy 22:5 the Bible is not dealing with fashions or fretting over styles, but

apparently it is here forbidding persons of one sex from wearing the clothing of the opposite sex for purposes of deceit, to appear of the opposite sex, to hide the true facts. Men should not try to deceitfully dress like women to hide the fact that they are men, nor should women try to dress in men's clothes to hide the fact that they are women. Being more specific, the Bible seems to be striking a blow against the sin of sodomy. It was a disgrace for a woman's hair to be shorn like a man's, and it was a dishonor for a man's hair to be allowed to grow long like a woman's. (1 Cor. 11:6,14) The woman was not to appear masculine by having

short hair like a man's or by wearing clothes like a man's. It might suggest to others that she was available for unnatural sex uses. Likewise the man. If he wore long hair like a woman's or garbed himself in women's clothes he would certainly appear effeminate and open to propositions from men for unnatural sex use. So it is this deeper meaning with sodomy in view, and not a mere switching of clothes in itself, that brings this practice under prohibition and makes it deserve the severe judgment: "Whoever doeth so is an abomination to Jehovah thy God."

has a throne in heaven on the right hand of which Jesus sat after his ascension, but he can reach any part of his universe and extend his power there and his eyes run to and fro through the whole earth to show his strength in behalf of the perfect-hearted ones (2 Chron. 18:18) If he were omnipresent the Scriptures would not speak of his coming and visiting the earth; he would be already here.

recently returned from large assemblies held in various European cities where thousands attended and enjoyed them. Many of the talks delivered there will be given during the Washington Convention. Three full days of enjoyment await you at this Christian assembly. All sessions are open to the public, and no collections will be taken. Come and bring your family and friends. You are welcome.

When Deuteronomy 22:5 says that a woman should not wear a man's clothes, does it mean that women should not wear slacks?—A. S. Pennsylvania.

After feeling as that December 22 was the traditional birthday of Nimrod, and not of Jesus, the new book "What Is Religion" does for Marked's sake: "The inspired Scriptures do not give the birth date of Jesus, and it does not matter for neither Jesus nor God his Father nor the inspired apostles instructed us to celebrate Jesus' birthday. The only birthday celebrations that the Holy Scriptures mention are those of pagan, those of Egypt's Pharaoh and of Herod Antipas who marked his birthday by having John the Baptist's head chopped off. (Gen. 40:20; Matt. 14:8; Mark 6:21) Christ's disciples of the first century assumed birthday celebrations as being pagan, unchristian."

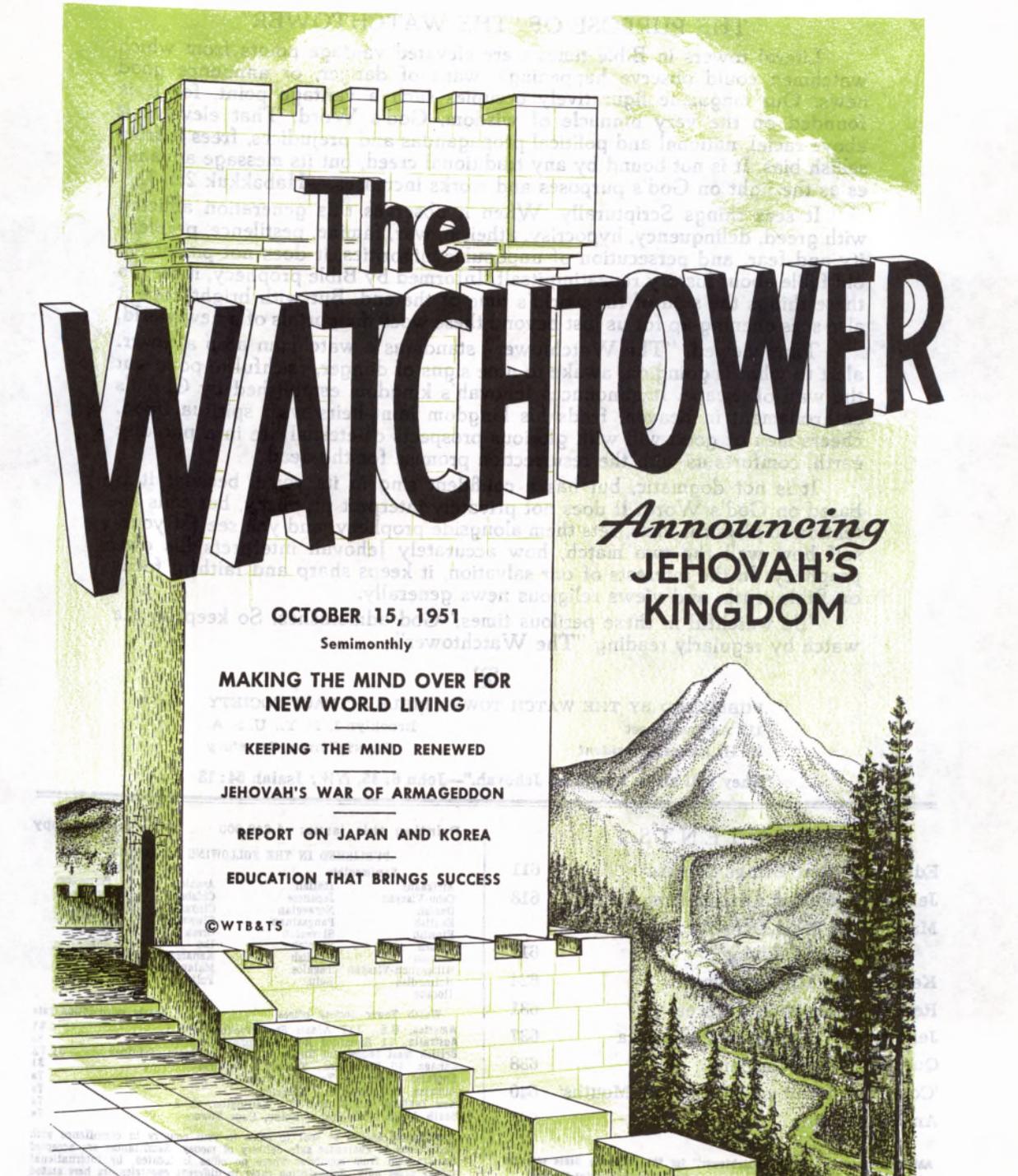
Deuteronomy 22:5 (22:5) reads: "There shall not be a man's apparel on a woman, neither shall a man put on a woman's clothing; for whoever doeth so is an abomination to Jehovah thy God." This text certainly was not recorded with the thought in mind of preventing modern women from wearing slacks. Men did not wear slacks or trousers when this was recorded, but what we would view as dress today in parts of the Orient, in fact the women wore dresslike robes and the women wore

WASHINGTON, D. C., CONVENTION

If you are sincerely interested in learning what the Bible has to say on present world conditions and what the prospects for the near future are, you will want to attend the convention of Jehovah's witnesses to be held in the Griffith Stadium of the city of Washington, D. C., on October 12, 13 and 14. Featured will be the public talk: "Will Religion Meet the World Crisis?" delivered by the president of the Watchtower Society, Mr. N. H. Knorr, at 3:00 p.m., Sunday, October 14, 1951. Noteworthy also will be other talks by the president and other Watchtower representatives

Doubtless many things practiced by Christians today were also practiced by pagans; but when these practices are stepped in later work contrary to Bible principles they become objectionable. The celebration of birthday anniversaries centers the mind on the creature and recalls the creature giving him and his birth under impure pagan laws (W) warns of those who each

"WATCHTOWER" STUDIES
 Week of November 4: The Cornerstone of Zion.
 Week of November 11: Laying the Stone in Completion.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 15, 1951

Semimonthly

**MAKING THE MIND OVER FOR
NEW WORLD LIVING**

KEEPING THE MIND RENEWED

JEHOVAH'S WAR OF ARMAGEDDON

REPORT ON JAPAN AND KOREA

EDUCATION THAT BRINGS SUCCESS

© WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUTTER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p>AS - American Standard Version AT - An American Translation Dc - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Le - Isaac Leeser's version</p>	<p>LXX - The Septuagint Version Mo - James Moffatt's version NW - New World Translation Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

October 15, 1951

No. 20

EDUCATION THAT BRINGS SUCCESS

A WORLDLY saying of much wisdom relates: "All that glitters is not gold." Sometimes it is interesting to remember this when men give way to much boasting. And have you ever heard of such boasting as is evident in this twentieth-century "brain age"?

Men are highly respected for sake of degrees they hold from great universities. Among nations, scientific achievement, particularly along military lines, rockets those with the greatest "know-how" into positions of leadership.

Yet what can be said for the harvest this age has reaped? Its two world wars do not stand out as great intellectual achievements. It is difficult to see the wisdom in the mass global fear caused by the inventions of modern science. Do the children, as claimed, reap the benefit of the most progressive learning of all time? Juvenile crimes are more outstanding than ever. High school narcotic rings steal the headlines. As the Bible warned, widespread 'disobedience to parents' has paralleled the high tide of youth woes. (2 Tim. 3:2) And what of man's loftiest study, knowledge of his Creator? Godlessness through evolution and communism runs wild. "Trial marriages" are seriously considered and the collapse of family life lurks nearby.

When very similar conditions prevailed in the ancient land of Israel, when it was riddled with 'cursing, lying, murder, theft

and adultery', Jehovah God assigned the cause, declaring: "The LORD has a quarrel with the inhabitants of the land; because there is no fidelity, no kindness, and no knowledge of God in the land." (Hos. 4:1, AT) What would you give as the cause for these same evils in the modern world?

In the first place, just what does this "wise world" accomplish with its much boasted wisdom? True, great nations can store their resources, then conduct global aid programs to less fortunate peoples. With their knowledge of engineering, men can blueprint mighty structures, blast their foundations out of solid rock and scrape the sky with their pinnacles. They can draft large armies and equip them for daring exploits behind skilled commanders. Yes, and they can inherit thrones or be elected into political offices, dwell in palaces and exert much influence. But are all these things so much? If these are the sole measurements of success, then man is still little ahead of the insects and lower animals.—Prov. 30:24-28.

Ironically, this world's learning seems to operate in reverse. A child of four or five asks who made the flowers. Told that God created them, he believes it because he reasons that he cannot duplicate them with his little hands. This and other things he learns. He is taught to respect God's great power, to pray to Him and to feel safe because God is able to defeat all evil. But later on the same child grown older falls

into the clutches of college professors who proceed to shred away this simple faith, forcing him to give it up to satisfy the greedy appetite of the evolution theory. Gone then, too, his sense of security, and the young man becomes part of a sea of humanity living in dread of atomic war or some other form of mass annihilation. After seventeen or eighteen years of "education" he finds he knows less than at the age of four or five!

So some may suggest that parochial education is the answer. But not so. Consider the "church states" prevalent in Latin America and the degrading immorality and mass ignorance marking those poor peoples. Even in the United States, tests indicate that "Sunday school" education has not taught a practical knowledge of God's Word. To the parents of His typical nation, Israel, God commanded:

"These words you must learn by heart, this charge of mine; you must impress them on your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise up. You must tie them on your hands as a memento, and wear them on your forehead as a badge; you must inscribe them on the door-posts of your houses and on your gates."—Deut. 6:6-9, *Mo.*

Similarly, the apostle Paul admonished Christian parents of the first century to 'go on bringing their children up in the discipline and authoritative advice of Jehovah'. (Eph. 6:4, *NW*) Of course, such training must be accompanied with proper parental examples in Christian teaching and living. The harvest for such course will be another life devoted to learning of God and publicly helping friends and neighbors to do likewise—truly a helpful contribution to the world.

"Is that any way to become successful?" the scoffing world will challenge. Would

the scoffers consider Christ Jesus successful, then? Evidently not, yet his teaching has introduced the only means of salvation to everlasting life in a new world open to mankind. Note what his apostle, Paul, taught: "Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing."—1 Cor. 1:20, 21, *NW.*

And by "the foolishness of what is preached" will those who survive the coming world crisis be preserved for life in God's new world. To help all those who would win this goal of true success, the good news is phrased simply for them, but backed with the power of God's Word. The experience of the apostle Paul proves this wise.—1 Cor. 2:1, 4, 5.

Certainly it was in God's power that Jesus taught, when he spoke as no man before him had (John 7:46), carrying on Christian education from city to city, village to village, house to house and in public places and wherever a crowd could be gathered. (Luke 8:1; Acts 20:20; Luke 5:1-3; Matt. 5:1, 2) Also, he and his followers patiently instructed in private homes and answered Bible questions. (Matt. 9:9, 10; Luke 10:38-42) The book of Acts brims with such experiences.

This vital activity of Christianity has not vanished. In the year 1950, Jehovah's witnesses, Christian ministers, spent more than 54,000,000 hours in this same kind of work world-wide. They conducted over eighteen and a half million return visits upon interested parties and held 234,952 home Bible studies. Evidence of their success lies in ever-increasing throngs of new ministers, new hearts made glad, persons with a new world hope of everlasting life. This way of learning for true success yet remains open to encourage still others.



JEHOVAH'S WAR OF ARMAGEDDON

PEOPLE the world over fear another global war. They fear it because of having already experienced two world wars. They fear it because atomic weapons will be used. They fear it because there seems no way of escaping it. But what the majority of the people do not realize is that something far more terrible than another international war is impending. (2 Pet. 3:7, 10) As General of the Army Douglas MacArthur, on September 2, 1945, the day after the surrender of the Japanese, aboard the battleship "Missouri", warned: "Men since the beginning of time have sought peace. . . . Military alliances, balance of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. We have had our last chance. If we will not devise some greater and more equitable system, our Armageddon will be at our door." No "more equitable system" has been devised. The nations are having their "last chance". Armageddon is at the door!

Now let this fact be fully appreciated by all: Armageddon will be altogether different, separate and distinct from any prospective World War III, touched off and prosecuted by mere men. Armageddon will not be a war between Eastern and Western blocs of nations. It will not be communism against capitalism. It will not be a revolt of the laboring masses against the ruling classes. No, Armageddon will be the battle of God Almighty, the great and

terrible war, when Jehovah completely destroys the nations and kingdoms that oppose and fight against his glorious theocratic rule.—Zeph. 3:8, AS.

Armageddon will not be any local war limited to the literal valley of Megiddo in Palestine. Har-Magedon, or Armageddon, means the "mountain of the assembly of troops", and it refers in a symbolic way to the capital organization of Zion where Jehovah God has enthroned Christ Jesus as earth's rightful ruler. That great historical event took place in the year 1914, conclusive proof concerning this having already appeared in the columns of *The Watchtower*.—Ps. 45:3-7.

So it is against the established kingdom under Christ that the nations under the control of the Devil and his demons now gather together for an all-out final, but futile, assault. Says the psalmist: "Why do the nations rage, and the peoples meditate a vain thing [conspiring to continue their rule]? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed [King], . . . He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath [at Armageddon], and vex them in his sore displeasure: Yet I have set my king upon my holy hill of Zion."—Ps. 2:1-6, AS.

THE GATHERING STORM

They do not realize it, but the hurried efforts of the rulers since 1914 in forming

leagues of nations, creating confederacies, drawing up hemispheric pacts and international agreements, and pooling their strength in what they call a United Nations—all of such schemes having welded the nations together into a solid bloc in opposition to Christ's kingdom—are in direct fulfillment of divine prophecy long ago recorded. And just as surely as we have seen the nations form these confederacies, just that surely will we see them dashed to pieces at Armageddon! "Associate yourselves, O ye people," the prophet declared, "and ye shall be broken in pieces." "Gird yourselves, and ye shall be broken in pieces." "Take counsel together, and it shall come to nought."—Isa. 8:9, 10.

Have you observed the overwhelming flood of demonic propaganda constantly increasing in volume since World War I, great swelling words booming forth as from the throats of inflated bullfrogs?

As foretold in Bible prophecy, such propaganda is inspired by the demons, the purpose being to line up everyone on the Devil's side for the universal war of Armageddon. "And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Har-Magedon [Armageddon]."—Rev. 16:13, 14, 16, NW.

The greatest battle of all ages is fast approaching and the opposing forces of wickedness have but a short time to prepare for it. Hence Jehovah mockingly tells them: "Proclaim ye this among the nations; prepare war; stir up the mighty

men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together. . . . Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about." (Joel 3:9-12, AS) They obey. The greatest armaments race in all history is in full swing.

Soon their total regimentation will be complete, and they will feel invincible, secure and peaceably entrenched. But that is where they will make their greatest blunder, as the apostle Paul declares: "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape." (1 Thess. 5:3, NW) Jehovah, a warrior without a peer, well knows the value of surprise, and He makes full use of it, not in a cowardly sneak-attack, but by first giving complete warning, and then striking the obstinate enemies when and where they least expect it. "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son [Jehovah's Chief Field Marshal], but only the Father."—Matt. 24:36, NW.

Jehovah's "D-day" of Armageddon may be strictly a military secret, but the suddenness and surprise of it will convince even the enemy that this is it. Armageddon will break as suddenly as the flood that deluged the earth in Noah's day; as suddenly as the bolts of fire that came down from heaven and licked up the cities of Sodom and Gomorrah in Lot's day. (Luke 17:26-30) Satan's forces will be as surprised as when Joshua's army ambushed the cocky inhabitants of Ai; as surprised as the slumbering Midianites when

Gideon's little band in the dead of night smashed the pitchers and shouted, "The sword of Jehovah and of Gideon"; as surprised as when David's men circled the Philistines and came upon them from the rear. (Josh. 8:1-23; Judg. 7:19-22; 2 Sam. 5:22-24, AS) As in these past instances, so also now, Jehovah God is maneuvering the enemy into a position where their destruction will be so sudden and complete Jehovah will be vindicated for all time as the greatest warrior in the universe, supreme in wisdom and almighty in battle.—Ex. 15:3; Ps. 24:8, 10, AS.

HOW FINAL WAR WILL BE FOUGHT

This old world has had a long time to develop and bring forth good fruits, but all she has produced is wild oats and bitter grapes of wickedness. Now harvesttime has arrived. "Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." (Joel 3:13, 14, AS) It is Christ Jesus and the host of holy angels with him that will trample underfoot and squeeze the very life out of Satan's forces, even as ancient treading of the winepress made pulp out of grapes. Crowned as Ruler of the new world, with flaming vengeance streaking from his eyes as he rides to victory upon a white war mount, Jehovah's Vindicator will tread "the press of the wine of the anger of the wrath of God the Almighty". (Jer. 25:30, 31, AS; Rev. 19:11-16, NW) In this execution work the "King of kings and Lord of lords" will have associated with him myriads upon myriads of holy angels, even all the armies of heaven, numbering no less than 200,000,000.—Ps. 68:17; Rev. 9:16, NW.

What a terrible slaughter that will be! All the angelic host of heaven laying siege

against both the visible and invisible hordes of wicked ones! How such supernatural warfare will be waged we do not know, but the Bible tells something of the horrifying results. "This shall be the plague wherewith Jehovah will smite all the peoples that have warred against [heavenly] Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth."—Ezek. 38:21-23; Zech. 14:12, AS.

It is true that this global sphere will remain forever, yet the cosmic forces deployed against the Devil's organization will rock this earth to its very foundation. (Ps. 46:2, 3; 104:5; Eccl. 1:4) Upheavals of the ocean floor will in turn cause roaring tidal waves to sweep inland with frightful consequences. Raging storms so fierce as to blacken out the light of the sun, while at the same time burning missiles, perhaps showers of molten meteors, and electrical storms will light up the heavens. Whether atomic energy in some form will be released in that battle is not certain, but the Creator of the atom, if He chooses to do so, will certainly convince proud and haughty men of science that their A-bombs and planned H-bombs are mere firecrackers in His sight.—Joel 3:15, 16; Hab. 3:1-19.

Just think of it, the greatest earthquake of the twentieth century, the one that struck Assam and northern India in 1950, was equivalent to the simultaneous explosion of 1,100,000 atomic bombs, each equal to 20,000 tons of TNT, and yet no one over a few hundred miles away felt the earth tremble beneath their feet. However, at Armageddon, Jehovah declares, he will shake terribly this whole earth. What immeasurable power that will be, changing the very face of the continents!—Isa. 2:19, 21.

HISTORICAL PREVIEWS

In addition to these direct prophecies, Jehovah says he will go forth and fight at Armageddon "as when he fought in the day of battle" long ago. Such occasions of the past were typical pictures of the final war. "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth."—Isa. 28:21, 22; Zech. 14:3, AS.

As Jehovah washed the wicked system of things in Noah's day right out of existence, so the present system he will destroy. The mighty military forces of the first world power, Egypt, Jehovah trapped and drowned as if they were rats. Again, in a single night, Jehovah slew the so-called invincible forces of Sennacherib the boaster, all 185,000 of them! When Joshua's forces were fighting in behalf of the Gibeonites, Jehovah simply opened the heavens and threw down great hailstones, killing more that way than were slain with the sword. Concerning the rout of Sisera and his heavily mechanized army we read: "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon." A repeat performance on a global scale is due at Armageddon, "that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Josh. 10:6-14; Judg. 5:20, 21; Ps. 83:9-18; Isa. 37:33-38.

On another occasion Jehovah threw such confusion and terror among the hordes of Ammon, Moab and Mount Seir that they rose up and cut each other to pieces until they were all dead men. This too will be

repeated at Armageddon: "And it shall come to pass in that day, that a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."—2 Chron. 20:1-24; Zech. 14:13, AS.

WILL YOU BE AMONG THE SURVIVORS?

In this impending war modern atomic weapons will surely prove disappointing to all who put their trust in them; likewise all human devices for protection. The prophecy says that even if they dig into the earth for concealment, as in bomb-proof cellars, or try to make a get-away into heavenly heights, as in supersonic jet planes, or attempt to flee under the sea's surface, as in snorkel-equipped submarines, yet they will be overtaken and destroyed. "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath."—Amos 9:1-4; Zeph. 1:18, AS.

The carnage and destruction of Armageddon will be so awesome that it will defy human description. Already the carrion birds and wild beasts of the forest and zoos have been invited to banquet upon the many millions of carcasses of men, women and children of the high and mighty as well as of those who slavishly serve them.—Jer. 25:33, AS; Ezek. 9:5, 6; Rev. 19:17, 18, 21.

Well, does this mean there is no hope for survival? No, not at all. For Jehovah has faithfully promised to spare alive and protect those who are fully devoted to Him, such as were pictured by Noah, Lot, Rahab, and their households. Instead of trusting in the princes of this world, these seek righteousness and meekness and put full confidence in Jehovah, and to them the promise is made: "It may be ye will be hid in the day of Jehovah's anger."—Ps. 146:3; Prov. 3:5, 6; Zeph. 2:3, AS.



"And quit being fashioned after this system of things, but be transformed by making your mind over."—Rom. 12:2, NW.

JEHOVAH God is away ahead of all modern thought in this world. Modern man is first catching up with the marvelous powers and faculties with which Jehovah endowed lower animal creations and insects, such as flight by birds, jet propulsion by sea animals, wireless telegraphy from insect antennae, blind flying by the radar equipment of bats, heatless internal lighting by certain insects and fishes, and other marvels. But Jehovah's irreducible lead in thought over man is shown, not only in His living earthly creation, but also in his written Word, the Holy Bible. Modern thinkers of the world may disdain the Bible as an old-fashioned book, not suitable or equal to this day of scientific advancement. But just the same it is science and modern thought that are producing further difficulties for man with no solution by man, whereas the Bible is meeting up with no disproof but is being fulfilled as truth. Although it is over eighteen centuries since the last of the Bible's sixty-six books was written, yet it tells us reliably of things yet a thousand years in advance of our day. What it describes for mankind at that distant time is an earth everywhere transformed into a

paradise, with all men and women living on it lifted up to human perfection in body and mind, with all persons dead in the graves rescued from the terrible enemy death, and with the last effort of the foes of universal peace put down by their absolute destruction and with endless peace, health and happiness stretching ahead for loyal mankind under the blessing of Jehovah and his Christ.

² To predict thus a thousand years in advance is nothing for Jehovah God. To him a thousand years are but as one day, and his purpose never fails. The critical shaping of affairs today was foretold by him nearly six thousand years ago. Certainly his mind outstrips all modern thought of men who today are at their wits' end.—Ps. 107:27.

³ Men of this world are gifted with that faculty of consciousness which we call "mind". Evidently they are not using their minds rightly. That must be why nothing they reason out and attempt is succeeding, but everything is breaking down, leaving them wondering, confused and nonplused. The whole system of things which worldly men are trying to bring into line with

1. How is Jehovah shown ahead of all modern thought in this world?

2. From the time standpoint, how is predicting not hard for him?

3. Why is everything men reason out and attempt failing?

modern thought is fashioned according to wrong thinking, and the longer the system goes, the farther it angles away from the absolute truth.

⁴ That is a sweeping statement. Nevertheless it is correct, for this present worldly system is not according to God's mind. That is why the system must go, and that shortly. It is now on its way out! Almighty God will have all things in the universe according to his way of advanced thinking. To short-sighted, low-minded man he says: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:8-11, AS) It is high time to find out Jehovah's thoughts.

⁵ Today we can appreciate more than ever the goodness of Paul's advice to the Christians at Rome: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, NW) If to prove to ourselves God's will we have to have our minds made over, it is evident that this system of things is not according to God's will. Hence we have to quit being fashioned after this system, in order to prove to ourselves what is God's good, acceptable and complete

will. This system of things may pride itself on being much farther advanced than the ancient world which ended in the flood of Noah's day forty-three centuries ago. Nonetheless it is exactly like it in the same respects for which the Flood came and swept it all away. It may even be worse in these respects, because it is older, that antediluvian world running for only about 1,656 years, whereas this present system of things is 4,319 years old now.

⁶ What, then, is the likeness between the two? This: the continual bent of mind toward evil, a continual bent of thinking contrary to the will of the Creator, Jehovah God. As the reason for deluging the ancient world with destruction we have this testimony from the Lord God himself. We read: "When the LORD saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil, the LORD regretted that he had ever made man on the earth." (Gen. 6:5, AT) And after the deluge was over and when Noah was offering his first sacrifice to God on the cleansed earth, God indicated that mankind would fall again to that low mental state. He said: "Never again will I curse the ground, though the bent of man's mind is indeed towards evil from his youth; never again will I destroy every living creature as I have done." (Gen. 8:21, Mo) Our comparison of our day and its system of things with the system of things before the Flood is not overdrawn. Jesus compared the two periods of time, saying: "Just as the days of Noah were, so the presence of the Son of man will be."—Matt. 24:37, NW.

⁷ Before instructing us not to be fashioned after this system of things, the apostle Paul described the low mental, moral

4. Why must this present worldly system fail, in view of whose success?

5. Why "quit being fashioned after this system of things"?

6. Despite modern advancements, what likeness is there between this present system of things and the pre-Flood world?

7-9. With what description did Paul precede his admonition against being fashioned after this system of things? and is his description fitting for our day?

and spiritual state in which it was in his day. Since Paul's day it has had over eighteen centuries to grow worse. As we read his words, let us honestly consider whether this system of things is any better today than back there:

⁸ "Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. Therefore God in keeping with the desires of their hearts gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen.

⁹ "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense which was due for their error. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless. Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep

on doing them but also approve those practicing them."—Rom. 1:22-32, NW.

MAN'S MENTAL BENT

¹⁰ When God created the first man Adam and put him in the paradise of Eden, he did not make the bent of man's mind originally toward evil. Mankind's inclination toward evil mentally is because of being born from Adam after he had inclined away from God's will and toward evil. We inherited that leaning from him. And Satan the Devil, who is the "god of this system of things", has bent down ever harder on men to make them lean farther away from God. Today, in this "time of the end", he is exerting greater pressure than ever to put men where they cannot straighten up again.

¹¹ The mind is that part of our make-up from which thought originates. It is that faculty of our consciousness with which we gather information and then reason and reach certain conclusions. It operates according to a certain law or rule of action, so that, if the mind is turned to evil, it follows that rule of operation in the evil direction and moves farther and farther into it. The inclination of the bent of mind grows greater, especially with the pressure from the wicked "god of this system of things", and so there is an advance from bad to worse. God, who endowed man with mind, knows how the mind operates better than the best college psychologist or psychoanalyst of today. God instantly detects the bent of man's mind and he knows what it will lead to. That is why he gives warning to us against the consequences that are sure to follow.

¹² For forty years the Israelites were away from contact with idolatrous Egypt, and now they stood with just the Jordan

10. How did man's mind become bent toward evil?

11. What is the mind? and who understands it perfectly?

12. What advance testimony proves Jehovah's foreknowledge of what the bent of mankind's mind leads to?

river between them and the Promised Land. At this point Jehovah God ordered Moses to compose a song of testimony against them for their future reference, to show that he foreknew what their mental disposition would lead them to at last and that he had forewarned them. "For," said he, "I know their imagination which they frame this day, before I have brought them into the land which I swear." (Deut. 31:21, *AS*) Or, more modernly translated: "I know what their temperament will lead to, even now, before I bring them into the land, which I promised them on oath." (*AT*) This testimony written in advance served to judge and condemn them when it was fulfilled. That is why God's Word, which foretold thousands of years ago the present moral, mental and religious state of this world, stands as a condemnation of this world and shows that God was justified in declaring so long in advance that it would come to a disgraceful end. It proves that the great Creator knows far in advance what the bent of mankind's mind will certainly lead to. His description of human conditions in these last days is accurate.—2 Tim. 3:1-13, *NW*.

¹³ Do you profess to be a Christian? Then you are under every obligation to heed Paul's entreaty not to be fashioned after this system of things, or else prove yourself a hypocrite or an apostate. Suppose you are not a Christian and you find yourself naturally fashioned after this system. Then if you want to escape being destroyed with this system you must heed Paul's entreaty without delay and quit being fashioned after it. Do not be misled by the foolish slogan that has been invented to tickle a self-conceited person's vanity: "You can change the world!" Do not waste your time either with the similar slogan which says: "Change the world be-

fore it changes you." Instead of following some man's foolish philosophy, remember God's wise instruction which tells you you cannot change this world. God knows the bent of mind of this system of things and he pronounces it doomed. All the prayers you might offer to him to convert Joseph Stalin, and Mao Tse-tung, and other dictators and political leaders of this world, will go unanswered and the world will get worse. You, with all your praying and moral philosophizing, cannot change this world. The Devil is the "god of this system of things" and has been cast down from heaven and is filled with great anger and is bringing woe on earth and sea. Can you change him? Of course you cannot. This world, which lies under his power, is unchangeable. It must and will be wiped out. (2 Cor. 4:4; Rev. 12:7-12, *NW*) The way for you not to be changed by this world is, not by religiously trying to change it, but by doing what the inspired apostle says: "Be transformed by making your mind over." This you must do even while you are in the midst of this world and before it ends. You must do this before the world ends, or else you will end with it. So this course is your only safeguard.

HOW?

¹⁴ How are you to bring about this transforming, this making of your mind over? You cannot do so by taking up a course in the psychology of this world, for such psychology is all conformed to this doomed world and it has no real mental remedy for you. Since the mind is that faculty of our consciousness with which we gather information and think, then for it to be made over we must gather information other than what this world has brought us up on, thus giving us a certain mental cast

13. Why are Christians commanded to transform themselves rather than change or convert this world?

14, 15. By what course would we never succeed in making our minds over?

or structure. This world professes to be wise and brainy in this twentieth century, but it is built and operated according to ignorance. This has come largely through willfulness due to selfishness. By this we mean ignorance of God's truth, his will and his purposes. Paul shows this when he gives us another entreaty not to be fashioned after this world and its nations, saying: "That you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, [why?] because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness."—Eph. 4:17-19, NW.

¹⁵ If we pattern our lives after this system of things and its nations, then, whether willfully or unknowingly, we are patterning ourselves after those who are in mental darkness and alienated from godly living because of the ignorance in them and because of their unfeeling hearts. Is that the kind of people we want to copy? If we do, then our minds will never be made over, for those people have a blinding veil over their eyes and are being misled by the Devil into destruction. As the apostle tells us: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through."—2 Cor. 4:3, 4, NW.

¹⁶ What we want is to be transformed with a hope of endless life in happiness in the new world now so close at hand. In

this behalf we need to fill our heads with information from the great Fountain of life, Jehovah God. We need knowledge to replace ignorance. We need light to replace darkness. And such knowledge and light we get by means of God's Word, the Holy Bible. It is this Word which sanctifies us. That is, it separates us from this world and brings us close to God. This was why Jesus prayed for his followers and said: "Sanctify them by means of the truth; your word is truth." (John 17:17, NW) The reason why God's Word sanctifies you or sets you apart from this world is because it is different from what this world thinks, says, writes and teaches.

¹⁷ So tear away Satan's blinding veil which he has put over our eyes by means of this world. With unprejudiced eyes and honest hearts come to God's Book and earnestly and prayerfully study it to learn the enlightening truth. Rather than let this world overawe us with its big show of worldly wisdom and the boasted antiquity of its traditions, philosophies and institutions of education and learning; and rather than be influenced by its spirit, we should open our hearts to the influence and workings of God's spirit, his illuminating active force. If we thus turn from this world to Jehovah God, the Source of light, then our minds will be set free from the bedarkening traditions and philosophies of worldly men. This freedom is what we are promised in these words: "When there is a turning to Jehovah, the veil is taken away. Now Jehovah is the spirit; and where the spirit of Jehovah is, there is freedom. And all of us, while we with unveiled faces reflect like mirrors the glory of Jehovah, are transformed into the same image from glory to glory, exactly as done by Jehovah the spirit."—2 Cor. 3:16-18, NW.

16. Why do we need God's Word to make our minds over?

17. Whose spirit must we resist, and to the influence and workings of whose spirit must we open our hearts?

¹⁸ We cannot leave out of consideration the power of God's spirit in this matter of making us new, making us different from what we were when we were part of an ignorant world. The apostle again makes this point strong when he tells us of the change which was brought about in himself and in Titus. He says: "Even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another. However, when the kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by holy spirit. This spirit he poured out richly upon us through Jesus Christ our Savior." (Titus 3:3-6, NW) Telling how that same invisible active force from above worked through him in transforming others into Christians, the apostle points to them as a letter of recommendation of his good work and says: "You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." (2 Cor. 3:1-3, NW) It is this spirit that makes the information contained in God's Word understandable to us, since it probes into all its sacred secrets and makes them plain to us. "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God. Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God." (1 Cor. 2:10, 12, NW) So we need God's spirit.

18. Why cannot God's spirit be left out of this matter of making us new?

¹⁹ But we cannot expect the spirit of God to work upon us automatically to change us mentally and bring about a transformation of our lives. We have to do something about it to show we really want to be different. From the sacred Record we see that God's spirit does not operate apart from his Word. Hence if we want this spirit to work in our lives we must get acquainted with God's Word. This is the only thing that gives us information and instruction different from what this world has to offer. It is only this Word that gives us a vision of the true God and of what his adorable qualities are and what he purposes to do to clear himself of all the false charges laid against him and to change living conditions for the lasting good of mankind. It was when we were in ignorance that we thought and acted like the rest of the world. We did not know any better and we were on the same low mental level as they were.

²⁰ So for the making of our minds over we need first of all God's Word in all its fullness and power, unadulterated by the religious traditions and ignorant philosophies of men. We need to come to the Bible and be taught by God through its pages and with the assistance of his theocratic organization. As we come, we need to pray in David's words: "Make me a clean heart, O God, and put a new, steadfast spirit in me; banish me not from thy presence, deprive me not of thy sacred spirit." Then God will help us by his spirit and his organization to understand his Word.—Ps. 51:10, 11, *Mo*; *AT*.

AN ALIVE WORD

²¹ With something new in our heads we can begin to alter our ways of thinking

19. Why must we get acquainted with God's Word if we want his spirit to work in our lives?

20. So to make our minds over we need what things working together?

21. How is the Word of God alive?

and our ways of life. With God's Word in our heads and hearts we really have a new powerful influence at work within us. It is no dead Word that has lost its interest, its truth, its practicalness, its interpretation of the events of our day, and its protective power against the degradation of these immoral times. It has vitality, it carries conviction, it can show what is in us better than any psychologist of this world can. It is no dead letter; its judgment will surely be executed. Just as the apostle Paul warns us: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart."—Heb. 4:12, *NW*.

²² With that dynamic Word of God in us we have a new force actuating our minds to correct our thinking and our lives. If we no longer care to be fashioned after this detestable world, but want to be Christlike, real Christians, then we simply must have this new stimulus, which works in the right direction for our betterment, our transformation. To quote the apostle: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, *NW*) You have new knowledge, and this knowledge you got from God's Word with the help of his spirit and his organization.

²³ What you will now be transformed into will be in accord with this knowledge, and so it will be a change into what God

wants you to be. "Strip off," says the apostle, "the old personality with its practices, and clothe yourselves with the new personality." But what is this new personality going to be like? How is it going to be renewed or made a new personality in actual fact? Continuing, the apostle tells us: "The new personality which THROUGH ACCURATE KNOWLEDGE is being renewed according to the image of the one who created it, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."—Col. 3:9-11, *NW*.

²⁴ Your being made a new personality which stands out different from this world results from knowledge, accurate knowledge of the great Creator. His Word reveals him to you and shows you how he conducts himself, what he thinks, and what his principles or rules of action are. It is a glorious vision that you get of him by means of his illuminated Word. By looking at him through your accurate knowledge, you can be made new and become an image of him by reflecting what he is, imitating him in conduct and thought, expressing yourself like him, and meeting his requirements of you.

²⁵ Thus you can be changed from one stage of glory of likeness to him to another stage, and his holy spirit will work in you in this behalf. You will no longer resemble inwardly a Greek-speaking Gentile or a Jew. You will no longer pride yourself on being circumcised or feel unclean because of not being circumcised. You will no longer be an out-of-place foreigner to the holy nation of spiritual Israel. No, but to them and among them you will be no longer a nomadic uncivilized, barbaric Scythian or an underprivileged slave or a special-privileged freeman. You may be these things outwardly in the flesh,

22. What change of personalities is now possible?

23, 24. What is this new personality going to be like? and how is it going to be renewed or made a new personality in actual fact?

25. In what respect are we no longer worldlike, but godlike?

but in your mind and in your personality you will be a Christian. It is this fact that enables Jehovah's witnesses in their international assemblies and in their international organization to get along together in peace, harmony and brotherly affection.



WE MAY get new knowledge in our heads and have new ideas, but it is not easy to keep the mind in this new state and to order our lives in harmony with it. Not in this world in which the "god of this system of things" is on the loose together with all his demons. And not now while we are in imperfect flesh with its downward inclinations toward sin, selfishness, forgetfulness and disregard for God. The apostle Paul, even though he was favored with such uplifting visions and revelations, did not find it easy to keep in the new way of living according to the knowledge he had of God's revealed Word. He had a continual battle, and it was not all in the mind, so that we should say, "The battleground is in the mind." He had the bodily imperfections, the passions and the groveling tendencies of his flesh, to contend with the same as we have today. And as he describes the battle he had with

tion. We no longer let national traditions, pride, rivalries, political differences and social standing twist our heads and divide us. In this respect we are no longer worldly, but godlike, for God shows no partiality.

himself, not to speak of the battle with the Devil's organization on the outside, we can see described our own battle with these bodies of ours which are dying because of inherited sin:

² "For the good that I wish I do not do, but the bad that I do not wish is what I practice. If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me. I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."—Rom. 7:19-25, NW.

³ Take note of these apostolic expressions, "law of my mind" and "sin's law that is in my members". A law is a rule of action or conduct according to which a person or thing will operate or move. Jehovah God the Creator did not put sin's law in mankind. It was our first human parent Adam under influence of the Devil that put it in human flesh and he passed it on to us as an inheritance. Unless con-

1. Why is it not easy to keep the mind renewed and live in harmony with it?

2. How did Paul describe the battle we have with our bodies?

3. Whence comes "sin's law that is in my members" and how does the "law of my mind" combat it?

trolled or resisted, that law of sin is bound to rule you and move you. What possible way is there of controlling or resisting it? It is by the 'law of the mind'. Not the old mind, for this is sinful like the world, but the new mind which tends to make you an image of God the Creator of your new personality. This new mind dictates a new rule of action and conduct in your life. But since you have a new mind in an old body with an old brain, there is where the conflict arises. Due to your new process of thinking the ability to wish for better things is present with you, but the ability to do what you wish in a perfect way does not reside in you. This is because you are imperfect and the law of sin wants to have its way in and through your body and mind. Hence you find yourself often serving sin's law with your flesh. But your comfort is that you do not find pleasure in having thus sinned, but your mind clings to God's law and approves it and is set on doing it.

⁴ According to the in-born law in our minds, our minds desire or find it easy to gravitate to sin and selfishness. To supplant this with a better law, we have to have our minds made over with new knowledge and with what this knowledge now dictates and advises. It is not enough just to have knowledge in our heads. Many clergymen in Christendom and the members of their religious flocks have knowledge of the Bible, but they do not act according to this knowledge. It is no guiding law in their lives. But after we have gathered knowledge from



God's Word, we must work at our minds which are filled with this divine knowledge. Against the sinful inclinations within us and against the tendency to mental laziness and forgetfulness, we must cultivate proper mental habits. In this way we really develop a 'law of the mind', a certain mental cast or mold, a mental rule of action, and this becomes a controlling force in our lives.

⁵ With our blessed knowledge from God's Word we must train our minds in right ways of thinking and in right processes and efforts. Otherwise, we can become persons whose minds have gone bad again, "men completely corrupted in mind, disapproved as regards the faith," as Paul speaks of them. (1 Tim. 6:5; 2 Tim. 3:8, NW) Our everlasting existence depends upon our establishing a righteous 'law of the mind'. Our eternal destiny depends upon what we fix our attention on. "For," as we read at Romans 8:5-7 (NW), "those who are in accord with the flesh set their minds on the things of the flesh, but those in accord with the spirit on the things of the spirit. For the minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it

be." If we get our minds off the truth and let them be corrupted again with the things of the Devil's visible organization, it means the finish of us. "Their finish is destruction, and their god is their belly, and their glory consists in their shame, and they

4. What more is required than knowledge, and why?

5. Upon what must we set our minds? Failure to do so means what?

have their minds upon things on the earth.”—Phil. 3:18, 19, *NW*.

⁶ It is right that we fear lest our minds should be corrupted while we are in this world in which the great Serpent is slyly crawling around and misleading the people. The apostle expressed that fear when he said: “I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ.” (2 Cor. 11: 3, *NW*) We remember that originally Eve had a healthy mental process or law, according to God’s revelations in the garden of Eden. But the Devil, alias the Serpent, came along and tried to put unhealthful ideas into her head. Instead of repelling them, Eve entertained them and this breakdown of the righteous law of her mind led to her being tempted into sin. She thought more on the desirability of eating forbidden fruit than on the truth of God’s word and his warning against eating. Following the righteous law in her mental processes, fixing her thoughts on God’s word as being the truth even if it made the Serpent a liar, would have spared her from being tempted and being drawn into temptation and sinning.

⁷ If we, today, while the same Tempter is still about, establish the righteous ‘law of the mind’ and resolutely stick to the thinking processes of the new mind, it will keep us from entering into temptation and sinning. Enmity against God starts in the mind. The apostle tells us who have been reconciled to God: “You . . . were once alienated and enemies because your minds were on the works that were wicked.” He says that before we gave ourselves in obedience to God “we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh

and the thoughts willed, and we were naturally children of wrath even as the rest”.—Col. 1:21 and Eph. 2:2, 3, *NW*.

⁸ When we were in that ignorant mental state we did not love God with our minds. The greatest of the commandments that was ever given to men requires us to love God with all our mental powers. Jesus pointed out what this greatest commandment is when he quoted it from God’s Law and said: “You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.” (Matt. 22:37, *NW*; Deut. 6:5, *AS*; Luke 10:27) What we think on habitually greatly affects and influences us and induces us to take a certain way. To be thinking one way and yet be doing another thing outwardly is hypocrisy. We must think lovingly toward Jehovah God. That means thinking to please him by obeying him and taking faithful care of everything that honors his name and furthers the interests of his kingdom.

⁹ We cannot wholeheartedly serve God with a double mind. The psalmist rightly expressed it: “I hate them that are of a double mind; but thy law do I love.” (Ps. 119:113, *AS*) “I hate men who are half and half, I love thy law.” (*Mo*) Jesus hates them, too, and says to the many modern Laodiceans: “So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth.” (Rev. 3:16, *NW*) If you are of a double mind, dividing your attentions between this world and God and not making your mind over wholly to the image which God approves, it will in course of time betray itself without fail. That will mean your rejection. You will become corrupted mentally with infection from this world and you will enter into temptation. That is the very thing that has happened to Christen-

6. Remembering what warning example, why fear corruption of mind?

7. Where does enmity against God start?

8. How must we think in order to obey the greatest commandment?

9. What judgment comes against double-minded ones?

dom. Your love of God with all your thinking processes is what you owe Him. He commands it. It is your safeguard.

PROGRESSIVE THINKING

¹⁰ The whole world is sick mentally, and public and charitable institutions caring for mental cases are crowded. It is because they do not have the sound, healthful doctrine of God's Word, and the clergy are physicians and psychologists of no value and are miserable comforters. (Job 13:4; 16:2) It is hard to keep well mentally in a world which today is suffering a breakdown in every way. Many who have accepted the truth of God's Word are having difficulty, particularly because it is hard for them to break off former mental habits. Their minds are continually turned inward upon themselves, introverted, as they say. They have a great inferiority complex, and they are keenly aware of their mistakes. They are painfully conscious of their foolish actions before others, their errors of speech and conversation, their embarrassments, their display of weakness, the criticisms others make of them, the rebukes others give them, the offenses others commit against them. They take these matters to God in prayer, but then they draw no mental relief from this. Why? Because they do not cast their burdens upon Jehovah God and leave them there with him, but carry them away with them and keep them saddled on their backs.

¹¹ They keep their minds bent inward on their imperfect selves, and again and again go over the things that have grieved them. Round and round their mind goes, as they turn these things over in their minds. The more they do this, the deeper these things wear into their minds. They groan within themselves and suffer a thou-

sand deaths by reviewing these things again and yet again.

¹² This is not a healthy frame of mind, and it does not promote spiritual health. True repentance before God does not call for such a terribly disturbed mind as an aftereffect. Nor is true forgiveness of the offenses of others against us felt and expressed in this way. If we repent and ask God's forgiveness, let us trust that he has forgiven us through Christ. So be at peace and try to do differently henceforth. If we have forgiven our offenders and debtors, let us not sulk and keep holding it against them. Love, says 1 Corinthians 13:5 (NW), "does not keep account of the injury." If we remember our past sins, foolishness and failures at all, it should be, not to torment us, but to warn us and make us avoid doing such things again.—Isa. 46:8.

¹³ This is not the time to be looking back and mourning, and becoming so swallowed up in our weak selves that we lose sight of Jehovah's theocratic organization and his glorious deeds of today. In the prophet Zechariah's days, after the Jewish remnant had returned from Babylon to rebuild the temple at Jerusalem, certain men came to weep, moan, groan and wail at the temple for the past sins of Jerusalem and all the frightful calamities that had come upon her in this month and that month of the year 607 B.C. So they wanted to fast and spread gloom around. Then Jehovah by Zechariah told them this was now out of order, for it was now a time to rejoice over Jehovah's restoration of his consecrated remnant and the re-establishment of his worship at the place where he had put his name. He said the former fasts of the various months from now on "shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth

10, 11. Because of what mental processes and attitudes do many of those in the truth have difficulty?

12. What do true repentance and forgiveness call for? 13, 14. How were improper mental attitudes of mourning and looking back corrected in Zechariah's day? In Nehemiah's day?

and peace". And then he pointed their minds forward and told how ten men out of all nations and of all languages would take hold on the skirt of a Jew and would come along to Jehovah's temple to worship.—Zech. 7:1 to 8:23.

¹⁴ Again, later, in Nehemiah's day, when the restored remnant were inclined to grow melancholy and bemoan their past wayward course, Governor Nehemiah said to the assembly: "Mourn not, nor weep. . . . for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength."—Neh. 8:9, 10, AS.

¹⁵ The remedy for this introverted, morbid state of mentality is to look ahead, not back. Keep the mind occupied with progressive thoughts. Keep it busy considering forward-looking plans. Keep your thoughts on the obligations ahead of you and how you are going to meet them. Remember the Bible studies for which you have to prepare, the talks you have to prepare for the public platform, the demonstrations which you have to get ready for the weekly service meeting, and all the other things that God has in reservation for you. Do not pull yourself down, do not weaken yourself, do not halt your progress by painful looking back at your sins or by looking back wishfully at the things behind. Copy the apostle: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God extends in Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us

go on walking orderly in this same routine. Unitedly become imitators of me."—Phil. 3:13-17, NW.

THINGS FOR MENTAL OCCUPATION

¹⁶ The resplendent new world is ahead, and we are nearing its portals. The Bible looks forward to it, and it turns our minds forward to it. This is no time for us to suffer a mental relapse into corruption. There is every need and there is every incentive to keep our minds renewed. Our bent of thinking must be kept in the true direction that it may result in the desirable consequences, while we swerve neither to the right nor to the left. The 'law of our mind' must be strengthened according to God's Word and must be made the rule from which we do not deviate, despite the weaknesses of our flesh. This requires mental effort and watching our thoughts as well as going where we can always get our minds refreshed and renewed with the truth, the advancing Word of God. That means we must set aside time and must individually study God's Word. It means we must attend the meetings of God's people and join with them in considering and discussing God's Word. It means we must join with them in lovingly and faithfully building up one another on our most holy faith. Never forsake meeting together.

¹⁷ God's Word is becoming newer to us all the time, not only by newer and better translations of it in our language, but especially by the fulfillments of its prophecies and by the clearing up of its teachings under the illuminating power of God's spirit and his use of his theocratic organization. Let us think God's thoughts. Remember that Peter made a mistake and tried to dissuade Jesus from his course of sacrifice because, as Jesus said to Peter,

15. What is the Scriptural remedy for this introverted, morbid mental state?

16. Why and how must we now keep our minds renewed and forward-looking?

17. How is God's Word becoming newer to us? How can we think God's thoughts?

"you think, not God's thoughts, but those of men." (Matt. 16:23, NW) We cannot penetrate into all of God's thoughts. We cannot advise or instruct God's mind. His is so much farther ahead and loftier than ours is. But we can receive information, secrets, revelations, from his mind. What thoughts of his he does disclose to his people by his spirit and through his Word, we can think, and by doing so we will be kept from erring as Peter did. Like a loving Father God says to us amid this adulterous generation of mankind: "My son, give me thy heart; and let thine eyes delight in [or, observe] my ways." (Prov. 23:26, AS, margin) That means giving our hearty attention to him as he discloses himself and taking note of his ways. We can do this only by studying and keeping close to his Word and watching his dealings with his organized people. This will help transform us.

¹⁸ In the same way we must observe God's Son Jesus Christ, "the leader and perfecter of our faith." (Heb. 12:2, NW) We may not be able to know fully the mind of Jehovah, because it is unfathomable to us; but, says the apostle, "we do have the mind of Christ." Yes, we do have what he thinks; we share his thoughts, for he came to earth and disclosed them to us. In proportion as we are zealous and mature Christians, our thoughts are his thoughts. So we can appreciate why he spoke and acted as he did, and why he humbled himself under his heavenly Father's hand, even down to the disgraceful death on the torture stake. If we are his faithful followers, we must follow the apostle's counsel: "Keep this mental attitude in you which was also in Christ Jesus." This we can do only by having the mind of Christ, his thought, and to this end we have to study God's Word, which gives us the account of what Jesus said and how he lived and what

prophecies he fulfilled and what prophecies he is now in course of fulfilling or will yet fulfill.

LIVING ACCORDING TO THE RENEWED MIND

¹⁹ Our weak, fallen flesh and all this world of wicked demons and men will oppose our giving expression to our minds by living in accordance with our new mental attitude. But we are entitled by God's law not only to freedom of thought but also to freedom of expression. Everyone that is a real Christian must have a mind made over according to God's will. "Consequently, if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence." So we read at 2 Corinthians 5:17, NW. Likewise, if anyone of good will is destined for life eternal on the paradise earth after the battle of Armageddon, he must have a mind made over from what it was and it must transform him from any likeness to this corrupt world.

²⁰ Let us remember why we have this renovation of our minds. Hear again the complete words of the apostle: "Be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, NW) In Christendom there is great confusion as to what the will of God is, and so Christendom continues fashioning herself after this world. But we must prove to ourselves what his will is by getting a new mind, and that means getting new information, new knowledge, in our minds. If it is to disclose God's will to us, then that information, knowledge and enlightenment must come from him, and we can get it only from his Word with the aid of his spirit and organization. When we thus prove to ourselves what it

19. What must we have, despite whose opposition?

20. What is the purpose for renovating our minds, and how is this purpose realized?

18. How can we have the mind of Christ?

is, we come to appreciate that his will is one of goodness. There could be no better purpose that anyone could have for us. It is the only thing that is acceptable to him. We can therefore not alter his will, but must bow to it and seek to comply with it in every respect. And then as our information increases and we gain greater knowledge and study his will further, we see that it is a complete will. It covers everything we need to do in order to carry out our part in God's life-giving arrangement and to share in vindicating his name and sovereignty before all the universe. Being persuaded in our new minds what God's will is, we must now do this good, acceptable and complete will.

²¹ This requires setting our minds. "Hence," the apostle Peter tells us, "brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:13-16, NW) It is with the girdle of truth that we must brace up our minds for the strenuous activity that yet lies ahead. And as a protection for our heads we can have on "as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ". And again for this needed girdle of truth and helmet of hope we must continue feeding upon the Word of God under the enlightenment of his spirit and with the assistance of his theocratic organization.—1 Thess. 5:8, 9, NW.

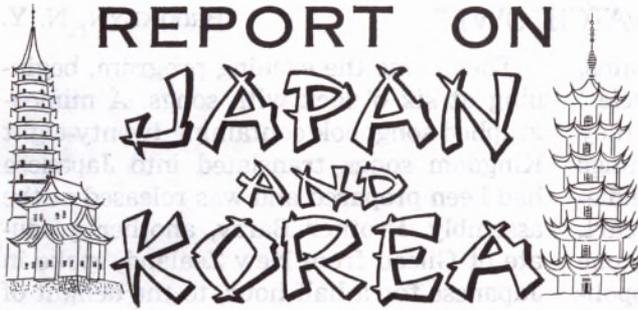
21. How and why must you "brace up your minds for activity"?

²² What a new viewpoint the new mind gives us of the activity necessary to doing the good, acceptable and complete will of God! How it imparts a glory to this activity! We are forewarned that we shall suffer for our faithful activity. But in this case, too, the mind which is made over by God's Word and spirit helps us to see our sufferings in a different light. We view them as a great privilege, for our eyes of understanding see that they are meant to prove our integrity toward God as loyal supporters of his sovereignty and as faithful slaves of his kingdom by Christ. To face and endure such sufferings we can 'arm ourselves with the same mental disposition that Christ Jesus had' and so keep our integrity as he did. We must suffer because we cannot go along with this world in its policies. Our new minds will not allow us to go along with worldly policies, and so we choose to suffer. But for thus proving our integrity there is an unspeakable reward of endless joy in God's new world of new heavens and a new earth.—1 Pet. 4:1, 2, NW; 2 Pet. 3:13.

²³ By all the evidences, oh how near that new world of righteousness is! Oh, then, let us no longer be fashioned after this world of wickedness, so near its complete end, but acquire the new mind filled with the knowledge of God's will. Let us keep that mind renewed by faithfully doing his will, and live now as blessed proclaimers of God's kingdom and as inheritors of his glorious new world. Then, if God favors us with survival of the battle of Armageddon and we enter the new world without dying, although we shall not have new bodies instantaneously we shall have new minds wholly in tune with the righteous new world.

22. What new viewpoint does the renewed mind give us of sufferings for doing God's will?

23. What do we now resolve, and to what do we look forward?



REPORT ON JAPAN AND KOREA

This article continues the report on the service tour of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel.

HAVING seen the missionary home in Tokyo and having had a good breakfast with 45 Gilead graduates, I met in the Kingdom Hall with the missionaries. Those who had been in Japan for over a year and who were able to offer some helpful suggestions to the new missionaries to familiarize them with many of the problems encountered in the field spoke out. They described the general habits of the people. Fifteen new missionaries had just arrived the previous week and five others six weeks before, and all needed a lot of help. It was pointed out that when one goes to the door in Japan he does not knock at the door, but slides it to one side and calls inside, "Gomen kudasai" (Excuse me, please!), and the householder calls back, "Hai" (Yes). Then the publisher steps inside and presents his testimony. This is done just inside the door, as one is very seldom invited right inside the house. It is not unusual for a weekly Bible study to be conducted on a person's doorstep for many weeks until the householder really gets to know the publisher. The people are very kind and courteous, bowing politely as often as the occasion affords, and appreciating the effort put forth to teach them. They are patient while the missionary struggles through his Japanese presentation, using the wrong post-position and puzzling the people with wrongly stressed

words. It makes a big impression though that the missionaries come down to the level of the people and try to speak to them in their own tongue. Bible studies are easy to obtain, but one has to be careful that the student is not pretending to be interested so he can learn to speak English. Some who have started to study with this idea in

mind have later become interested in the truth; but a lot of time can be wasted, too. It is interesting to note that the majority who come into the truth are not those who already claim to be Christians, but Buddhists; so-called Christians are the most difficult to deal with.

I enjoyed their many experiences and then stressed the need of really trying to learn the language. I gave them examples of other missionaries, who in fourteen months were speaking Siamese and others Spanish, and told how the work was being done in Burma, Hong Kong and Singapore, where problems are similar to those in Japan. The Eastern mind thinks differently from the Western mind, and the missionaries must learn to be patient. You cannot give all the truth at once. Let them think over what you told them and do not be discouraged if you must explain it all over at the next study. This was a very practical meeting.

There was business to take care of downtown now, and it was warm and bright in the Japanese springtime, and I was able to get a better view of life in Tokyo. Brother Haslett in just two years handles the language well and he has no trouble in getting around or making his needs known to Japanese people. I saw that as we went through the city. Japan is a strange mixture of Oriental and Western life; kimonos and suits, oxcarts and automobiles, chopsticks and knives and forks, wooden sandals, leather shoes, *kurumas* (rickshas)

and taxicabs, electric trams and trains, and so on. And you should see the bicycles! Not just the bicycles, but the loads they carry: furniture and all kinds of things are piled onto the back-carrier and handlebars or dragged behind on a trailer or cart. In the main shopping center of the city one pushes his way through a very cosmopolitan crowd which seems endless and is made more congested by rows of small stalls lining the sidewalk, where selling of anything from brightly colored kimonos and goldfish to leather cases and candy goes on. There is certainly no shortage of people in Tokyo or anywhere else in Japan, for that matter, and this fact made itself felt later in the week when we hung onto a strap in a filled-to-bulging tram car and tried to get in or out of an electric train during rush hours.

TOKYO ASSEMBLY

The assembly was opened on Thursday morning at the Nihonishikai Kaikan in Kanda, Tokyo, by Brother Thompson, a missionary who spoke quite fluently in Japanese for about half an hour. He used no notes. Considering that he had been in Japan for only eighteen months, he had made commendable progress in learning one of the world's most difficult languages. This surely made my heart glad, because it showed it could be done. The Japanese brothers appreciated it, too. He will be a circuit servant for Japan beginning June 1 and will spend two weeks with each company. Where there are missionaries he will hold school for two hours each day to teach Japanese.

Following his talk on the service work the day was spent in advertising the public talk to be given on Sunday. Eighty were in attendance at this opening session. All could eat at the assembly cafeteria. Rice and Japanese tea figured prominently in the hundreds of meals served.

Then came the evening program, beginning at six o'clock with songs. A mimeographed songbook containing twenty-eight Kingdom songs translated into Japanese had been prepared and was released at the assembly. Brother Barry, another graduate of Gilead from New Zealand, spoke in Japanese for a half-hour, to the delight of everyone. Then I spoke, taking up the time assigned to Brother Henschel, who was in Taiwan, as well as my own time, using Brother Hanaoka, recently arrived from Hawaii, who did a wonderful job of translating for me every time I spoke at assemblies in Japan. I was very grateful for his help and his untiring zeal, which was an inspiration to all of us.

That evening, at the close of the meeting, amid a tremendous burst of applause, *The Watchtower* in Japanese was released. It was just what everyone wanted. One thousand copies of the first issue were available; each one in the audience of 128 was given a free copy and could obtain additional supplies for the field. Two thousand copies of each issue will be printed in the future, and more will be made as the demand increases. Almost everyone in attendance expressed himself that this was the most important forward step to sustain the inevitable expansion of true worship in Japan.

Setting up Japanese type is a big job, there being, for example, about six thousand characters used in the Japanese Bible; so, as the Society does not have any Japanese type anyway, an outside firm will do the printing, and although it will be a little more expensive that way it will be worth it to supply this up-to-date spiritual food. The first day of the assembly ended with everyone's making a beeline for the magazine department. Everyone wanted supplies for the field work and copies for their Bible studies.

With the year's subscription for *The Watchtower* being 500 yen (about \$1.50 or 10/-), some thought that it would be difficult to get people to subscribe; but this was not the case, for even the missionaries who had been in Japan for only one week and could say only three sentences in Japanese were successful in obtaining subscriptions the next day.

The rest of the convention moved along smoothly, with Japanese publishers and Gilead graduates taking part in demonstrations and in giving talks. It was so good to see the excellent progress made by the missionaries in the language. They tried hard to learn, and they were blessed. An average of a hundred and twenty brothers attended the convention meetings, and on Sunday morning fourteen were immersed in a Japanese public bath. Brother Henschel arrived on Saturday morning and shared in the convention activities for the last two days.

The big event that everyone was looking forward to was the public meeting. The Kyo Ritsu auditorium had been hired for the public meeting on Sunday, a large, well-known building that would have more than enough room for the expected crowd. Thousands of handbills had been printed and were being distributed, and we wondered how many would act upon the invitation to attend. The talk was scheduled to begin at two o'clock. About fifteen minutes to two the people started to come in; and, believe it or not, a few people were still coming at three-thirty when the talk ended! And with the aid of my interpreter I was pleased to speak to seven hundred people. That means over five hundred were strangers or people of good will. This shows what potential there is for increase in Tokyo, not to mention all the rest of Japan. Even those converted to "Christianity" had not entertained such a hope as they gained when I spoke of living on the

earth forever in the new world. This was something new to the people of Japan. Five hundred and fifty copies of the Japanese booklet *The Joy of All the People* were given away after the talk, and many left their names and addresses behind, desiring to study the Bible further. Kyo Ritsu Kodo was not rented in vain.

Three more talks were given after the public meeting to the 200 that remained—witnesses, Bible study persons and newly interested. They would like their love conveyed to the brothers in other parts of the world that I would visit in the near future, they said, and I was glad to agree to comply.

We returned to the Tokyo missionary home that evening, and the branch servant, keeping my nose to the grindstone, arranged an informal meeting where a discussion was held on part of the Lord's prayer which says: "Bring us not into temptation." At the close of this meeting the missionaries and other publishers made their way home. The convention was a great stimulant and joy, as all had time to get better acquainted with each other and to know personally with whom they were working shoulder to shoulder in this land "white unto harvest". And there was a Filipino brother from Okinawa, representing the brothers in the company there, who rejoiced to be able to attend the convention. All of us were happy people. A new field of service had been opened, and the work was being blessed by Jehovah. All know there is still much more work to do.

ON TO NAGOYA

On Tuesday night after the convention we set out to visit the other missionary homes in Japan, to serve the companies that were established and to deliver public talks in the cities of Nagoya, Osaka and Tarumi, a suburb of Kobe. At eight o'clock in the morning our party pulled out of the Tokyo Central Station, and from there on

we enjoyed the very scenic trip to Nagoya. As we traveled through Tokyo and Yokohama we could see the effects of the bombing raids of World War II on Japan. In many places the only thing standing would be a tall chimney. Everything else, where a factory had been, was flattened to the ground. On many of these sites temporary shacks or some form of homes had been built for the housing of the Japanese people. There is a great shortage of housing facilities in Japan. In other places bombed factories were being reconditioned for use again. These reminders of their defeat are ever present for the Japanese people, as well as the strict rationing of foods and shortages of many things they might like to have. They are living under adversity, but that is cause for them to think and reason on the future, and it is a help to those who are busy proclaiming the good news of the Kingdom.

It took about 45 minutes to leave the city limits. I was greatly impressed with the abundant vegetation in Japan. There is no wasted space. All the land that can be farmed is under cultivation. The innumerable rice paddies are kept in excellent condition. The ground was being prepared for the spring rains and the rice planting. Other fields were green with winter wheat. All the crops were in perfectly arranged rows and there were no weeds to be seen at all. The hills are terraced. Even the steep hills are cultivated to their peaks. Generations of farmers had done all this. As we rode along we had many wonderful views of the seashore. There are numerous tunnels. We saw the base of Fujiyama, the prized cone-shaped mountain of Japan, but we did not see the whole mountain until our return a week later. It is a beautiful sight. We saw tea estates, and to our surprise the bushes were very low, close to the ground. The way of country life in Japan is very interesting.

Wherever one goes in Japan there are people; too many people are alive to be supported by what can be produced in Japan. Cities and towns are close together, and there were not any sections where the farms stretched for miles without a break. There are tiled roofs and thatched roofs and the ever-present temples of the Buddhists and Shintoists, with their groves. Everything is colorful in the country in the spring because of the very green hills and gardens that are sprinkled with the beautiful flowers that Japan produces. There are women with brightly colored kimonos. Above the homes, suspended on long poles, large and small cloth fish (carp), constructed something like a wind sock at an airport, fluttered in the wind. These were indicative of the fact that some boys lived in the home. The Japanese were preparing to celebrate Boy's Day, May 5. They are very proud of their sons; and the bigger fish they can afford, the better they like it.

What we saw of Japan from the train and in all of our travels was like a well-kept garden. The only evidence of destruction by war was in the cities. The rubble has been cleared away, but there are unsightly places yet to be rebuilt. At the stations some disabled veterans of the war might be seen begging, for the government cannot afford to provide them with life's necessities, another token of the adversity brought on by the warlords of Japan, the losers of World War II.

We arrived in Nagoya at 2:20 p.m. Eight Gilead graduates assigned to Nagoya and two graduates from the Tokyo home, as well as some of the local publishers, met our party at the station. Some were in the advertising work. The group numbering 17 managed to squeeze into the bus. As we crossed town to the missionary home various places of interest were pointed out to us. Nagoya was largely destroyed

during the war. For that reason it is undergoing a reconstruction program and is efficiently planned for convenience and better all-around living conditions. We were surprised at finding so many modern buildings, so many wide avenues (most of them not yet paved) and so many new buses and trolleys in Japan's third city. It was indicative of the progressiveness of the Japanese people to better their living conditions. New streets' being cut through many places where streets have never been before has necessitated the moving of many houses, causing much inconvenience; but the government pays most of the moving costs and the people are willing to do it in order to have a better city. A subway is planned for Nagoya as a part of their five-year reconstruction plan.

The local company publishers had made a large welcome banner and hung it over the gate of the home, and this colorful greeting met our eyes as we approached the Japanese-style house where the missionaries live. This house was one of a few in that part of Nagoya that had not been destroyed by bombs. As soon as we were located in our rooms a tour of the home was made. The house is an old Japanese house and one of the largest in Nagoya. It provides comfortable accommodations for the missionaries as well as space for the Kingdom Hall and is located convenient to transportation. Although the afternoon began to slip away rapidly, I was anxious to get a firsthand report on the work in Korea, where the Nagoya missionaries had been first assigned. Here are a few things I learned:

REPORT ON KOREA

Brother Steele told me that in their final conversation with them before the missionaries were evacuated the brothers in Korea stated emphatically that they would not stop preaching this time no matter what

circumstances came their way. Information received since that day in June, 1950, gives ample evidence that the brothers have kept their word and have proved to be stable servants of Jehovah during this world's change.

As the communist army was completing its first occupation of the city of Seoul some of the brothers tried to save some of the Society's property out of the missionary home by taking it to their own homes. This material was lost later by confiscation, looters and destruction of the brothers' homes. Some of the brothers decided to stay in the city and do what they could, while others decided to go south with the teeming millions of refugees. One group of four, three pioneers and a company publisher, were cornered by the communist soldiers and ruthlessly machine-gunned. Two were killed. The other two were seriously injured but somehow made their escape and finally recovered. These two pioneers are now working in Pusan, Korea's southernmost city and the only city not devastated by the war.

The company servant of the Seoul company lost his home in the bombing and was forced to go to the country near Seoul for a place to live. During the Red occupation of Seoul a certain day was appointed for all the inhabitants to march out into the streets and fields while the soldiers searched their houses. In spite of this the brothers were able to save their Bibles and most of their preaching equipment. One man of good will who had not yet consecrated when the missionaries were there had to flee into the country also and hide in a concealed place for three months of Red control. He writes that he could carry few things with him but he did take his Bible and "*Let God Be True*", studying them constantly during his hibernation. He came out a consecrated brother ready to go to work, and lost no time getting

associated with the brothers after Seoul was liberated, and began his preaching work.

Another, a young sister who was baptized just before the beginning of hostilities, disguised herself as an old lady and preached from house to house under the very noses of the communists. Most of those who remained behind were preserved. One blind brother and his wife were very zealous workers but they had their home destroyed, the wife being buried by the wreckage. The blind brother was able to rescue his wife with little injury to her. Another brother's entire family were killed by the invaders, but he was preserved.

After Seoul was liberated the brothers went to the Kingdom Hall in the missionary home on October 3 to find the house standing with only the windows out. Everything had been taken away by the Reds except the Bible literature and preaching supplies, which they had not bothered to destroy in their haste. The brothers took possession of the house and immediately began holding their meetings again. Day by day the people of good will came back to inquire of the work and of the missionaries. By the third Sunday the attendance had grown to 50 again. As they went from house to house they found the people much more receptive to the soothing message of God's kingdom. Later a South Korean navy officer took over the second floor of the home and repaired all the windows of the house, but he allowed the brothers to continue to use the first floor for the Kingdom Hall.

The Lord provides spiritual food for his people even in war-torn Korea. A brother found a sympathetic GI whose family had sent him "*This Means*

Everlasting Life", and so the brothers in Korea were supplied with the book almost as soon as the missionaries in Japan. A brother has been translating this a chapter at a time for the use of the brothers, and it is encouraging to see them use the up-to-date expressions in their correspondence.

During the United Nations' stay in Seoul the brothers were able to receive the New York Assembly Report, and this was wonderful news for them. Air-mail service was maintained for a time between Seoul and Japan. During this time the brothers reported their Kingdom service time to the missionaries in Nagoya, who in turn sent reports of the work to them.

Came December and the Chinese communist army threatened Seoul again. Many of the brothers decided to go south, but others remained in Seoul. Those remaining told the ones leaving, "We will see you in the new world after Armageddon." The brothers who went south organized a new company in Taegu and have been reporting regularly since. Three pioneers and several company publishers are working in Pusan. Communication between themselves is difficult but they are able to send word to Nagoya. Their letters are always filled with Bible questions and experiences they are enjoying among the refugees. They all have suffered terribly for lack of food, fuel and shelter, but their requests are not for their personal comfort—only

for more spiritual food. I made arrangements for them to receive copies of *The Watchtower* and *Awake!* in English and *The Watchtower* in Japanese by air mail. I hope they can reproduce copies of the chapters they have translated from the Society's books.



When the brothers heard that we were visiting the Orient they sent their love, but were very sorry that we were not able to visit them. So were we.

In April when Seoul was liberated for the second time word was anxiously awaited from the brothers left behind in Seoul, and finally word was received. The brothers had terrifying and wonderful experiences, but again those remaining in Seoul were preserved. Again they had returned immediately to the Kingdom Hall the day

the communists withdrew, where they found the house standing but the windows, ceilings and doors were gone. Again the remaining supplies of literature were intact, actually being the only things left.

The eight missionaries would like to return to Korea to aid the brothers there, but that is not possible now. In the meantime the Korean brothers have shown their willingness to accept their responsibility to preach the Word. Our prayers ascend to Jehovah in their behalf.



Jehovah's Witnesses in Costa Rica

THERE have been a few witnesses in Costa Rica since about 1913 or 1914, mostly in Port Limón; but it has been since December 1943 when the Watch Tower Society sent its first missionaries here that the work has really grown. At that time there were fewer than 100 witnesses active in all of Costa Rica. Most of these were in Limón province, speaking English. In all there were six companies or congregations, one on the Pacific side at San José and four on the Atlantic side of the comparatively narrow country.

It is interesting to know that seven years ago when the witnesses moved into a particular Kingdom Hall in San José, Costa Rica's capital, they had 60 persons in attendance the first night. Now they have this original congregation divided into three units, two using the same hall on different evenings and the third having its own meeting place in a suburb to the north of the city. The group of 60 has grown to about 400 in San José alone. From fewer than 100 witnesses in the entire country in 1943 there are now more than 1,800 active Jehovah's witnesses preaching the good news every month. Inasmuch as Costa Rica has a population of about 800,000 this means there is one witness to every 450 people in the country.

One may conclude that it took many missionaries to accomplish all that, but actually

there have never been more than seven missionaries in the country at any one time. Many of the native Costa Ricans have taken up the full-time ministry and they go into the isolated parts and get the job done. Last month, for example, there were 55 of such full-time ministers active. Then, too, the good co-operation of the part-time workers among the witnesses helps a great deal.

But do not fail to consider the great inclination on the part of the people in general to hear the Bible truth proclaimed. This desire on their part, backed by action in harmony therewith, has also contributed toward the great advances by the witnesses in Costa Rica. For example, in 1947 there were two witnesses in one town and a congregation was organized. This grew rapidly. Three years later a small assembly was held in that town on a Sunday. The people came on foot, by horse and any other means of transportation they could get. One couple walked nine hours over mountain trails to get there, and others rode all day by horse to make the assembly. They even brought their small children. While we said this was a town, actually it isn't even a good-sized village. Yet there were 235 adults and some 50 children present at this small convention. Many of these persons have now become active witnesses.



Questions from Readers

● On page 280 of the book *"This Means Everlasting Life"* it states: "God's curse on the earth outside Eden lasted till the flood, but all of men's efforts since then at cultivating the soil have failed to convert the now widely populated earth into a paradise." Does this mean that the earth is not now under the curse pronounced at the time Adam was ousted from Eden?—U. L., Canada.

Yes, that is the point being made. When ejecting Adam from Eden God said: "Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat, cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live; thorns and thistles shall it produce for you, so that you will have to eat wild plants. By the sweat of your brow shall you earn your living." (Gen. 3:17-19, AT) Centuries later the Noachian flood cleansed the earth of wickedness, leaving only persons counted righteous in God's sight and who were devoted to true worship. Jehovah gave them a good start, reissued the command to multiply and fill the earth, and placed under man's power the animal and plant realms, with no handicapping curse on the earth: "I will never again curse the soil because of man." However, be it noted that the mandate to subdue the earth issued to Adam was not included in that given to Noah, indicating it would not be accomplished by the mere lifting of the curse.—Gen. 1:28; 6:17; 8:21; 9:1-17, AT.

Just a few centuries later one part of the earth was compared with Eden because of its lush beauty: "Lot looked out, and saw that the whole basin of the Jordan was well watered everywhere (this was before the LORD destroyed Sodom and Gomorrah) like the LORD's own garden." (Gen. 13:10, AT) Nor does the following report of the spies on the Promised Land sound like a cursed earth that provided only wild plants for food: "Reaching the valley of Eshcol, they cut a branch from there with a single cluster of grapes, and it took two of them to carry it on a stretcher, along

with some pomegranates and some figs." When later presenting this fruit to the Israelite community the spies said concerning the land: "It surely does flow with milk and honey, and here is its fruit." (Num. 13:23-27, AT) Certainly Moses was not describing a cursed earth when using these glowing terms concerning the Promised Land, whose caretaker was the Lord:

"The LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper." "The land which you are invading for conquest is not like the land of Egypt from which you came, where you used to sow your seed and water it by hand like a vegetable garden. On the contrary, the land into which you are crossing for conquest is a land of hills and valleys, watered by rain from the sky, a land for which the LORD your God cares, the eyes of the LORD your God being continually on it, from the beginning to the end of the year. If you will but heed the commands that I am giving you today, to love the LORD your God, and serve him with all your mind and heart, he will give you rain for your land in due season, the winter rain and the spring rain, so that you will gather in your grain and wine and oil, and he will produce grass in your fields for your cattle, and you will eat your fill. Take care lest you be deceived into turning aside to serve alien gods and to pay homage to them, and the anger of the LORD blaze against you, and he shut up the skies so that there be no rain, and the land yield no produce, and you quickly perish off the fine land that the LORD is about to give you. See, I am putting before you today a blessing and a curse: a blessing, if you heed the commands of the LORD your God which I am giving you today; and a curse, if you do not heed the commands of the LORD your God."—Deut. 8:7-9; 11:10-17, 26-28, AT; see also Isa. 51:3; Ezek. 20:6, 15; 36:35; Joel 2:3.

Note that by disobedience the Edenic beauty of the land would be lost, and subsequent rebellious unfaithfulness on the part of the Israelites did cause the loss of the paradiselike condition of the Promised Land. The earth today is not ordained to bring forth thorns

and thistles as a result of the curse in Eden. That curse vanished with the Flood waters. In many parts of the earth today there are natural spots of breath-taking beauty and grandeur, and other locations men have transformed into glorious parks and gardens. But for the most part men have ruined the earth and ravaged the animal and plant realms because of commercial greed or sheer destructive lust. They have forgotten or ignored God's purpose for man and the earth, shunned Jehovah's true worship, and brought upon themselves divine disfavor rather than blessings, just as the Israelites did. The Bible speaks of curses for disobedience, and these curses will be climaxed at Armageddon in a devouring of earth's wicked dwellers, when Jehovah God through Christ will "bring to ruin those ruining the earth". (Lev. 26:14-39; Deut. 27:15-26; 28:15-68; Isa. 24:5, 6; Rev. 11:18, NW) It is the curse for disobedience and false worship that Revelation 22:3 (NW) mentions: "And no more will there be any curse." The anointed remnant of spiritual Israel have been cleansed of past derelictions in matters of worship, and their field of worship has become pure and blessed like the original Eden. In Jehovah's due time and under the reign of Christ's kingdom, Armageddon survivors and resurrected ones will be used to fulfill the mandate to subdue the literal earth and transform it into an earth-wide paradise filled with praise for Jehovah.—Ps. 150:1-6.

● Why did Jehovah select Israel's first human king from the tribe of Benjamin and hold out to that one the hope of the kingship remaining in his house forever, when previous prophecy had named Judah as the tribe from which kings would come?—R. G., Cuba.

Leah was the first one to marry and bear children for Jacob, but it was so only by a deception worked on Jacob. Rachel was the one he loved and bargained for, and hence it was to Rachel's offspring that the birthright was to go, though Jacob's offspring by Leah were older. (Gen. 29:18-28) Sarah was the beloved wife of Abraham, and it was to her offspring Isaac that the birthright went, even though Abraham's son Ishmael by Hagar was older. So it was with Rachel's offspring Joseph. However, Joseph became no tribal head in Israel, but his sons Manasseh and Ephraim did. Manasseh was the older, but divine direc-

tion caused the better blessing to go to Ephraim. Of him Jehovah said: "Ephraim is my firstborn." (Gen. 48:8-20; Jer. 31:9) However, the tribe of Ephraim later eliminated itself from this favored position by many derelictions, and the psalmist tells of Jehovah's action: "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah."—Ps. 78:9, 67, 68.

With Joseph, by Ephraim's failure, eliminated, Rachel's other offspring, Benjamin, had to have its chance. That opportunity came with Saul's anointing as king, for Saul was a Benjamite. At 1 Samuel 13:13 it speaks of the possibility of Saul's kingdom being established forever; but we must remember that the Hebrew word here translated "forever" is *ohlahm*. As shown in previous *Watchtowers* and in the "Let God Be True" book, this Hebrew word means a period of concealed or indefinite time, not necessarily for everlasting. True, Jehovah God knew before time that the kingdom would not remain in the house of Benjamin; but it was Saul's own presumptuous and faithless course that caused his loss of the kingship for his household and tribe. The mere exercise of Jehovah's power of foreknowledge did not actively force Saul to act reprehensibly. On his own Saul acted contrary to the express commands of Jehovah God, fully responsible for these violations in the face of knowledge of his sins.

With the favored Rachel's offspring having had their chance, the older sons of Leah would be in line for the blessing of kingship. Ahead of Judah were Reuben, Simeon and Levi. All three of these were eliminated by the occurrences mentioned by Jacob at the time of his blessing of his sons. (Gen. 49:3-7) Moreover, later the Levites acted in noteworthy faithfulness and were rewarded by being given the blessings of the priesthood. That would prevent any of their number from becoming king. So Judah was now next in line, and the prophecy at Genesis 49:8-12 shows he would succeed in gaining the kingship, and being the human ancestor of the King who will reign forever, Christ Jesus. Of course, in all this Jehovah was under no obligation to conform to the general practice concerning the firstborn and birthright privileges. He could have chosen whom-ever he wanted, right at the outset, without eliminating those first in line according to human procedures.

'Condemned Out of Their Own Mouths'

At one of my weekly Bible studies the lady of the home asked me to come the following morning, as her priest would be coming to bless "holy" water, and she wanted me to discuss the Bible with him in their presence. I agreed, and the next morning was waiting when he came with his satchel containing the cross, robe, incense, etc. After the 'blessing' she introduced me to him and said she wanted to hear a discussion on the Bible. He replied that he did not have time today, but later on. She answered that he found time to come and sprinkle "holy" water, so why not sit a while and teach her something from God's Word?

During our discussion he remarked, "You witnesses do not honor the virgin Mary"; to which I replied, "We give her the honor due any faithful mother, but we cannot direct our

prayers to her, since Jesus is the only intermediary between God and men." "Yes, you are right," he admitted. "But she had no other children, as you claim, but always remained a virgin," he added. When asked to prove this from the Bible he had to admit that it was not to be found therein. At last he confessed, "You people are right and really teach the Bible and we have failed in our mission, inserting formalities to make a show for the people." When asked why he kept on teaching those things when he knew what God's Word teaches, he said that if he made any changes the patriarchate would fight against him and he would lose his job. At that he hurriedly left and my home Bible study happily declared themselves to be Jehovah's witnesses from now on.—J. T., Turkey.

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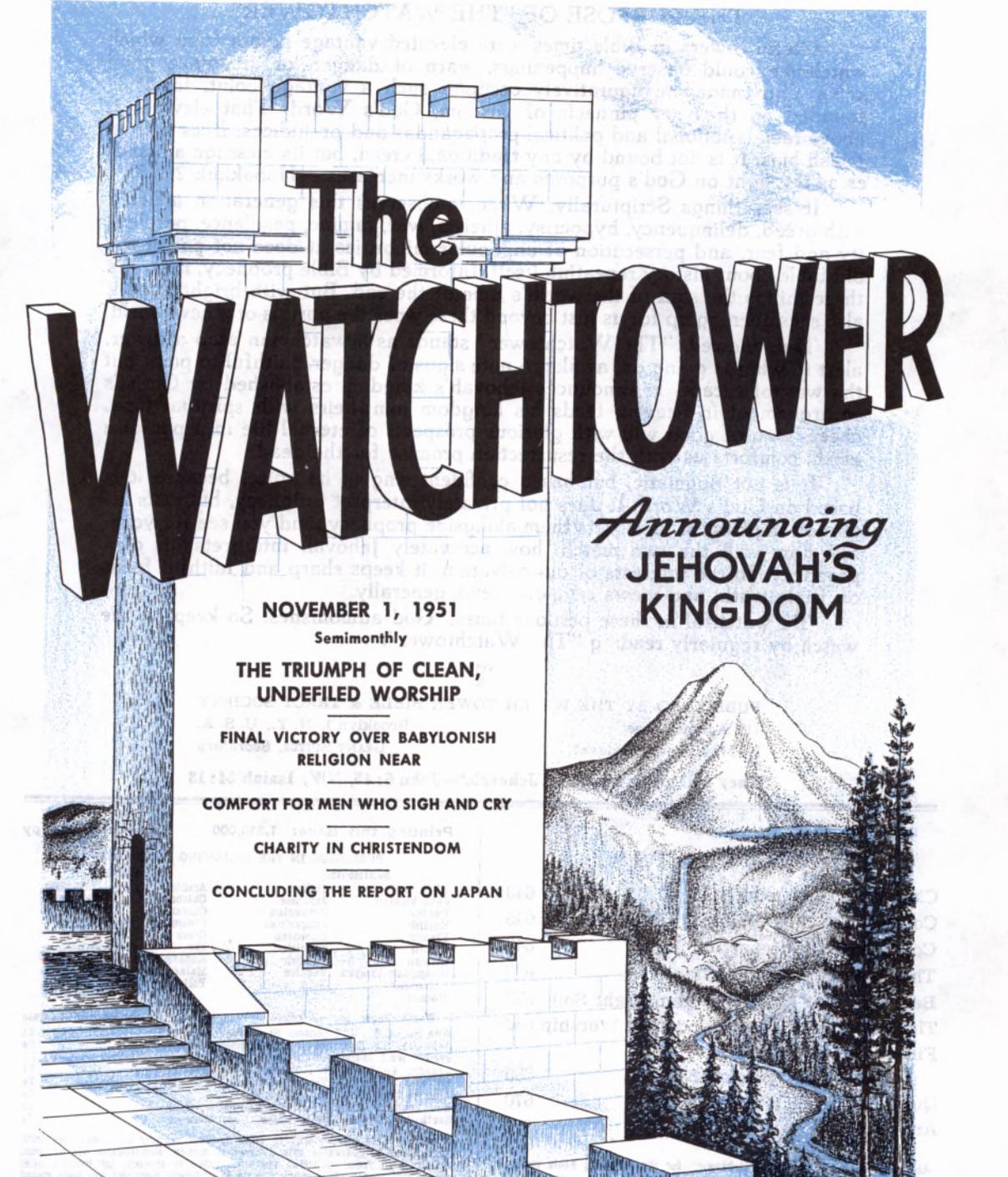
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The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 1, 1951

Semimonthly

**THE TRIUMPH OF CLEAN,
UNDEFILED WORSHIP**

**FINAL VICTORY OVER BABYLONISH
RELIGION NEAR**

COMFORT FOR MEN WHO SIGH AND CRY

CHARITY IN CHRISTENDOM

CONCLUDING THE REPORT ON JAPAN

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 Five cents a copy

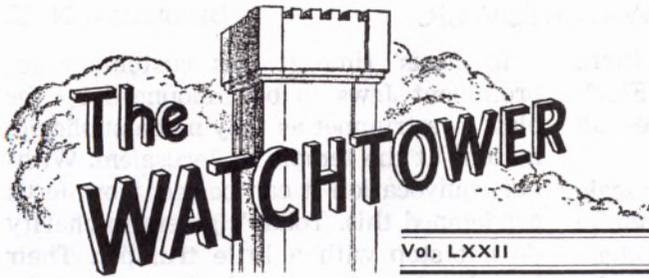
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chalona
Danish	Chinese
English	Cinyanja
Finnish	Ciwemba
French	Greek
German	Spanish
Hillgaynon-Visayan	Ibo
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Ilocano	Malayalam
	Polish
	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	\$2
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

November 1, 1951

No. 21

CHARITY IN CHRISTENDOM

IT WAS the night before Christmas, and just as surely as the season, every busy street throughout the nations of Christendom was crowded with its share of "Santa Clauses", collection drums and charity criers. For weeks in advance hospitals, foundling homes, religious and philanthropic organizations had raised their pleading voices. Newspapers, radio and television issued forcible reminders of the time of year. Like a new hat in spring, charity was trotted out and modeled for all it was worth. Prominent citizens and politicians took the lead in demonstrating the mode of the day. Religious heads stood by and applauded. The average man was expected to follow the leader and do his bit.

Then the day after Christmas dawned. The stores were jammed again—this time with people exchanging their gifts. But the streets were barren of "Santa Clauses", of collection drums and their criers. Press and radio pleas let up. Tension eased. Charity went temporarily out of fashion. Prominent persons and politicians could derive little publicity from further giving. The clergy sought other means of filling church pews. The poor man's pockets were empty. So charity retired to await the fanfare of its next entrance cue.

Can any seriously deny this graphic description of Christendom's "holiday spirit"? Of the charity-boasting clergy of his day, who behind the scenes schemed for the substance of poor widows, Christ Je-

sus said: "Look out for the scribes that desire to walk around in robes and desire greetings in the market-places and front seats in the synagogues and most prominent places at evening meals. They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."—Mark 12:38-40, NW.

Then, noting the temple contributions of the rich and prominent and seeing in their midst a poor widow, and noting her offering, Jesus observed: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; for they all dropped in out of their surplus, but she, out of her poverty, dropped in all of what she had, her whole living."—Mark 12:43, 44, NW.

Please note that Jesus condemned, not the giving, but giving for sake of show. It is so evident that the well-to-do and the politicians choose the most prominent incidents of charity to popularize their gifts "out of their surplus".

A train derails and crashes into the headlines. Or perhaps a factory explosion covers the front page. On such occasions or when flood, fire, earthquake or wind-storm make many homeless and rob others of life or limb, as surely as the press is there to report it, so will other familiar figures turn up. The community chest will be there, the Red Cross with its blood bank will be there, priests fully outfitted

with pious face and last rites will be there and politicians will rush back from a Florida vacation so that they can be there—all to offer charitable help.

But let the disaster be on a smaller scale where the returns in publicity are not so promising; then the widely acclaimed charitable organizations do not flock to the scene. It is clear that they choose the publicized tragedies, that their giving may be publicized along with the event. The motive of attention and credit perches plainly on their every "good deed". Contributors to the community chest receive a red feather; to the Red Cross, a button; to disabled war veterans, a poppy. A religious cardinal is considered a particularly appropriate individual to open a charity drive. He is photographed performing his contribution act, then his benign generosity is re-echoed from coast to coast through the newspapers reporting it. Sometimes it seems as if such figures scheme to see how little they can give and yet receive the maximum credit, praise and attention. Finally, after all of the shouting is over, greedy charity racketeers move in to scoop up the lion's share, leaving only scraps for the supposed objects of the "charity".

With a view to the purpose of true charity, Jesus said: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matt. 6:1-4, NW.

In Jesus' time it was customary for prominent Jews to be announced by the blast of a trumpet as they made public donations at the temple in Jerusalem. Without equivocation it can be seen how Jesus condemned this. Today's givers in charity do not stop with a little trumpet. Their beneficent works must be boomed to the skies in the press, over the radio, on the newsreels and now by television. Not only their other hand, but the whole world must know what they are doing. Feathers, buttons, flowers and stickers label those who gave to this or that. Some business establishments and schools almost reach a state of frenzy to obtain a 100 per cent employee or attendance subscription to a current welfare drive of civic prominence. But of what avail such public display of righteousness? Nothing other than to be glorified by men—and that, said Jesus, was all the reward they would ever get.

Nothing more than the modern example of "charity" by nations shows the emptiness of such vain display. The United States let India lie in unparalleled famine for months, deaf to her cries for bread, while strutting her generosity before nations of more political significance.

Jesus advocated using one's substance for preaching the good news of God's kingdom. (Matt. 19:21, NW) He specifically prohibited advertising his acts of mercy in curing the sick when the only return would mean self-credit to him personally. (Luke 5:12-14; 8:49-56) On one occasion the apostles Peter and John caused a lame man to walk rather than heed his request for money, which they explained they did not have for that purpose.—Acts 3:1-8.

Today Christians carry on the most charitable work of all history. Their preaching of 'this good news of the Kingdom in all the inhabited earth for a witness' brings spiritual healing to new praisers of God.—Matt. 24:14, NW.

Comfort for Men Who Sigh and Cry



NEVER, in all of man's miserable history, have world conditions brought greater agonizing sorrow on humanity than they do today. Every department of activity, every field of endeavor, every branch of society continues to sink deeper and deeper in the mire of corruption and sin. As a result, good upright people throughout the earth are sighing and mourning, and the proverb explains why: "When the righteous are in authority, the people rejoice; but when a wicked man beareth rule, the people sigh."—Prov. 29:2, *AS*, margin.

Political integrity in government has broken down in every department. Not only among petty local officials but also on the highest international level, within the inner circles of the supposedly sacred United Nations, deceit and wickedness abound. Even in the military establishments and law-enforcement agencies graft and corruption flourish. Sometimes wicked officials are voted out of office, other times a whole government is overthrown by revolution or, again, the people in their despair turn to military dictatorships or godless communism for relief. Yet the burdens and hardships upon their necks are not lightened in the least. "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people."—Prov. 28:15.

Economically, conditions go from bad to worse. Honesty and fairness are unknown quantities in the business world. In

their place lying, greed and deceit are looked upon as established ethics by the cruel eyes of commercialism. Price wars, taxation, artificial shortages, and many other vices work together to bring oppression and misery upon the people.

No longer is implicit confidence placed in the judicial courts, for many of their weighty decisions hang on the tiny threads of technicalities, and in some instances they "sell justice" to the highest bidder. Likewise faith in the school systems has been shattered. At a tender age children learn the ways of this world, and as they advance through the colleges and universities many prepare themselves for a lifetime career of "respectable" crime. Witness the recent scandals in high school dope traffic and collegiate sports. Socially, this world is more corrupt than ever before in history. Juvenile delinquents of the past generation grew up to become the present adult delinquents, who in turn breed and bring forth a crop of offspring that outdo their parents in unrestrained wickedness. In many cases all sacredness of the family has disappeared altogether, and divorce mills and abortion clinics flourish.

And what about the organized systems of religion? During this period when moral integrity and fidelity have constantly decreased, church membership has constantly increased. Proof this is that there is more churchianity and less Christianity. Proof too that the leaders of these religious systems are greatly responsible for the crime and wickedness now running wild. For hire the priests and ministers, by their traditions and doctrines of devils, make void Jehovah's sacred Word, the Bible. As a result the people have turned away from God and his holy Code of

Ethics and substituted the vain philosophies of so-called science. The whole crowd, the blind people and their blind guides, have fallen flat on their faces in a muddy ditch.—Matt. 15:14.

PEOPLE DIVIDED IN ATTITUDE

This is a frightful commentary on the present system of things; nevertheless it is an honest evaluation of conditions as they exist. It is as the prophet Isaiah declared when telling of Christendom's prototype, Israel: "Ah! sinful nation, guilt-laden people; brood of evildoers, children who deal corruptly; who have forsaken the LORD, and spurned the Holy One of Israel, and gone back in estrangement from him!" (Isa. 1:4, *AT*) Jeremiah also fittingly describes them, saying: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxed rich. They are waxed fat, they shine: yea, they overpass in deeds of wickedness; they plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith Jehovah; shall not my soul be avenged on such a nation as this? Astonishment and horror is come to pass in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:26-31, *AS*, margin.

Of course, the wicked, who now prosper at the expense of others, "love to have it so." They do not desire a change. Their unfortunate victims, on the other hand, fall into two classes: those who become bitter and cynical and turn to selfish fleshly pleasures in an effort to forget the suffering of fellow creatures and the terrible reproach upon God's name brought by

these wicked conditions; and those persons of good will, a great multitude of such among all classes, creeds and cults, who are deeply concerned and who lament and sorrow because of the present abominable conditions. The crying of this latter group is not because they are "sissies" unable to "grin and bear it". Rather, it is because they have the same love for God's righteous laws that moved the stouthearted psalmist to exclaim: "Rivers of waters run down mine eyes, because they keep not thy law." (Ps. 119:136) These are the ones that are now blessed and comforted by God.

There is no question as to those making up this class of good-will persons, for they are given a special mark of identification. "And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem [the city called by God's name and which well pictured Christendom today], and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof." After such marking work is completed, the prophecy says, the execution forces of Almighty God will move swiftly at Armageddon and will utterly destroy every man, woman and child who is not properly marked, that is, all who do not sigh and cry because of the wickedness committed in the earth.—Ezek. 9:2-5, *AS*.

HOW COMFORTED AND COUNSELED

The comfort that these mourning ones receive comes from "the God of all comfort", the one "who comforts us in all our tribulation, that we may be able to comfort those in any kind of tribulation through the comfort with which we ourselves are being comforted by God". —2 Cor. 1:3, 4; 7:6; 2 Thess. 2:16, *NW*.

It is "through the comfort from the Scriptures" that Jehovah gives hope to those who are out of sympathy with this

present system of things. (Rom. 15:4, NW) It is through the inspired Scriptures that Jehovah says: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." "Seek Jehovah, and ye shall live; . . . Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate." "O ye that love Jehovah, hate evil." (Zeph. 2:3; Amos 5:6, 14, 15; Ps. 97:10, AS) "Let your love be without hypocrisy. Abhor what is wicked, cling to what is good." "Let everyone mentioning the name of Jehovah renounce unrighteousness."—Rom. 12:9; 2 Tim. 2:19, NW.

If one loves righteousness and hates evil, as this class of individuals do who are disgusted with the Devil's setup in the world today, they will flee the filthy paths of unrighteousness and will walk along the beautiful highway leading to the glorious new world. The pure word of counsel is: "O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper." "So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." "Keep yourselves free from every form of wickedness."—1 Tim. 6:11; 2 Tim. 2:22; 1 Thess. 5:22, NW.

HOPE PLACED IN A NEW WORLD

Amid this world crisis a knowledge of Jehovah God and his purposes as revealed to those whom He comforts gives them a contentment and confidence and peace of mind not enjoyed by others. They are not unduly worried and fretful, and do not fuss and fume about current developments from day to day. They are not envious of

the present prosperity of the wicked. Not impatient, they do not wrongfully charge God with being slow about uprooting violence in the earth. (2 Pet. 3:9) Instead they heed the comforting counsel of the Proverbs and Psalms: "Envy thou not the man of violence, and choose none of his ways. For the perverse is an abomination to Jehovah; but his friendship is with the upright." (Prov. 3:31, 32; 23:17; 24:1, 19, AS) "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; . . . Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Ps. 37:1-3, 7, 10, 11, AS.

What a precious promise that is! Those who long to live under a just and righteous rule in peace and contentment will have their prayers answered, and that very soon now. The great Theocrat, Jehovah the Almighty, has already begun to rule as King upon his glorious throne in the heavens and, now speedily, he purposes to clean out all rebellion and iniquity, destroy those who now wreck and ruin the earth, and establish a new world wherein will dwell righteousness. (2 Pet. 3:13; Rev. 11:18) Those, therefore, who now withdraw their approval and support from the Devil's Babylonish world and give their full allegiance to God's new world will have the grand opportunity of living under that theocratic rule forever and ever, all to the praise and glory and vindication of Jehovah God.

Concluding the Report on JAPAN

This article continues the series that is following the travels of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel, in the South Pacific and Asia



AFTER discussing the Korean matters with the brothers, we discussed future expansion of the work in Nagoya, Japan. The company in Nagoya is very new, having been formed three months ago, but April saw a new peak of 37 publishers. All eagerly looked forward to the evening meeting. Many were unable to attend the Tokyo assembly. The Kingdom Hall is formed by taking out the sliding doors between three rooms. Everyone sat on the floor on his feet and lower limbs, which is the Japanese custom at home.

The meeting was opened by a Kingdom song sung in Japanese. The Japanese brothers read the words written in Hiragana, one of the several forms of Japanese writing in current use, from a large chart hanging in the front of the hall. Then Brother Henschel gave a very interesting talk on the proper use of time, which was especially appropriate for new publishers. I followed by explaining the importance of all servants of Jehovah becoming teachers, not just students, and told them about the new Japanese *Watchtower* as one instrument to be used in this teaching work. All the Nagoya publishers were happy over this new provision of Jehovah. It was a joy to see so many new people taking to the truth in this big field, Nagoya, and I felt there were great possibilities for expansion. This meeting greatly pleased the missionaries and company publishers

alike. Here 128 persons had attended, the most yet to come to the Kingdom Hall.

The next morning, Wednesday, everyone went out into the advertising work using the few remaining handbills of the original 40,000 which began to be distributed on Monday, April 22. After all the handbills had been distributed the placard workers continued their work. That afternoon the eight Gilead graduates of Nagoya and myself had a meeting where problems were discussed which related to the missionary home and general preaching activity. I advised the missionaries to work very closely with the new Japanese publishers, training them to develop into mature servants of Jehovah. These would be the ones that eventually would do much fruit-bearing.

In the evening at the newly built auditorium of the Trade School Hall, situated near the main Nagoya railway station, the public lecture was delivered. At the opening time a good crowd had already gathered and during the first half-hour of the lecture an almost steady stream of people came in until the entire lower floor was filled and the ushers began to direct the people to the balcony. The attendance reached 396.

Although the Japanese have a habit of leaving immediately after a lecture has been completed, almost an hour passed before the missionaries and the visitors

had finished answering all the questions of some who attended the meeting and who were hearing the message for the first time. Studies were arranged for, directions to the Kingdom Hall given and information given concerning the work.

Several new publishers are talking about entering the pioneer service as soon as they are eligible. Others are wanting to increase their service, while still others want to begin. The service talks on Tuesday night especially helped in this respect.

OSAKA

The next morning all rose early to have breakfast and accompany seven of us to the station where we departed for Osaka, the next stop. Osaka is situated four hundred miles southwest of Tokyo and is a great industrial city. The Osaka company of Jehovah's witnesses was formed in November 1949 by some interested persons. However, later some of these people were led away from God's organization by the company servant, who claimed he had powers of divine healing. In order to assist those who wanted to stick by the organization, the branch office arranged for a missionary to visit them from the Kobe missionary home every Sunday. Since that time the Osaka company has met in the City Hall building and conducted regular study and field-service activities in the same way as is done by Jehovah's witnesses throughout the world. The Lord's blessing has been on the work and the company has grown now to a peak of 38.

The Osaka publishers were very glad when five new missionaries arrived from Gilead School about six weeks before I reached there. A very nice Japanese home located in the center of the largest residential area of Osaka has been rented for the use of the missionaries, and just as soon as the missionaries learn some of the language the company will, without doubt,

greatly expand and their presence will be felt. The arrival of these five sisters caused quite a stir; and this is what happened.

They were interviewed by a reporter upon their arrival and subsequently a photograph of them appeared in a Japanese newspaper along with a story about their 'hardships' in obtaining accommodation, not being able to speak the language, and what work they intended to do. In a couple of days they were inundated by a flood of letters written in Japanese from all over Japan, either sympathizing with them or expressing interest in their work and asking for information. The letters were translated and answered and many studies were started. One letter was from one of Jehovah's witnesses who had been in prison in Japan during the war and who did not know that the work had started up again here until he saw the newspaper report. He was put in touch with the branch. More than a hundred letters were received and now the sisters are off to a good start in the midst of a good company.

On the evening of May 3, I addressed the company publishers (45 being in attendance) on the divine healing matter, and they appreciated it. The next night I spoke to 180 persons in a packed hall in the Osaka City Hall. Many persons obtained literature after the meeting and doubtless the work will continue to increase. Many persons who came to the lecture came as a result of an interesting article in the leading Japanese-language newspaper. Upon my arrival at the missionary home I was interviewed by a reporter of the *Asahi* newspaper, some pictures were taken and an excellent short article appeared concerning the work of Jehovah's witnesses. The newspapers and radio stations have given much favorable publicity to Jehovah's witnesses. I also received some mail from Japanese interested in our work.

Due to this publicity many persons associated with the organization before 1938 are now reassociating with the Society. In 1938 the work of the Society was banned by the Japanese government and the majority of the brothers were thrown into concentration camps. They were scattered and many thought the organization had ceased to exist and so were not able to actively work in harmony with Jehovah's organized people. Unbounded is their joy now that they have at last found the organization and can work under the direction of the Society.

All of Jehovah's witnesses are enjoying many thrilling experiences. Here is one as related by a pioneer brother. When witnessing from house to house he met an elderly Japanese man. He explained his purpose in calling and the man said he was very much interested in the Bible. In fact, for more than twenty years he had been a Protestant clergyman. This man is a learned scholar, reading Greek, English and Japanese. In addition to his clerical duties he had been a professor of English language at a large Japanese university. The two arranged to study the Bible in the man's home. After several weeks of study the interested person began to go regularly to the meetings of Jehovah's witnesses. A little while later he expressed his desire to preach with Jehovah's witnesses in the way that Jesus and the early Christians preached, namely, from house to house. This brother has now completely left the false religious organizations and is living the life of a true Christian.

The work in Osaka is now properly organized, the publishers appreciate the loving provision of Jehovah in sending missionaries to help them and they are determined to use their time and talents to preach the gospel among the two million of Osaka, "the Pittsburgh of the Orient."

TARUMI (KOBE)

After the public meeting in Osaka we went directly to the Osaka railway station, using the modern subway system. The subway was not crowded at ten o'clock at night, but when we got to the railroad station, that was packed with people who were leaving the city. There was one gate marked "Foreigner", which we entered, and we were thankful for this; otherwise we would have been in a long line. Some of the missionaries from Kobe had come over to Osaka that evening and they accompanied us to Tarumi. This trip was an experience. Getting into an interurban train in Japan in a crowd means everyone for himself. All of the graciousness and politeness that the Japanese people show in their homes is forgotten when they are trying to get on a train to go somewhere. The customary bowing is dispensed with. So we just had to crowd in with the rest of them and keep pushing, which was more of a problem for us who were carrying suitcases. It was about an hour and a half to Tarumi, a suburb of Kobe.

We stayed at the missionary home and had a delightful visit with the twelve missionaries. Ten of them had been there 18 months and their Japanese was quite good. They are getting along splendidly with their company. We were told that after six months of working in Japanese territory they felt quite at home in conducting Bible studies with the Japanese people. It was not natural for them to use the language, but their willingness to persevere and their helpful service were appreciated by the Japanese people, and these were glad to learn about the truth.

These brothers reported too that the best results were among the one-time Buddhists. This may seem strange because the Buddhists have to cast off many superstitions when they become Christian. The Buddhist is willing to investigate. After a

year and a half of study with one Buddhist woman she has become an excellent publisher and she enjoys going from house to house. When someone says "I am a Buddhist" it gives her pleasure to say "I too was a Buddhist", and then she starts to explain. This Japanese sister now has five Bible studies of her own and in one of these studies twelve different families are represented. This shows what a powerful force the Japanese witnesses will be in Japan when hundreds, and we hope thousands, will begin preaching the gospel of the Kingdom. It is going to take time, however, to wean the Japanese people away from their religious traditions and to establish them in the truth.

At the Tarumi company's service meetings all the missionaries, brothers and sisters, take part in demonstrations in Japanese and the brothers give talks on *Informant* articles. Every one of the persons that have been sent to this home in Japan stated he wanted to work in no other territory. That territory is just right.

Our visit to Tarumi was climaxed by the one-day assembly on Sunday, May 6. The missionary home in Tarumi is of the Western type, with all wooden floors, two stories and basement, and around the home there is a large lawn and beautiful grove of pine trees. We were fortunate in being able to rent this home from the army and hope that we will have its use for a long period of time. In the morning at nine o'clock the brothers assembled for field service. This was followed by a baptismal talk by a missionary, in Japanese. Thirteen Japanese brothers and sisters were then taken to a public bathhouse and immersed.

After that all of us went out in the field service. We had the pleasure of advertising the public meeting. I went from door to door with one of the brothers who had just been immersed and I was able to see

firsthand what we had already been told concerning entering the homes, and I observed the courtesy of the people. Brother Henschel was working with Brother Haslett at the railroad station, distributing leaflets, and he observed how many people would read the back of the handbill which announced the booklet *The Joy of All the People* and inquire if they could get it immediately. Brother Haslett made quite a few placements by persons' asking for the booklet without its being displayed.

The afternoon public meeting was to start at two o'clock, and shortly before that time hundreds of people were coming into the yard at the missionary home on the hill. Benches had been set around, mats of straw and blankets were placed on the lawn for many of the people to sit on. Attendance was 454. The yard was filled with people and the joy of the Tarumi missionaries knew no bounds. This was an answer to their 18 months of service work and showed how richly the Lord was blessing them.

The doctor living across the way was very friendly and kind to the brothers. He calls the home "the lighthouse of Kobe"; and truly a lot of people came to this house to see the light from the Word of the Lord.

That night those of us who had come from Tokyo took the train back. We left Kobe at 8:55 and arrived in Tokyo at 9:15 the next morning. We got some sleep that night in our reclining chairs and were glad that we got seats at all, for the crowd was great. There was still much to do in Tokyo the remaining two days of our stay in Japan. Arrangements were made after hearing Brother Henschel's report on Taiwan to try to send Brothers Steele and Tohara to Taipeh, the capital, for about a month to follow up on the work of getting the Kingdom service on a better footing. If all plans for the trip work out, after about a month in Taiwan they are to stop

a week or two in Okinawa and visit the company there, which is made up of Filipino contract workers. There is some interest among those who speak Japanese, too; so public talks will be given. The brother who attended the Tokyo convention gave much helpful information on the position in Okinawa before he returned.

It was good to learn that during the week's absence from Tokyo many things had happened. Four of the brothers who had been in Japan for only two weeks had obtained 30 subscriptions for the Japanese *Watchtower* during the past six days. They were certainly delighted, and this shows that if you put forth the effort and try things can happen. These brothers had already started Bible studies with a number of people in their own homes or they invite the people to come to the missionary home. All day long there is someone in the Kingdom Hall studying with one of the missionaries.

YOKOHAMA

On Tuesday we went to Yokohama to see the fifth missionary home. This had been opened up just one week before. It is located on the top of a hill overlooking the city of Yokohama. The brothers had already been out in the field service and that day we met some of them a few hundred yards from the home; rain or no rain they were busy. They told us they had had a number of interesting experiences. They were just getting settled, but they were delighted with the assignment and arrangements were made to have one of the sisters spend two weeks with them giving them lessons in the language an hour in the morning and an hour in the evening. After that the circuit servant will be visiting Yokohama and it will be part of his work to teach the new missionaries some of the language. With one month of hard study and the missionaries' putting in two to four hours

a day digging into books for 30 days, they should be able to pick up enough of the language to carry on their preaching work without too much difficulty. But the study of the Japanese language is going to be a lifetime job. I did want them to get off to a good start, so all of the new missionaries were given special help by setting aside definite hours for study and they were given teachers.

The two-week stay in Japan was a most interesting period. There were so many things to do and so much was accomplished. The 47 missionaries are certainly anxious to push ahead with their work. They are content in their homes, they are pleased with their assignment and they love the people. They know there are great prospects ahead and that the work in Japan is just beginning. At the four public meetings 1,731 persons had attended. Hundreds of names were turned in and many new studies started. Just as we were leaving Japan some reports for the month of April had been gathered together. Already 250 publishers had reported, including the 47 missionaries. That means there are now more than 200 Japanese publishers in the country. All of this was accomplished in a little more than two years. As we carried the baggage out of the Kingdom Hall to the jeeps that were to take us to the airport at Haneda, we said good-by to three groups studying the Bible simultaneously in different parts of the hall. One group had seven persons, another three, and another two. We had no doubt that these people were definitely interested in the truth, for outside the rain was pouring down and yet this bad weather had not turned these newly interested ones back. Yes, the Japanese people are looking for good news, they are anxious to learn, and with Jehovah's witnesses being anxious to teach them a wonderful witness will be given in the months and years to come.

The Bible *at Your Doorstep*

THE Bible brims with proof that Jehovah God knows and protects those who belong to him. So relatively few have they been, so different have they seemed, because they have ever followed closely the written instructions of God's Word, that such ones have always appeared as an oddity to the world. In the days of the prophet Isaiah that prophet and those with him were held up for "signs and for wonders" to the people.

It was likewise this prophet Isaiah that boldly indicated God's people by their true name, 'Jehovah's witnesses' (Isa. 43:10-12, AS), "my trusty witnesses" (*Mo*). Such a name in itself would seemingly say that a great period of witnessing or bearing of testimony about Jehovah and his purposes lay in store for this people. " 'Lord,' I asked, 'for how long?' He answered, 'Till they are ruined, till their towns are empty, and their houses uninhabited, and the land left desolate.' "—Isa. 6:11, *Mo*.

Still, for all of the preaching accomplished by Isaiah and a host of other prophet-witnesses for God, even the covenant people of Israel were not converted from their selfish transgressions of God's laws. They were smarter than God and thought to improve upon his written Word with an intricate muddle of traditions. So that headstrong people were eventually abandoned as a nation. They were the only losers. Against this backdrop, Isaiah prophesied of an even worse condition of darkness over the world during the last days of this "system of things".

But the nations cannot be glad with God's people if they do not know God. They

cannot know God unless they know His Word, his means of communicating with us, his 'light for our feet'. (Ps. 119:

105) And they cannot know his Word, the Bible, when their newspapers daily announce their wholesale violation of its principles, or when, as related recently by a librarian in Britain, a young man comes seeking "the book from which the film 'Samson and Delilah' was made".

Yet, ironically enough, people who today sorely need Bible education may be turning it away from their very doorsteps. Still faithfully carrying out the divine instructions through Isaiah, Jehovah's witnesses of this century go through the cities and to the houses, and will continue to do so while they have inhabitants. Housewives can testify authoritatively to the visits made by Jehovah's witnesses. One did in the June 23, 1951, issue of the Catholic magazine *America*. In her interesting account, this Ohio Catholic woman, perhaps unwittingly, touched upon the main reason for the general Bible ignorance yet prevalent in even the great democracies.

This reason stood out in the writer's own attitude toward her witness caller. Her item in *America* said in part: "With each remark she quoted me chapter and verse, as those who ignore Tradition are so wont to do." The Catholic Church is well known for its heavy reliance upon the



“traditions of the fathers”, by which she means the “fathers” of Christendom or of papal Rome. The writer goes on to reflect the impatience and indignation she felt at this call. She had opened her conversation by attempting to cut short her caller: “Before you go on—I am a Catholic and we are quite familiar with the Bible.” Was she so familiar with it? Then why run to “tradition” for defense? Her short article tells that she accepted a copy of *The Watchtower* from the witness. But she claimed she could not read it “in good conscience”, so it would go to her priest-moderator at her next study club meeting. But would the magazine likely be studied at the “study club meeting”? Of these club meetings, the writer reveals: “Our program consists of book reviews—Catholic, to be sure, but that is not studying our religion. It was too difficult for our priest-moderator to establish an interest in a textbook he recommended. Until we met in the homes and served light refreshments, practically no one came, although we meet only once a month.”

It is apparent that tradition-bound Romanism has not offered the people an incentive for Bible study. The writer tried to shield the church, blame the people and make Jehovah’s witnesses, though real Bible students, appear to be spiritually shabby by comparison. But she made honest admissions that demolish her pretensions. She went on: “Did I feel a trifle humiliated that this woman at the door could—and did—study her religion and, what is more, was willing to ‘hoof it’ from door to door in its interest? And here I was, a part of a ‘study’ group too mentally lazy to learn more, not about a man’s garbled version of the Word of God, but about Christ’s own Church.”

“A man’s garbled version of the Word of God”? How can she tell? She had said that she could not or would not read *The*

Watchtower. Then what, besides her imagination, proves it is “a man’s garbled version”? But she concluded with a very important suggestion: “Would it not have been better to invite that woman into my home and, with as much quiet and dignity as the small children would allow, to answer her ‘arguments’?” Yes, it would have been much better, if this party is sincerely interested in Bible study. *The Watchtower* is a world-famous Bible-study journal. It invites, not blind acceptance, but careful study, to prove its every statement with the Bible. Unlike papal Rome, it makes no claims to infallibility. Rather than this Bible principle of ‘proving all things’, is it not the blind acceptance of traditions that makes possible the spread of human “garbled versions of the Word of God”? Jesus thought so. He said pointedly to the tradition-fed clergy of his day:

“You have made void the commandment of God for your tradition. Hypocrites, well hath Isaiah prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.”—Matt. 15:6-9, *Dy*.

Isaiah called their religion “a mockery, a mere tradition learned by rote”. (Isa. 29:13, *Mo*) No, such tactics do not inspire interest nor cultivate knowledge or appreciation of God’s Word. But opening the Bible up for inspection, at the doors, in private home Bible studies, in halls, auditoriums and large stadiums as Jehovah’s witnesses frequently do at large conventions—this does hold interest and build confidence. Not once a month, but two or three times a week, do they fill their meeting halls. No idle boast is this. The Catholic writer observed the witnesses’ zeal and this is simply offered in explanation. Nor is this some mysterious secret for a select few. All are urged to try it, letting shine upon them the light from God’s Word.

Bearing Fruit Manyfold from Right Soil

IN MOST parts of the earth the past season's crops have been harvested and farmers are viewing the results. For some it was a good year full of joy and satisfaction; for others it was a poor year heavy with sorrow and disappointment. Not all the seed planted sprang up, not all that came up grew to maturity and produced fruit, and not all that bore fruit produced an abundant quantity with high quality. Since poor condition of the soil in many cases was the principal cause for failure, successful farming begins with planting the seed in the right kind of soil. And so it is with the Kingdom truth. It must be planted in good soil if fruitfulness for eternal life either in heaven or in paradise earth is to be realized.*

Jesus' parable or illustration of a sower showed that no partiality would be shown; the message of the established Kingdom, symbolized by the "seed", would be scattered far and wide among all kinds of men—on the crusty roadside, the rocky places, weed patches of thorns and thistles, and some upon good, fertile soil.—Matt. 13:3-9, 18-23; 1 Tim. 2:3, 4.

Just look at the soil along the side of the road! Beaten and packed hard by the pounding traffic of those madly racing after commercial, political, military and social pursuits. Why, the message of God's kingdom has no chance to sink down or take root in the hearts of such preoccupied individuals. As a result the seed sown among these hard-surfaced and crusty-hearted persons is soon snatched up and gobbled down by Satan the Devil and his religious "black birds" and vultures.—Mark 4:15; Luke 8:12; John 8:44.

Other seeds of gospel truth fall on the ears of those that Jesus likens to "rocky"

soil. At first they receive the message about God's kingdom with joy, but later, when the scorching heat of persecution and ridicule beats upon them, the tender blades of truth that began to sprout in them wilt and die out altogether. Beneath their shallow surface soil these people have a hard, stony heart that holds no moisture and prevents the truth from taking deep root. Foolish people, who do not appreciate that all true Christians are bound to suffer persecution!—John 15:20; 16:2-4, 33; 2 Tim. 3:12.

With others it is a case of trying to raise a double crop off the same ground. They receive the Kingdom message but the thorns they allow to grow up in their hearts soon choke and kill it. These persons are so deeply tangled up in the briery affairs of this old world that their whole time and attention are taken up with the cares and anxieties of life.

Last of all, Jesus describes the good and happy results obtained when the Kingdom message falls upon the right kind of soil. "These are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, NW) They produce abundantly, "this one a hundredfold, that one sixty, the other thirty." (Matt. 13:23, NW) So it is the heart condition that makes the difference between barrenness and fruitfulness, between death and life.

The fruit produced is the "sacrifice of praise, that is, the fruit of lips which make public declaration" concerning Jehovah's glorious Word and name and purposes. (Rom. 10:10; Heb. 13:15, NW) So keep your heart receptive to the truth. "My Father is glorified in this," Jesus said, "that you keep bearing much fruit and prove yourselves my disciples."—John 15:8, NW.

* For full coverage of this subject see *The Watchtower*, December 1, 1950.

The Triumph of Clean, Undeified Worship

"And this is the conquest that has conquered the world, our faith."

—1 John 5:4, NW.

JEHOVAH challenges all the gods of this world. When we remember that in India or Hindustan alone there are some 330 million gods and goddesses and then when we take the gods of the religions of other lands into consideration, we see that it is a case of millions of gods, visible and invisible, against the one God, Jehovah. The battle of the gods is near. The question is, Who will triumph? Backed by the outcome of previous contests, the answer is certain: The battle will go only one way, and Jehovah will triumph as God, the only living and true God of the universe!

² Communists and atheists in general, skeptics, infidels, and hardheaded materialists of this twentieth-century world will scoff at the suggestion of a war of the gods. They will say that what gods there are exist only in people's minds and so a war of such imaginary gods is ridiculous. But all such materialistic people will have to admit that the *worship* of such gods is a reality even in this modern world, and that the belief in such gods and the worship of such gods have played a powerful part in the course and destiny of all nations, without a single exception.

³ Let those materialists deny the existence of *invisible, spirit gods*, still they must admit that many men and women

alive today are raised to the position of gods among men; they are deified and revered and hailed as saviors and world benefactors. This goes not only for political figures such as Premier Stalin of the Soviet Union but also for religious figures such as the pope of Vatican City, who is adored and given the title of vice-god, and also the Dalai or Grand Lama of Tibet. All informed persons know that it was as recently as December 31, 1945, that Emperor Hirohito in an Imperial Rescript for the New Year proclaimed that the Japanese Tenno or Emperor is not a god. Printed in every Japanese newspaper, this rescript ordered the people to forget the "false conception that the Emperor is divine and that the Japanese people are superior to other races and fated to rule the world". A *New York Times* headline read, "A 'God' Denies Divinity," and yet today many Japanese tenaciously cling to the Shinto belief that their emperor is a god, a "Son of Heaven", descended from the "Sun Goddess". (*New York Times*, January 6, 1946) But while one god, whose worship once mightily influenced the course of the Japanese nation, is stripped of his divinity by hard facts, numberless people are becoming afraid of the modern process by which the political state is being deified and its prominent figures and emblems are being made gods and idols and are being worshiped. In this worship even the material-

1. What battle is near, with whose victory sure?

2, 3. What will materialists deny? but what must they admit?

istically minded people are being caught. Whereas they brand the gods of others as false and imaginary, they themselves are found guilty of making gods to themselves according to their own mental ideas and desires.

⁴ Let all such be called "false gods" by the people who have the discernment to see that such are no gods or not deserving of being treated as gods. But the written Word of Jehovah, the Holy Bible, warns us that there is a god of this evil world who exercises a blinding influence upon all the people of this world, "among whom," as we read, "the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4, NW) We also read in the Bible: "The things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons." (1 Cor. 10:20, NW) Thus the Bible, Jehovah's Word, teaches that there are superhuman, invisible spirit persons whom all the nations of this world worship as gods, and that these are the malicious demons under the prince or ruler, Satan the Devil, who is the great blinder of human minds. The worshiping of these and of idols which stand for them is false worship. In all ages there has been a contest even between these false gods, as one nation has gone to war against another nation and has appealed to its god

or gods to help it against the god or gods of the other nation, so pitting gods against gods. Victory was attributed to the gods of the victorious nation.

⁵ The Roman empire, however, gave recognition to the gods of all the nations it conquered and absorbed into the empire. This it astutely did in order to keep the subjugated peoples in a better frame of mind. It tried to create a fusion religion including all the recognized gods of the empire. While it tolerantly let each one in the empire choose his own local gods for worship, it set up the emperor as a god. It required the people to worship him as a god common to them all. In this way it bound the sprawling empire more tightly together. There was one god, however, which the empire did not thus incorporate in its pantheon, or hall of the gods. He was Jehovah, the God of Abraham, of

Isaac, of Jacob, of Moses and of all his faithful prophets and servants, including Jesus Christ and his true followers. Emperor Constantine, of the fourth century A.D., tried to fuse Jesus Christ into the pantheon of the Roman empire by amalgamating pagan religion with the corrupted Christianity

of his day. But the faithful Christians who held to the Holy Bible flatly refused to recognize such a fusion. They kept separate.

⁶ True Christians, and by this we do not mean Christendom, recognize and serve as



The Pantheon in Rome

4. What does the Bible teach about invisible ones this world worships as gods? and how have false gods been pitted against each other?

5. How and why did the Roman empire cope with the problem of many gods? but what god was it unable to treat thus?

6. What position do true Christians take in the conflict of gods, as shown by 1 Corinthians 8:4-7?

God the only One whom Jesus Christ acknowledged and served as God, and that is his heavenly Father, Jehovah. Expressing this intransigent position of true Christians, the apostle Paul wrote them: "We know that an idol is nothing in the world and that there is no God but one. For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him. Nevertheless, there is not this knowledge in all persons." (1 Cor. 8:4-7, NW) According to this, there has always been a conflict between the worship of Jehovah, the God and Father of Jesus Christ, and the worship of all the so-called "gods" of this world, including Christendom. The worship of the only real God Jehovah is the true worship.

⁷ Outnumbered many thousands of times by the worshipers of such gods of this world, those who worship Jehovah as the only God face the same question now as in all the past sixty centuries of human history, Will their worship survive? Will it triumph? About the answer to this question there can be no uncertainty. The one living and true God Jehovah will triumph over the false gods despite their millions in number. Hence the true worship of Jehovah God will triumph over all false worship and will alone survive. The day for that triumph is very near.

RELIGION UNDER JUDGMENT

⁸ It is no exaggeration to say that all religion today is under reproach, the true religion and the false. The false religion is suffering reproach because of its hypocrisy, because of its ignorance and confu-

sion, because of the depravity and illiteracy in which it has left the people, because of the failure of its aims and policies and because it has no certain message of light to show the people the way to a clean, prosperous, happy, peaceful and secure world. False religion is an ally and an inseparable part of this sordid world and fights with it against the only living and true God. Even Christendom does so. She claims such a name because she professes to be the realm where Christianity is practiced, but she is filled with "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power". The Bible which she possesses stands as a witness against her and condemns her as having an apostate form of Christianity. She suffers, but it is because she has not heeded the warning of the apostle Peter: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. For what merit is there in it if, when you are sinning and being struck blows, you endure it?"—2 Tim. 3:1-5 and 1 Pet. 4:15; 2:20, NW.

⁹ The reproach now falling on the religion of both Christendom and heathendom is therefore not without cause; it is deserved. It was with this religion in mind that the slogan was first raised in London, England, in 1938, "Religion is a snare and a racket. Serve God and Christ the King."

¹⁰ Because the people in general fail to make a distinction between the false and the true, and because worldly religion has made an odious name for itself, there has been a tendency in recent years to avoid using the name "religion" in connection with the truth and the organization of Jehovah God. But apostate Christendom has brought great reproach upon the name "Christianity", to which she claims

7. What question faces Jehovah's worshipers? and how is it answered?

8, 9. Why is false religion now suffering reproach?

10. What distinction do many fail to make? yet how is this distinction shown proper by consideration of the terms "Christian" and "Christianity"?

the exclusive right. If we were to avoid a name just because of the shame and vituperation which Christendom has unjustly brought upon it, then we might as well avoid the name "Christianity" and refuse to be called "Christians". Some think the name "Christian" was originally given as a name of reproach to the followers of Jesus Christ. (Acts 11:26) Yet we can accept that name, just the same as we can accept the name "Judean" or "Jew" in a spiritual sense. Why? Because we adhere to Jehovah's promise to Judah, that "the sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be". (Gen. 49:10, AS) We can accept, too, to suffer as a Christian, because Peter tells us concerning the faithful follower of Christ: "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name." (1 Pet. 4:16, NW) So you can either take the name "Christian" in vain and bring reproach upon it as Christendom does, or you can suffer unjustly as a Christian. If you live up to the name "Christian" in spite of the suffering it brings, you can glorify God in this name. In the same way a distinction needs to be made between the false religion and the true religion.

¹¹ The apostle Paul applies the term "religion" to the false kind when he makes these admissions: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." "After the strictest sect of our religion I lived a Pharisee." (Gal. 1:13, 14, NW; Acts 26:5,

AS) Paul tells us, too, that some in his day pretended to carry on the form of worship that angels were supposed to carry on, a "religion of angels" or a "cult of angels". (Col. 2:18, *Dy* and *Mo*) But it is the disciple James who makes a distinction between such false religion and the true religion, the pure Christianity, when he says: "Act on the Word, instead of merely listening to it and deluding yourselves. For whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, goes off, and at once forgets what he was like. Whereas he who gazes into the faultless law of freedom and remains in that position, proving himself to be no forgetful listener but an active agent, he will be blessed in his activity. Whoever seems to himself to be religious, and does not bridle his tongue, but deceives his own heart, his religion is futile. Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world."—Jas. 1:22-27, *Mo*.

¹² The way the term "religion" is used in the Bible translations in a number of languages, beginning with the Old Latin translations dating from the second century, it has the meaning of "system or form of worship", regardless of whether it is true or false, pure and clean or apostate. The *New World Translation* is therefore not radical on the matter but takes a levelheaded view of the meaning of religion. And so it renders James' words in this way: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. The form of worship that is clean and undefiled from the standpoint of our

11. What scriptures show this distinction concerning religion proper?

12. What meaning is attached to the word "religion" that allows its use in connection with true worship?

God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." (Jas. 1:26, 27, NW) Hence, taking the word to mean simply "form of worship" or "system of worship", we are justified in using the word "religion" as applying to Christianity when it means the pure, clean, undefiled religion.

¹³ True Christianity, true religion or form of worship, will live down the reproaches that are heaped upon it. False religion or worship will never survive the reproaches that are being heaped upon it, nor the judgments that God is bringing against it. God is the Judge of what pure worship is, for he is the Author of it. All religion is therefore on judgment before him today. The true will be made manifest and be blessed by him. The false will be condemned by him and be uprooted from the earth.

RESISTING INFECTION, CONTAMINATION

¹⁴ It is false religion, impure worship, that heaps reproaches upon the clean religion and pure worship. It does this enviously and unjustly. Not only that, but it also tries to get true grounds for taunting and speaking abusively of true worship by bringing about a corruption of it. This it does by trying to make the pure worshipers relax, grow unsteady about their principles, yield to worldliness, and become just like the people of the world although carrying the names of God and his Christ. It tries to draw the pure worshipers into a deal or bargain, a compromise, with false religion for some selfish advantage, such as material prosperity, popularity in this world and a free enjoyment of what this system of things has to offer.

13. What will be the outcome for true religion and for false religion in this time of judgment?

14. How does false religion try to heap reproaches upon pure religion?

¹⁵ Outside the garden of Eden pure worship was revived in the earth by Adam's martyred son Abel. From that time pure worship has had to fight against contamination with the world. It has been only with a small minority that it has always done so. Satan the Devil, "the god of this system of things," has challenged God and says that it cannot be done and that he will see to it that the pure worship does not resist contamination. Jehovah God says it can be done and will be done. Who will prove to be the liar? Jehovah God backs up his pure worship. His great adversary, together with all the demons under him, endeavors continually to work impurities into it and adulterate it and make it hypocritical so that even Jehovah God will reject it and abandon it to be destroyed. So there is a contest of gods or mighty ones over the issue of religion or worship.

¹⁶ Let us all understand this matter clearly, the way the true God gives us to understand it: There can be no compromise between true Christianity and the religion of this world. Before bringing the Israelites into the land of Palestine which he had promised them, God made this matter perfectly clear to them. At the beginning of their forty-year journey there he said to them: "In all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth. . . . I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." In the face of that divine statement who

15. What has always been Satan's endeavor in the contest of gods over the issue of worship?

16, 17. What shows that there can be no compromise between true Christianity and false religion?

can object to the slogan that false, worldly religion is a snare and is worked as a racket?

¹⁷ Jehovah successfully brought the Israelites into the Promised Land and cleared many of their pagan enemies out of it. Then his servant Joshua, the successor of Moses, saw good, now that he was old and about to pass off the scene, to remind them of Jehovah's refusal to compromise with the religion of his enemies. Joshua commanded them: "That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day."—Ex. 23:13, 31-33 and Josh. 23:7, 8, AS.

¹⁸ Jehovah God does not approve of it when his people enter into treaties with his religious enemies either by marriage or by political bargains or by commercial deals by which they are compelled to take the names of the gods of such allied persons into their mouths and give them legal recognition. That principle or rule of action holds true for God's true people today, for the things that had to do with the natural Israelites of old serve as a warning example to us who are living at the end of Christendom's system of things. Let Christendom go on indulging in such compromises with the gods of paganism and with the blasphemies against the truth of Jehovah God. As, for instance, when non-Catholic countries send ambassadors, ministers or *chargés d'affaires* to the court of Vatican City and these, though not Roman Catholics, are obliged to bend the knee or bow to the pope and address him as "Your Holiness". When Protestant and Jewish politicians electioneer in order to

win over the Catholic vote, they, too, take up the titles of the Catholic god and call him "Holy Father". When commercial radio announcers, in order to tickle the ears of their Catholic audience, comment on the activities of the Roman Hierarchy, they address them as "Reverend", "His Reverence," "Father," etc., so glorifying the mighty ones of sectarianism.

¹⁹ At Isaiah 57:15 (*Dy*) Jehovah God says: "Thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy." To Jehovah God alone Jesus addressed the words: "Holy Father, keep them in thy name whom thou hast given me." And to his disciples he said: "Call none your father upon earth; for one is your father, who is in heaven." (John 17:11 and Matt. 23:9, *Dy*) And only once do Protestants find in their King James Version and American Standard Version Bibles the word "reverend", and there it is applied to Jehovah God, in these words: "Holy and reverend is his name. The fear of Jehovah is the beginning of wisdom." (Ps. 111:9, 10, AS; AV) The real Christian, the worshiper of the true God, will not compromise today and ascribe to the gods and mighty ones of this world the things that belong to God. He follows Jesus' words: "Pay back . . . God's things to God."—Matt. 22:21, NW.

²⁰ We cannot mix the things of God with those of worldly religion and at the same time gain divine approval. It did not gain His approval when Jerusalem apostatized from the revealed worship of Jehovah God and religiously held to his name but at the same time swore by false gods. Warning of the day of his wrath he said: "I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off . . . them that worship the host of heaven upon the housetops; and them that

18, 19. What compromises does Christendom today make with pagan gods and with blasphemies against truth, in defiance of what scriptures?

20. What judgment against Jerusalem shows the impossibility of mixing the things of God with worldly religion, with divine approval?

worship, that swear to Jehovah and swear by Malcam; and them that are turned back from following Jehovah; and those that have not sought Jehovah, nor inquired after him."—Zeph. 1:4-6, AS.

²¹ At the foot of Mount Sinai Moses' brother Aaron yielded to the voice of the people who wanted visible gods and he made a golden calf. Then, in the spirit of calf worship in Egypt which they had left, the Israelites said: "These are thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron built an altar to the calf and proclaimed: "To-morrow shall be a feast to Jehovah." The feast turned out to be a wild, boisterous corruption of morals. Jehovah burned with indignation at this attempt to link him with demon worship. At the direction of his prophet Moses the calf idol was ground to powder, and about 3,000 feasters fell at the hands of Jehovah's executioners.—Ex. 32:4-28, AS.

²² Centuries later when ten tribes broke away from Judah and Jerusalem after the death of King Solomon, the Israelite King Jeroboam tried to sidetrack his people from going up to Jehovah's temple at Jerusalem for worship. Instead of limiting himself to one golden calf, Jeroboam had two made and set them up at Bethel and Dan. Then he ascribed to these calves the deliverance which Jehovah had wrought for Israel, and he took up the words of the apostate Israelites at Sinai and said: "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." (1 Ki. 12:25-29, AS) With what result? The nation ended in ruin two hundred and fifty years later, abandoned to its enemies by Jehovah God. All these things, the apostle Paul says, were a warning example to

Christians that they should never compromise with false religion, demon religion. The true God will never excuse us or spare us from the ruin which compromise is certain to bring. It is a snare that traps one into destruction.—1 Cor. 10:6, 11, NW.

²³ Christendom has paid no attention to the definition of pure, undefiled religion, which means not only caring for widows and orphans but also keeping oneself without spot from the world. We cannot take fire into our bosom without burning our clothes; we cannot compromise with the enemy and strike up friendships with this world and remain unspotted, uncorrupted, and free with the freedom which only the truth can give. Christendom's moral, social and spiritual condition today proves that to us. From the second century onward her founders have compromised with the pagan doctrines, such as the trinity and immortality of the human soul. Why? For the sake of popularity and in order to appear wise in the world's eyes, to appear not *too* different from the world and so suffer reproach and persecution. And in the fourth century, from Emperor Constantine's time forward, Christendom's builders yielded to the supervision of the political state. She bartered away her independence and her hopes of becoming Christ's bride by becoming instead the church of the political state, the Roman empire.

²⁴ Such spiritual adultery meant enmity with God, and it is shortly to bring upon Christendom the penalty like that prescribed for harlots and adulterers in God's law to ancient Israel. Jehovah God is now at his temple of pure worship and says to all who profess to be God's people: "I will come near to you to judgment; and I will be a swift witness against the sorcerers,

21. What events and judgment at Mount Sinai show the same thing?

22. How did Jeroboam fall into the same trap? and with what result?

23. What course has Christendom taken that shows she has ignored the definition of pure religion?

24. What penalty will Christendom's adultery bring? When?

and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts." (Mal. 3:1, 5, AS) Hence Christendom will be the first to be destroyed at Armageddon with a fiery destruction befitting an immoral, adulterous organization that has apostatized from pure religion.

²⁵ Christendom has not had the strength to resist infection and contamination resulting from compromise with false religion, no more so than natural Israel of old had the strength to do so. Instead of sanctifying pagan doctrines, philosophies, rites and practices by adopting them into her religious system, Christendom has defiled herself with this world. She has desecrated the name of Christ which she bears. Yet she pretends to be promised in marriage to him. After pointing to what compromise with the world and imitating of it led to in the case of Israel, God's Word warns Christendom: "Let him that thinks he has a firm position beware that he does not fall. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" (1 Cor. 10:12, 21, 22, NW) We certainly are not. So we cannot afford to incite him to jealousy by turning to the worship of false gods after we have entered into relationship with him as his covenant nation, his name people, as Israel of old had.

²⁶ To show the corruption that resulted to Israel from this compromising course, Jehovah said to that nation: "Upon every high hill and under every green tree thou

didst bow thyself, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate branches of a foreign vine unto me? For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah. How canst thou say, I am not defiled, I have not gone after the Baalim?" (Jer. 2:20-23, AS) Christendom claims her origin to be in Christ Jesus, who said: "I am the vine, you are the branches." But no matter how pure Christendom claims her origin to be, the fact remains that today, after all her centuries of existence in the midst of this world, she too has turned into a foul, rank, wild vine in God's sight. She is not bringing forth the fruitage of the kingdom of God.

²⁷ If the question is asked today, Is Christendom Christian or pagan? the Holy Scriptures will answer, She is pagan! Just like paganism today, she rejects the kingdom of God which is now being preached in all the earth for a witness to all nations. Hence, according to Jesus' own parable of the true vine and its branches, Christendom is cut off from him like a dead branch or a sucker and is destined to be pitched into the fire of the end of this world and to be reduced to ashes.—John 15:1-6, NW.

A REMNANT HOLD TRUE

²⁸ Christendom has turned apostate. The "god of this system of things" has won out over her. For thousands of years he has had the rest of the world lying under his power under great systems of religion, such as Hinduism, Taoism, Buddhism, Confucianism, Shinto, Mohammedanism, animism, and other systems of demon religion, embracing almost two billion of earth's inhabitants. Now at this late date

25. What resulted from Christendom's adoption of paganism? and how is she warned?

26. How was Israel's corruption by compromise shown? and how is it typical of Christendom's?

27. Is Christendom pagan? and what is her present status and destiny?

28. What victory seems to seal Satan as winner in the issue of worship?

everything shows that Christendom is beyond all hope of recovery and her fate is locked up with the fate of the pagan world. Satan's victory over Christendom seems to seal him as the winner in the centuries-old contest over the question, Whose worship will triumph, Jehovah's or Satan's?

²⁹ But has Satan totally triumphed in the field of worship or religion? Has he succeeded in overwhelming Jehovah's worship and wiping it from the face of the earth by all his various means of corruption and destructive violence? Jehovah's witnesses, assembled 22,250 strong in international convention at London, England, last August 4, answered with an unequivocal No! And so do the hundreds of thousands more of Jehovah's witnesses in all the rest of the earth.

³⁰ Six centuries before Christ, the city of Jerusalem and her realm had turned into a degenerate vine, and so Babylon and her gods led the surviving Jews away from the destroyed city and into exile in an idolatrous foreign land. However, a remnant of Israelites had hearts that were inseparably knit to Jehovah God. These lived to survive the fall of Babylon and to return to the land of Jehovah's name and restore his pure worship there. But by the first century of the Christian era Satan the Devil had again corrupted the Jewish nation with man-made religious traditions and worldly philosophies. In the crisis there was again a small remnant of Israelites who kept faith in Jehovah's Word and in his promise of a Messiah of liberation. They recognized Jesus Christ as the promised Messiah. Under his leadership they separated themselves from the doomed religious system of corrupt Judaism and formed the nucleus of the Chris-

tian congregation built upon the immovable rock-mass Jesus Christ.

³¹ Before the centrally organized system of Judaism was broken up and the nation was scattered by Jerusalem's ruin at the hands of Roman legions A.D. 70, the early Christian congregation had already been established among believing Jews and believing Gentiles inside and outside the Roman empire. Jehovah God, by his Son Jesus Christ who was now glorified in the heavens, poured out his holy spirit upon those true Christians of apostolic times and used them in giving world-wide witness to God's coming kingdom.

³² But what of today? What we have just said was nineteen centuries ago. In the time since then Christendom has been thoroughly corrupted, and today she stands as a religious system that has brought a stink upon the cause of true Christianity, pure religion. One terrible by-product of her hypocritical, apostate course is atheistic international communism! This anti-Christian social and political system is sworn to wipe out Christendom. Moreover, the prospect of a third world war with atomic weapons of mass destruction offers Christendom no sure prospect of postwar religious existence or activity. From that standpoint it looks as if the false god Satan and his world religion had won out *this* time for sure. But not so! Again Jehovah God has met the challenge of the great adversary. Again he has produced a remnant for his name, a remnant devoted to his pure worship. Let a third world war come, yes, let the end of this world come and with it apostate Christendom's end, yet Jehovah's faithful remnant are here to stay till glorious victory crowns the faithfulness of clean, undefiled worship.

29. What questions are answered negatively? and who so answer?

30, 31. How was the degenerate Jerusalem and her realm twice destroyed, but survived by a faithful remnant in each case?

32. What makes it now seem that Satan has won? yet in what way has Jehovah met the challenge and assured victory for pure worship?

Final Victory over Babylonish Religion Near

SATAN'S world organization is Scripturally spoken of as Babylon, because in its religious doctrine and practice it is like Babylon, the ancient capital of Nimrod, the first totalitarian king on earth. Like Israel of old, Christendom has gone into captivity to this Babylonish world organization. She prefers to stay there rather than break free and give her allegiance to the kingdom of God. Oh, she prays for it with her lips, but her heart is not fixed on it. She has tried to drag all her flock into Babylonish captivity with her under Satan's world and to keep them there in slavery, away from Jehovah God and away from his Christ the anointed King. In modern times she has tried to hold the remnant of Jehovah's witnesses there. It was in the final quarter of the last century that this remnant, anointed with God's spirit, began to form. The lamp of his Word was beaming forth increasing light, and following it upon the pathway of truth the remnant endeavored to make a complete break-away from modern Babylon into the liberty of Jehovah's theocratic organization.

² A great degree of liberty was gained by advocating the truth to the extent that it was then revealed; as Jesus had said: "The truth will set you free." With conviction the remnant pointed forward to the year 1914 and showed by the Scripture prophecies that it would be a year of unprecedented trouble for the world, betoken-

ing that its end was at hand. As regards world trouble in 1914, they were not disappointed, for the first world conflict with total warfare broke out that year. But instead of being favored with an early transfer to the heavenly kingdom, the remnant of Jehovah's worshipers were forcibly taken over by their political and religious enemies in Christendom. The war conditions provided a convenient situation for their foes to do this to them. So for the war's duration they lingered in Babylonish captivity, grieved at heart.

³ However, Satan's apparent victory there was only short-lived. Christendom's gods and mighty ones had vowed and declared that this was the finish for these witnesses who predicted the world's end and who proclaimed Christ's reign of a thousand years with the Devil bound. They marked these captive worshipers of Jehovah God for death, if not a physical death then a spiritual death. "Go, serve other gods," the gods of great Babylon. To drive them to that course was the purpose of the enemies' persecution against them. (1 Sam. 26:18, 19) Those who held Jehovah's consecrated people captive were determined never to open the prison doors and let these prisoners loose to go home to Jehovah's organization. Babylon's gods and their servants and devotees predicted that there was no future for Jehovah's worship and organization on the earth, and that his people would never again be free to return. They were determined to

1. Like Israel of old, how has Christendom now gone into captivity? and whom has she tried to hold there with her?

2. How did the remnant gain much liberty, and what did they accurately preach about 1914? yet how did they fall captive to modern Babylon?

3. What was the determination of Christendom concerning the remnant?

work to that end, in order to bring reproach upon Jehovah, the God of Jacob or Israel.—Ps. 102:20; Isa. 14:17, *margin*.

⁴ Once more, however, Satan's mighty organization was wrong. Again its mighty ones visible and invisible proved to be false gods. Again they were exposed as being false prophets, unable to bring their words to pass. Thousands of years ago Jehovah God had looked down to this day and hurled this challenge to all the gods and mighty ones of Babylon, as recorded in Isaiah's prophecy, chapter 41, verses 21-29:

⁵ " 'Present your case,' says the LORD [Jehovah]; 'Bring forward your champions,' says the King of Jacob. 'Let them approach and tell us what is to happen: Tell us what the former things were, that we may lay them to heart, or the things that are coming announce to us, that we may know their issue. Tell us the things that are coming hereafter, that we may know that you are gods; that you can do good and do evil, that we may be dismayed and frightened too. But lo! you are nought, and your work is a blank; an abomination is he who chooses you.' "

⁶ Then Jehovah refers to Christ Jesus whom he enthrones as King on the heavenly Zion on the sides of the north and who comes from the east or sunrising, and Jehovah states his purpose to show that He is truly God, saying: "I have roused one from the north, and he comes—from the east he calls on my name; he shall tread down rulers [of great Babylon] like mortar, as the potter tramples clay. Who foretold it from the first, that we might know, and beforehand, that we may say, 'Right'? There was none that foretold, none that announced, none that heard words from you. I first told it to Zion, and sent heralds of good news to Jerusalem; but of these there was no one, of these no coun-

selor, that, when I asked them, could answer a word. Lo! they are all of them nought, their deeds a blank, their molten images wind and waste."—AT.

⁷ Once more a faithful remnant survived this attempt of Satan's Babylonish world organization to destroy Jehovah's people and to obliterate Jehovah's worship from the earth. In the face of all the enemy efforts to bring about their destruction as Jehovah's worshipers and witnesses he preserved this devoted remnant. True, for a short season he was angry with them because they were soiled through contact with the Babylonish world and because they had yielded to the fear of men. So he let them fall to the enemy's power and control during the throes of world war, particularly so in 1918. But because their hearts were true and loyal to him and were repentant, he did not abandon them completely. He purposed to deliver them by his Greater Cyrus, his King Christ Jesus, whom he had enthroned in the heavens at the end of the "appointed times of the nations" in 1914. The faithful captive remnant did not expect such deliverance on earth. The gods and mighty ones of Babylon offered them no hint of it, but predicted against it. When asked and when challenged to declare what would happen concerning Jehovah's work and organization in the earth, they could not answer positively.

⁸ It was Jehovah who proved to be the true prophet. He was the first to tell the good news of deliverance to the remnant of his capital organization Zion. He did so through his Word the Bible, and on it he shed the light of his revelation. In 1919, as the facts of history show, he broke the grip of mighty Babylon and released his

4-6. What was again proved regarding Satan's mighty ones? and what challenge and stated purpose had Jehovah long ago addressed to them?

7. Why was Jehovah angry with the remnant for a short season? but what purpose and result concerning them was the enemy unable to predict?

8. Who did predict the result? and when and by whom was Isaiah 12:1, 2, 5, 6 fulfilled?

prisoner people. He restored them to his theocratic organization and to its free and fearless activity. Then the restored remnant fulfilled the words which he had long ago told to Zion: "You shall say on that day: 'I will give thanks to thee, O LORD [Jehovah], for thou wast angry with me, but thine anger has turned back, and thou hast comforted me. See! God is my salvation . . .' Sing praises to the LORD, for proudly has he wrought; let this be known through all the earth! Cry aloud, and sing for joy, O inhabitants of Zion! For great in your midst is the Holy One of Israel."—Isa. 12:1, 2, 5, 6, *AT*.

DEFIANCE TO THE GODS OF BABYLON

⁹ Jehovah has proved right, but not so the gods of Babylon. Given the chance to do good by voluntarily releasing Jehovah's witnesses from their power and also given the chance to do evil by exterminating the witnesses from the earth, they have failed to show themselves gods in comparison with Jehovah the God of his anointed remnant. When war in heaven followed the enthronement of God's Son in 1914 as King of a new world, the demon gods of Babylon, including Satan their ruler, were given a forced fall from heaven down to this earth, the footstool of God's King. From then on, through God's revealed Word, the cry rings out: "Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground." (Isa. 21:9, *AS*) Jehovah's organization of his delivered remnant is his watchman class on earth, and it catches up this astounding news, doing so particularly from 1925 on. It shouts this to all the inhabitants of God's organization beginning with the issue of *The Watchtower* of March 1, 1925. So Jehovah, by his King Christ Jesus, has vindicated himself as the true God, showing his power

9. How has Jehovah vindicated himself as the true God?

over the mighty enemy organization Babylon. He has vindicated himself as Almighty God by his deliverance of his remnant from her power. His pure worship was thus restored and renewed on the earth, and it will be preserved. It will gain the victory!

¹⁰ To this remnant delivered in 1919 there was committed the great privilege and heavy responsibility of carrying forward the clean, undefiled worship of the true God, Jehovah, in the earth and extending it to the ends of the earth. As the afore-quoted prophecy said: "Let this be known through all the earth!" At the time of release from Babylon's power, the delivered remnant were still spotted and stained with soils from Babylon. This did not befit their appearance as worshipers of Jehovah, who is Babylon's enemy. Jehovah had now sent his High Priest, Christ Jesus, to the spiritual temple for judgment work regarding all religions, true and false. So his High Priest proceeded to cleanse the remnant and their understanding and their way of worship of the Most High God. This was what Jehovah's prophecy by Malachi had foretold in these words: "Who can endure the day of his coming? And who can stand when he appears? For he shall be like a refiner's fire, and like fullers' soap. And he shall sit down as a refiner and cleanser of silver, and shall cleanse the sons of Levi [the spiritual remnant]. He shall purify them like gold and silver, so that they shall become for the LORD men who bring him offerings in righteousness."—Mal. 3:2, 3, *AT*.

¹¹ In this day of the coming of Jehovah's Messenger and High Priest to the temple of worship Christendom's religious systems have not endured and stood approved. But the anointed remnant of Jehovah's wit-

10. What responsibility was given the delivered remnant? yet what must they undergo?

11. Who failed in judgment? But who came through approved, and why?

nesses have submitted to the purifying of their worship and have come through approved. They have discarded human traditions and philosophies of every kind and have been brought into full accord with the pure Word of God. As Jesus said: "You are already clean because of the word which I have spoken to you." (John 15:3, NW) They have been led by their High Priest to theocratic worship, a worship which means serving God as Supreme Ruler and with the control over his temple being exercised down from Him as Supreme Head and not up from any inferior level.

¹² During all the years since the liberation in 1919 Satan and his demons have tried to corrupt the organization and worship of Jehovah's delivered people. But their High Priest at the temple has kept them clean. Furthermore, Satan has tried to destroy them by bringing against them the violent forces of fascism and nazism, and the military pressures of World War II and its postwar period, and now, too, the forces of international communism. But down to this year of 1951 Satan's efforts by these means have been in vain. By every device he has tried to drag them back to slavery and make them a part of this world, but to no avail. Jehovah's liberated and cleansed people hold fast to clean, undefiled religion in its true meaning. Not only do they care for widows and orphans or bereaved ones in their tribulation, but they also keep themselves without spot from this world. By Almighty God's power through Christ they will continue doing this.

BEFORE THE GODS OF ALL THE NATIONS

¹³ In the present-day contest of the gods Jehovah has scored a resounding victory

12. How has Satan tried to enslave the remnant? but with what result?

13. With what may this modern deliverance be compared? and what has Jehovah foretold against his enemies?

indeed by delivering, purifying and preserving his spiritual remnant, his spiritual Israelites, despite all that modern Babylon can do. It has been as when he delivered his chosen people Israel from bondage in Egypt. Then it was he said: "Against all the gods of Egypt I will execute judgments: I am Jehovah." (Ex. 12:12, AS) And now in this "time of the end" he executes judgments against, not only the demon gods of ancient Egypt, but the gods of the entire Babylonish world. He is aware of what the enemies have done to his faithful remnant and are yet doing. So now he will do what he foretold against these enemies: "This shall be their lot in return for their arrogance, because they taunted and vaunted themselves against the people of the LORD of hosts. . . . for he will famish [he will disable] all the gods of the earth, so that there shall bow down to him, each from its place, all the coast-lands [or, isles] of the nations." (Zeph. 2:10, 11, AT; Mo) These prophetic words indicate that Jehovah's delivered remnant must have a part as his co-workers in famishing all the gods of the earth or causing them to waste away, disabling them. How?

¹⁴ By exalting Jehovah before all the nations as the only living and true God, the invincible God who brings deliverance. By announcing that his agency for this deliverance has come, namely, God's kingdom by Christ Jesus, and hence that this deliverance from great Babylon is now possible for all people of good will in all nations, yes, and in the islands of the sea. Also by displaying their own God-given freedom from Babylon and by showing that Almighty Jehovah has broken Babylon's yoke from their necks. By showing, too, that the gods of the nations are false gods, that they have no power against the word, work and organization of Jeho-

14. How does the delivered remnant participate with Jehovah in 'famishing all the gods of the earth'?

vah, for he is "the God of gods". Also by demonstrating that the true, acceptable religion, the clean, undefiled worship exists within the theocratic organization of Jehovah's free people.

¹⁵ Action such as this is bound to stir up the ire and indignation of all the demon gods of the nations and also their religious victims, the practicers of false forms of worship. But it is our duty, and it is in the interests of the freedom of all people of good will, for us to defy these false gods of Babylon and to fulfill the prophetic words of the psalm: "I give thee thanks with all my heart; in the presence of the gods, I sing praises to thee. I prostrate myself toward thy holy temple; and give thanks to thy name for thy kindness and thy faithfulness; for thou hast magnified thy name over all. On the day when I called thou didst answer me; thou didst increase thy power in me. All the kings of the earth will give thanks to thee, O LORD [Jehovah], when they have heard the words of thy mouth. Though I walk in the midst of hostility, thou dost preserve my life; against the wrath of my foes; thou dost stretch forth thy hand, and thy right hand delivers me." (Ps. 138:1-4, 7, AT) It was for this very reason that the remnant were spared and delivered in this "time of the end" of the world, namely, that they might be witnesses to the almightiness and supremacy of the true God Jehovah before all the false gods of this doomed world.

¹⁶ The anointed remnant appreciate their deliverance and preservation, and they take up these further prophetic words of the psalmist: "There is none like unto thee among the gods, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and they

shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone, . . . O Jehovah."—Ps. 86:8-11, AS.

¹⁷ These prophetic words which Jehovah inspired by his spirit were not written in vain. They are not returning to him void today. Already they go on record as fulfilled, for Jehovah's delivered remnant have risen up in many lands and have given testimony to the godship of Jehovah. By their own fearless activity they have demonstrated the freedom which He gives to the prisoners whom he frees from Babylon by the Kingdom which he established in the hands of his anointed King Christ Jesus. Because of this faithful and intrepid testimony in the face of all the humiliated gods of Babylon, the good-will persons of all the nations are coming and are worshiping with the remnant before him. With the anointed remnant they are glorifying his name, and doing so in defiance of all the gods of this world, visible and invisible. With courage and devotion they are invading other lands and exposing the false gods and showing that the worship of these is false and leads to disaster and death. As a result there are today publishers exalting the godship and kingdom of Jehovah in 67 lands where there were none in the year 1928. As recently as 1938 there were 45 of such lands without any witnesses and worshipers of Jehovah God, where now there are tens of thousands of them.

¹⁸ This deliverance of a "great crowd" of other worshipers is significant. It marks up a further victory for Jehovah as the living and true God. In this time when all religion is on judgment it represents a triumph for the clean, undefiled worship of Jehovah. But now his High Priest and

15, 16. What is the remnant's duty, what prophetic words do they fulfill, and what further prophetic words do they voice?

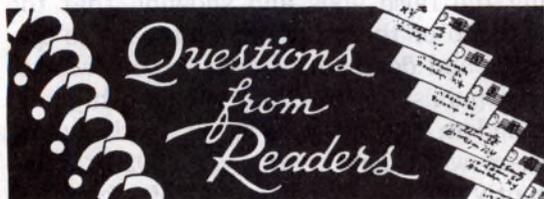
17. What does their activity demonstrate? and what results from it?

18. What does this additional deliverance of a "great crowd" represent? and till when must the offensive against false gods be pushed?

King is pressing on to further triumphs over the false gods of Babylon as he goes ahead "conquering and to complete his conquest". (Rev. 6:2, NW) Under him we must push the offensive still further against the gods and false worship of this world till they are exposed to all sheeplike persons of good will in all nations and until these turn to the worship of the God of gods, Jehovah, and gain deliverance from this doomed world.—Ps. 135:5; 136:2.

¹⁹ There are yet other lands and territories to be entered, there are yet other multitudes of good-will persons to be enlightened and delivered. It is most urgent that we now reach them. The "time of the end" of this world draws nearer to its close. The false religion, the worship of false gods, leads to death and to destruction at the battle of Armageddon now ahead. Our adopting and abiding in the

19. What makes continued testimony urgent? and what miracle brings pure worship an all-time victory?



● Mark 15:25 fixes the time of Jesus' impalement at the third hour, and John 19:14 says it was the sixth hour. How is this discrepancy explained?—S. S., New Hampshire.

Many ingenious explanations have been offered by Bible commentators and translators. Several say it is a scribal error in John's Gospel, the correct reading being "third hour". There is no evidence of such an error, however. Some contend that John figured time as we do today, and that by "sixth hour" John meant 6 a.m., and not 12 noon, as would ordinarily be indicated by "sixth hour" in Palestine at that time. But if John meant 6 a.m. by "sixth hour", why would Jesus have been resting at

clean, undefiled religion, the worship of the true God Jehovah through his High Priest Christ Jesus, leads to eternal life in the new world. In the decisive contest of the gods at Armageddon, all the false gods of this world, visible and invisible, will topple from their pedestals in defeat and be destroyed, and their unclean false worship and religion will perish with them. That means their worshipers will perish with them, to the everlasting reproach of the false gods and false worship. But the Most High God Jehovah, by his royal High Priest Christ Jesus, will preserve the true worshipers through that mighty, destructive, world conflict. By this stupendous miracle the clean, undefiled religion will survive with them into the endless new world of righteousness, and the pure worship will enjoy an all-time victory, won for it by its adorable God Jehovah and his High Priest Christ Jesus.

Jacob's fountain, tired out from a journey, at that early hour? (John 4:6) Noon would be a reasonable time for that, and was doubtless the time meant by John when he used the expression "sixth hour". One source even went so far as to say that by "sixth hour" John meant the sixth hour of the night, or midnight. But this does not allow time for the many events to take place, some of which did not even start till daylight. Consider all that did happen and the time it would take, and you will see that even the view that it was 6 a.m. fails to allow the necessary time.

During Jesus' last night on earth as a human creature he celebrated the Passover and then instituted the Memorial. This was followed by an extended discussion, then his betrayal and arrest and trials before Annas, Caiaphas and the Sanhedrin. At these trials fruitless searches were made for false witnesses, Jesus was questioned, slapped and maltreated, all of which must have consumed considerable time. When taken to the Sanhedrin for final examination and decision, the time

is spoken of as "when it had become morning" (Matt. 27:1, NW), "immediately at dawn" (Mark 15:1, NW), "when it became day" (Luke 22:66, NW), and "early in the day" (John 18:28, NW).

But even after day's dawning much was to happen before impalement. From the Sanhedrin he went before Pilate, who questioned Jesus and heard the accusations of the chief priests and older men of influence. Thence Jesus went to Herod, who questioned him "with a good many words", which would take time in view of Herod's curiosity and wordiness, as well as the time consumed by the chief priests and scribes present to voice their emotional accusations. More time, for Herod and his soldiers to discredit Jesus, poke fun at him, and clothe him in a bright garment. Then back to Pilate, who after much argument with the Jewish priests and the mob coached to demand Barabbas' release instead of that of Jesus, and hearing the messenger from his wife about her dream, surrendered Jesus to their will. Then Pilate's whipping or scourging of Jesus, the soldiers' crowning him with thorns and otherwise mocking him, and the trip to Calvary by Jesus weakened by cruel scourging, with a mob swirling around him, all would take time. Six a.m. for "sixth hour" does not allow time for all this.

Some scholars claim that the Jews divided the day into four parts, and that the expression "third hour" covered the second part, from 9 a.m. to 12 n., when the "sixth hour" would mark the beginning of the third part. This would solve the difficulties, since Mark's "third hour" could coincide with John's "about the sixth hour". However, there are no solid grounds for thinking four such three-hour periods were used to indicate time of day when Jesus was on earth. Jesus, after mentioning the ninth hour, refers to the eleventh, showing he did not view the ninth hour as covering from the ninth to twelfth, or our 3 p.m. to 6 p.m. (Matt. 20:5, 6) Certainly John figured on an hourly time division, mentioning the tenth hour (1:39) and the seventh hour (4:52), and not just using ninth and sixth hours respectively, as he would have done if he used any such claimed four larger divisions of the day.

The explanation that seems logical and unstrained is this. The days were divided into twelve hours, running from sunrise to sunset, or about 6 a.m. to 6 p.m. (John 11:9) Not di-

viding the hours into minutes, the Jews would say it was the third hour until the fourth started, just as today one may say he is thirty years old, though actually he may be thirty years nine months. Hence Mark's third hour could be close to the fourth's start, or 10 a.m. John does not claim to be accurate, saying that "it was about the sixth hour". It could have been 11:30 a.m., or even earlier. The day was one of great emotional strain on Jesus' followers, and they would hardly be calmly noting the relatively unimportant exact time of events. Also remember that they did not have watches handily strapped to their wrists in those days. Time was doubtless generally calculated by observing the sun, which could have been obscured by haze or clouds, and at best would be only an approximation. It should also be remembered that John wrote his account some 65 years after these events happened. So all of these factors allow much leeway to absorb the time discrepancy in the two accounts.

Another point that may bear on the matter: the scourging or whipping was considered a part of the process of impalement. It was so terribly cruel that sometimes the victim died under it, and it may have been severe enough in Jesus' case to necessitate getting another man to help bear the stake, after Jesus started with it alone. (Luke 23:26; John 19:17) If this scourging was the start of the impalement procedure, some time would elapse between its beginning and the actual nailing to the stake. Different persons might give different times for the impalement, depending on the particular stage of the procedure when they might note time. So many factors can account for the difference in the records, and the very fact that there is a reconcilable difference proves that there was no studied effort on John's part to make his account exactly harmonize with the earlier one by Mark, as he most surely would have done if John were faking the record.

● Must we be baptized before we are recognized by God as an ordained minister? The booklet *Defending and Legally Establishing the Good News* states that when in court we should say we are unordained ministers if we have not been baptized.—E. B., Indiana.

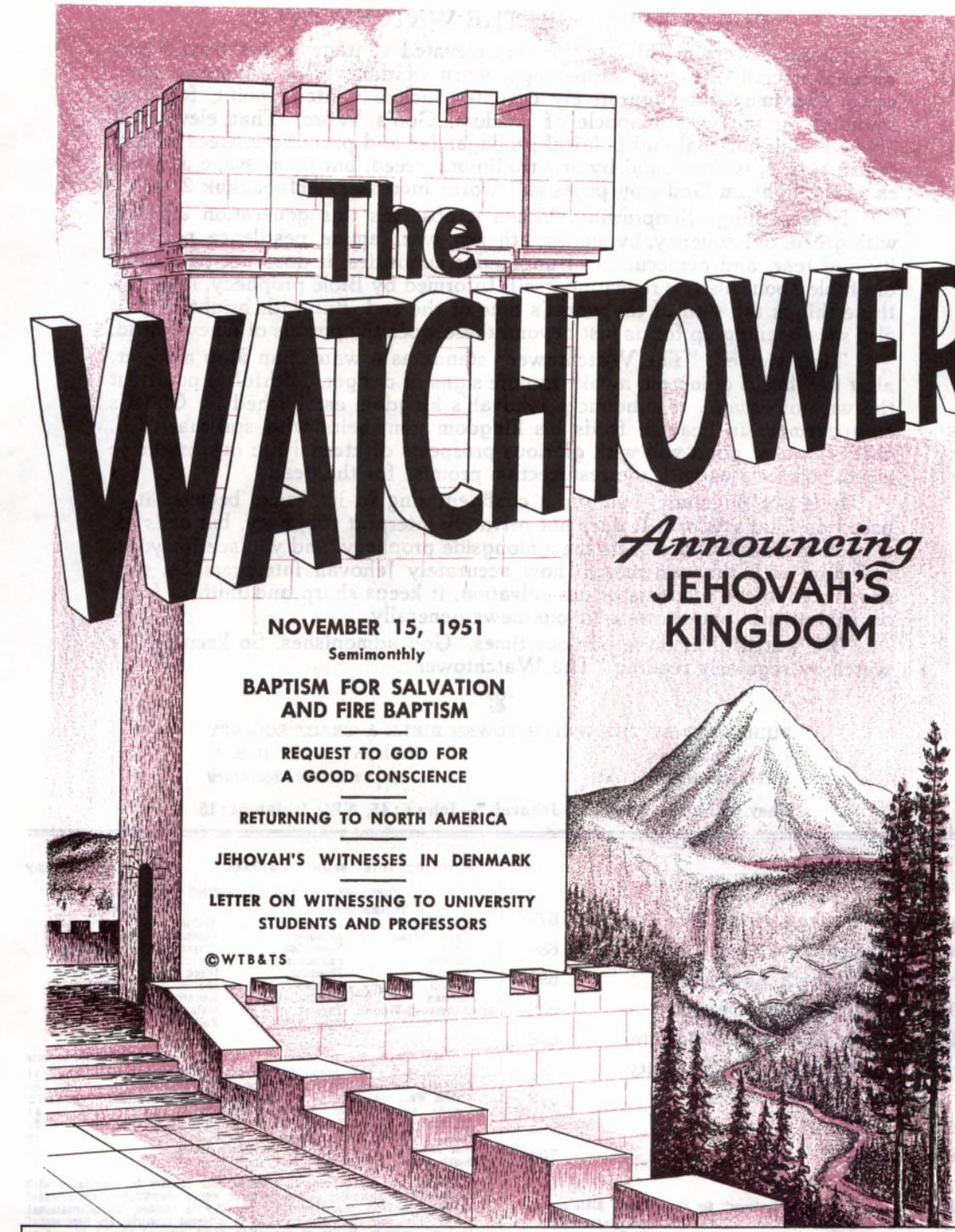
The authorities of the land generally call for some ceremony in connection with ordination

for the ministry, and that is why the time of one's baptism is generally submitted as the date of one's ordination. Certainly that was so for Jesus, for it was then that the spirit descended upon him, in fulfillment of Isaiah 61:1,2. However, a person may devote himself to God through Christ and begin carrying it out in faithful worship and active service long before water baptism, because the opportunity for baptism is not right at hand. In such a case God ordains such one his minister from the time of his dedication and looks for him to symbolize it at the first opportunity. The legal booklet is particularly viewing the matter from the standpoint of the law of the land, and is recognizing the two classifications made concerning ministers, namely, ordained ministers and regular unordained ministers. So viewed through the eyes of the law of the land, the legal booklet suggests that we determine which group we belong to on the basis of whether we have been baptized or not. The same legal rights extend to all ministers,

whether they are counted ordained or regular. However, the legal booklet also takes recognition of the fact that one may be ordained by God or anointed with his spirit before being baptized with water, for it shows that Cornelius and his fellow Gentile believers were ordained with the spirit of God before they were immersed in water. (Acts 10:44-48) Though that was extraordinary, yet it shows that God can ordain a dedicated person before water baptism. So while an unbaptized one may be ordained by God, he may still point out to the court that he has not as yet undergone the ordination ceremony of water immersion, and for that reason may be classed by the law of the land as a regular minister rather than an ordained minister. That the Watchtower Society itself places weight and significance to the act of water immersion is shown by the fact that only those who have so symbolized their dedication to God are entitled to a personal copy of the booklet *Counsel on Theocratic Organization for Jehovah's Witnesses*.

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The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 15, 1951

Semimonthly

**BAPTISM FOR SALVATION
AND FIRE BAPTISM**

**REQUEST TO GOD FOR
A GOOD CONSCIENCE**

RETURNING TO NORTH AMERICA

JEHOVAH'S WITNESSES IN DENMARK

**LETTER ON WITNESSING TO UNIVERSITY
STUDENTS AND PROFESSORS**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
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German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

November 15, 1951

No. 22

BAPTISM FOR SALVATION AND FIRE BAPTISM

"Baptism, the counterpart of that, saves you to-day (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God)."—1 Pet. 3:21, Mo.

JEHOVAH God is the great Baptizer or Baptist. The baptisms which he performs are either to life or to death, to salvation or to destruction. History proves this. In the near future we are going to witness a tremendous baptism of fire. Will this be a great modern Pentecost, and will those who have it come on them survive it? The only way to face the happening of that fire baptism is to make sure we have the baptism for salvation now. By this we do not mean baptism in water by total immersion or by submergence of your body under water or by sprinkling or pouring water on your head by some religious clergyman. Millions in Christendom claim to have had *water* baptism in one form or another, but they will experience no salvation because of it. We mean the baptism which God administers, not man.

² About six months before Jesus came to the Jordan river, John the son of the Levite priest Zechariah was sent by Jehovah God to introduce baptism in water for Jews who repented of their sins against the Law which God gave their nation through Moses. How fitting it was that John opened up his baptismal work at the

Jordan river! It was in this river that, hundreds of years before this, Jehovah's prophet Elisha sent Naaman the Syrian general to wash himself so as to be cleansed of his leprosy. In the Jordan river Naaman baptized himself, or dipped himself (for baptizing means dipping or immersing), seven times and was healed of his deadly plague. (2 Ki. 5:10-14; see LXX translation) And now John was baptizing the Jews in the Jordan to symbolize their being washed from their sins because of their repentance toward Jehovah God. But John told them there was a greater immersion yet to be performed by someone stronger than him. John warned the Jews with these words: "Already the ax is lying at the root of the trees; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire. I, on the one hand, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose sandals I am not fit to take off. That one will baptize you people with holy spirit and with fire. His winnowing shovel is in his hand, and he will completely clean up his threshing-floor, and will gather his wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out [by man]."—Matt. 3:10-12, NW.

1. Who is the great Baptizer, and in what do his baptisms result?

2. By whom was water baptism introduced, where, and to what baptism did he point the people?

³ The one stronger than John the Baptist was Jesus Christ. Humble John honestly objected when Jesus came to him at the Jordan to be dipped. Realizing Jesus' sinlessness, John could not see the fitness of a water baptism for him and said to Jesus: "I am the one needing to be baptized by you, and are you coming to me?" But Jesus assured John the water baptism was a proper symbol for him to undergo, saying: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." That it was a right symbol for Jesus to undergo Jehovah God showed, for then God baptized Jesus with his holy spirit. When Jesus came up from the water, "he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" In this way God acted as the great Baptizer and did that which led finally to Jesus' salvation to immortal life in heaven at God's right hand.—Matt. 3:13-17, NW; Heb. 5:7; John 12:27; Ps. 116:7-15; Matt. 26:39.

⁴ Here Jesus began a baptism into death as a man, a human creature. Three years later he indicated this to his disciples by saying: "I have a baptism with which to be baptized, and how I am being distressed until it is finished!" Shortly afterward he said to John and James: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized." (Luke 12:50 and Mark 10:39, NW) He was undergoing an immersion into the death as a human sacrifice for man's sins, beginning at his water baptism at Jordan. It was finished with his death on the torture stake at Calvary, outside Jerusalem. Then God completed the great act by saving his obedient Son out

of death, resurrecting him to immortal life as an invisible spirit in heaven. John the Baptist could never perform such an immersion. Only the almighty heavenly Father could do so.—1 Pet. 3:18, 21, 22.

A DIFFERENCE

⁵ John told the Jews that Jesus would "baptize you people with holy spirit and fire". (Luke 3:16, NW) Many clergymen of Christendom understand the holy spirit and fire here to mean one and the same thing, so that the fire is the holy spirit. To back up their argument they point to the day of Pentecost when the Lord Jesus Christ, glorified in heaven, poured out the holy spirit upon his faithful disciples on earth and, to quote the account, "tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance." But that could not be called a 'baptism with fire', for the appearance of a flame would have had to envelop and cover their whole bodies to be a baptism in it.

⁶ The apostle Peter then quoted Joel's prophecy (2:28-32) to show it was there being fulfilled. But this prophecy foretold that Jehovah God would pour out his spirit, and not fire, upon all kinds of flesh in the last days. Among the signs, though, that God would produce on earth below would be "blood and fire and smoke mist; the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah arrives". (Acts 2:1-21, NW) This shows that the fire is separate from the spirit and is associated with death and destruction, blood and smoke mist.

3. Who objected to Jesus' baptism, but how was it shown to be right?

4. What baptism for Jesus here began, and how was it completed?

5. Why was not the baptism with spirit at Pentecost one of fire?

6. How does Joel's prophecy show it was not a baptism of fire?

⁷ It is evident that the fire symbolizes destruction. In his own speech John the Baptist makes that clear, saying that the tree not producing fine fruit will be chopped down by the ax at its roots and be thrown into the fire; and that Christ Jesus, like a thresher, has his winnowing shovel in hand to clean up his threshing floor and that he gathers the wheat into his storehouse but the chaff he burns up with fire which no man can put out.

⁸ John spoke to the Jews in symbols. The tree that failed to produce fine fruit is the nation of natural Israel, the nation of unbelieving Jews. The wheat whom Jesus separated and gathered into his storehouse for preservation and for sustaining the lives of others are the small Jewish remnant who believed and accepted him as Jehovah's Messiah or Christ. But the chaff that he winnowed away and burned with a fire which the Jews could not put out are the vast majority of the nation who did not believe and who persecuted Christ's followers. The prophet Isaiah used the same symbol of chaff to show the destruction of wicked, unfaithful Israel. (Isa. 5:24, 25; 33:11, 12) The wheat class of believing Jews were baptized with the holy spirit from heaven beginning with the day of Pentecost. The chaff class of rejected faithless Jews were baptized with fiery destruction in the year 70, when their national capital Jerusalem was destroyed by Rome's imperial legions; one million one hundred thousand Jews perished and ninety-seven thousand Jews



went into captivity; and thus they were scattered to the ends of the earth, a homeless people.

⁹ The resurrected Jesus, when instructing his disciples to remain at Jerusalem until they became clothed with power from on high, did not tell them they would

be baptized with fire. He said: "John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this. . . you will receive power when the holy spirit arrives upon you, and you

will be witnesses of me . . . to the most distant part of the earth." (Luke 24:49; Acts 1:4, 5, 8, NW) These were the ones baptized with the holy spirit, Jehovah God using the glorified Christ Jesus to pour it out; but as for the rest of the Jews who refused to accept the invitation to Jehovah's spiritual wedding feast for his Son, Jesus said in his parable: "The king grew enraged, and sent his armies and destroyed those murderers and burned their city." (Matt. 22:7, NW) Jehovah, the heavenly King, used the Roman legions as his executional armies A.D. 70 to destroy Jerusalem and its temple, and thus those unbelievers who had brought about the murder of Jesus and his disciples were baptized with symbolic fire.

¹⁰ This baptism had already been foreshadowed by the first destruction of Jerusalem and its royal palace on Mount Zion by Babylon's armies in 607 B.C. In fore-

9. What baptism did Jesus promise his disciples, but what baptism did his parable indicate for the Jewish unbelievers?

10. How was this foreshadowed in 607 B.C., and how did Jeremiah lament?

7, 8. (a) How did John show what the fire baptism meant? (b) How did Jesus gather the wheat and burn up the chaff?

telling this, Jehovah's prophets also spoke of this national calamity as coming upon the apostate Israelites by fire. (Zeph. 1:18; Jer. 32:26-35) And Jeremiah, lamenting the destruction upon the nation, moaned: "He hath cut off in fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy: and he hath burned up Jacob like a flaming fire, which devoureth round about. . . . in the tent of the daughter of Zion he hath poured out his wrath like fire. Jehovah hath accomplished his wrath, he hath poured out his fierce anger; and he hath kindled a fire in Zion, which hath devoured the foundations thereof." (Lam. 2:3, 4; 4:11, AS) In this he followed the rule of action stated in the Psalm of King David: "Jehovah trieth the righteous; but the wicked and him that loveth violence his soul hateth. Upon the wicked he will rain snares; fire and brimstone and burning wind shall be the portion of their cup." —Ps. 11:5, 6, AS.

¹¹ The fiery destruction of the Jewish nation in 70 (A.D.) and in 607 B.C. for its disobedience to God's law was not the first baptism of fire in Bible records. The earliest on record was that upon the pagan cities of Sodom and Gomorrah, and that in a very literal way. (Gen. 18:20 to 19:29) Jesus himself backed up the truthfulness of the record of it, saying: "Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed." Since Jesus was there giving us his prophecy on the end of this world, he

gives us to understand that a world-wide baptism of fire is ahead of the generation living today.—Luke 17:28-30, NW.

¹² Showing that the flaming deluge from heaven upon Sodom and Gomorrah was a prophetic picture of the baptism of fire upon the nation of natural Israel, Jehovah inspired his prophet Isaiah to address the nation of Israel as the counterpart of those cursed cities and to say: "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah. Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings . . . cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." —Isa. 1:9-17, AS.

¹³ Israel failed to heed this call to righteousness and proved itself to be worse than Sodom and Gomorrah for responsibility before God. Consequently it met a fate like that of those wicked cities in a terrific baptism of fire. Only a faithful remnant escaped. This is a prophetic drama making certain that a like baptism of fire will immerse the modern counterpart of Sodom, Gomorrah and apostate Israel. This is expressed by the warning the disciple Jude wrote to his fellow Christians, saying: "So, too, Sodom and Gomorrah and the cities about them, . . . are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." (Jude 7, NW) But apostate Christendom has failed to pay attention to this warning example. So she, too, will be immersed in fiery destruction, and God will never lift her out of it.

11. What is the first fire baptism on record, as Jesus showed?

12, 13. (a) How did Isaiah show such a baptism would befall Israel? (b) How does Jude show this is a prophetic drama for our day?

EARLIEST SYMBOLIC IMMERSION

¹⁴ Seeing we are facing such things, we are interested in salvation and in the immersion that leads to it. The apostle Peter tells us there was an ancient illustration of it. So we do well to study it carefully to know what to do to gain the desired salvation in this perilous time. Peter tells us the illustration was given in Noah's days. The mention of Noah instantly reminds us of the flood—water—and that raises in our minds the thought of water baptism. But let us examine and see whether that is what Peter points to. He writes: "The patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. That which corresponds to this is also now saving you, namely, baptism, . . . through the resurrection of Jesus Christ. He is at God's right hand, for he went his way to heaven, and angels and authorities and powers were made subject to him." (1 Pet. 3:20-22, NW) Who are now being saved by this which corresponds to the ancient pattern which was set in Noah's days?

¹⁵ We are happy to say, The Christians from both Jews and Gentiles who receive the baptism in the holy spirit, and now also a "great crowd" of their companions of good will. In Peter's day the life-seeking Jews needed to be saved from the baptism of fire that threatened the nation, and Peter, on the day of Pentecost, urged them: "Get saved from this crooked generation." Three thousand believed the message that Jesus was glorified in heaven to be both Lord and Christ, and later thousands more; and they were all baptized in his name for the forgiveness of their sins and to receive the gift of the holy spirit,

participating in its baptism. In course of time these followed Jesus' instructions and did not enter into the city of Jerusalem at Passover time A.D. 70. Consequently, they did not get trapped there by the Roman legions that besieged the city, and so they did not fall by famine, pestilence and the sword nor get captured and led off into exile as slaves of Rome. They were spared from a fire baptism upon that faithless nation. In this they pictured how persons with faith in God and Christ today will be spared from a similar event shortly to come upon Christendom.

¹⁶ After mentioning features about Noah's days the apostle Peter tells us that what is also now saving us "corresponds to this". Corresponds to what? Evidently the procedure or arrangement which was the way of salvation back there during the Flood. There must be correspondencies, for Jesus spoke prophetically of the "time of the end", where we are now, and said: "Heaven and earth will pass away, but my words will by no means pass away. Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:35-39, NW; Luke 17:26-30) By these words Jesus added proof that the Flood was a historical fact and also that this "time of the end" of this world during which he is invisibly present in Kingdom power is like the time of the end of the ancient world when Noah was present.

14. In what salvation are we interested? How does Peter mention it?

15. Who in Peter's day were saved by it? And who are so saved today?

16. Why must there be correspondencies between Noah's day and now?

¹⁷ Let us, therefore, note the important correspondencies. Then we can be sure of the baptism that brings salvation. The main character on that ancient scene was Noah, the builder of the ark. Whom does he picture? Noah was given his name by Lamech his father, because at his birth Lamech said: "This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." (Gen. 5:29, AS) The name *Noah* means "rest" or "consolation". But Noah was no lazy man of inactivity either before or after the flood. He was the visible leader in the most important activity of that day. Noah was the tenth in line counting from Adam, and thus he completed a series of generations from Adam, ten being a number symbolizing completion with regard to earthly things. Noah did not rest before the Flood. He was a "preacher of righteousness", and when he was given divine warning of things not yet beheld by man he "showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world, and he became an heir of the righteousness which is according to faith".—Heb. 11:7, NW.

¹⁸ The first thing Noah did after he and his family came out of the ark following the flood was to build an altar and offer sacrifice to Jehovah. This was restful to the Lord Jehovah, for we read: "And the LORD smelled a sweet savour [a savour of rest, *margin*; a satisfying odour, *Ro*]; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done." Then Jehovah blessed Noah and his sons. (Gen. 8:21; 9:1) Here we see how,

in accord with the meaning of his name, Noah brought comfort to mankind at its new start after the Flood, procuring relief as respects the work and the toil of their hands which they had formerly endured because of Jehovah's curse on the ground.

¹⁹ The one who corresponds with Noah is Christ Jesus. Jesus was the seventy-seventh from Adam, according to Luke 3:23-38, and his name means "Jehovah is salvation". But like Noah he ushers men into rest, even now. He said: "Come to me, all you who are toiling and loaded down, and I will refresh you. . . . and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:28-30, NW) During this "time of the end" of this world Jesus gives this rest and refreshment to all the sheep whom he serves as the Right Shepherd, both the remnant of his "little flock" of heavenly joint heirs and also the great crowd of "other sheep". (Luke 12:32 and John 10:16) But after the battle of Armageddon baptizes this old world, including Christendom, with fire, he will comfort mankind with a great sabbath of rest for the thousand years of his reign. "For Lord of the sabbath is what the Son of man is." He said that to Jews who objected to deeds of mercy on the sabbath day. During the thousand-year sabbath he will rule as King and High Priest and will lead mankind in the pure worship of God, so that there will be no divine curse upon obedient mankind. Jesus is indeed the antitypical Noah. Ancient Noah did a constructive work "for the saving of his household". So does Christ Jesus. What is this construction? How does it correspond with the ark?

²⁰ That which corresponds with the ark is Jehovah God's theocratic system over which he has placed the antitypical Noah,

17. What does Noah's name mean, but how was he active?

18. After the flood how did Noah fulfill his name's meaning?

19. How does Jesus correspond with him, particularly as to the meaning of Noah's name?

20, 21. What corresponds with Noah's ark, and how so?

Christ Jesus. This Son of God is also a builder like Noah, and he tells us that he builds his church or congregation upon himself as the Rock. (Matt. 16:18) Moreover, at Hebrews 1:1, 2, 8, 9, we read that he is a "preacher of righteousness" by whom God has spoken to us and "whom he appointed heir of all things, and through whom he made the systems of things". (NW) The ark which this Greater Noah constructs consists of a new system of things, a new divine arrangement which affords us protection and preserves us for eternal salvation. The congregation, the theocratic organization which he builds, must live within this new system of things and must think, speak and work in harmony with it. This ark or theocratic structure is the laughingstock of the world, because it is built according to God's instructions and for his purpose. It is different! The world has seen nothing like it and does not understand it.

²¹ Hence faith in God is required for its construction, and those who work for this new system of things must exercise faith to carry on under the scoffing and reproach of this world. But in the great crisis ahead it will serve its purpose faithfully by preserving all those who take refuge in it, just as the ark carried Noah and his family safely through the flood-waters. We remember, too, how such an ark, chest, or *tebah* (Hebrew), also saved the infant Moses from a watery death in the Nile river.—Ex. 2:3, 5.

²² This is a *new* system of things when compared with the old system that prevailed among the Jews under the law of Moses. When that Jewish system fully ended in the fiery destruction of Jerusalem in the year 70, this new Christian system of things survived. Today, nineteen centuries since then, Jehovah's witnesses

are enjoying that same new system of things and are entering into more and more of its new things. We have done well to take refuge in it rather than in the system of things which obtains in Christendom and in the rest of the world. For the hypocritical worldly system will be baptized with fiery destruction at Armageddon, but God's new system of things will survive and prove the salvation of those who shape their lives according to it. The end of this present wicked world means the end of the things of Satan's construction, his heavens and earth. But the Greater Noah, Christ Jesus, is in the holy heavens at God's right hand and he will come through the conflict of Armageddon victoriously. He will survive, and so will the remnant of his anointed followers and their good-will companions who have taken refuge in the divine new system of things as an ark. When on earth Jesus, like Noah, confessed that he did not know the day or the hour when that which corresponds with the flood would break out, but now in his heavenly contact with God he knows.

INTO THE GREATER NOAH

²³ In further examining the corresponding points between Noah's days and this "time of the end", we ask, What is the thing into which we are baptized for salvation in view of the approaching world destruction? Of course, the anointed remnant of Christ's "little flock" are baptized in holy spirit, as the early disciples were on the day of Pentecost. But this is not what the apostle Peter is talking about here. In Noah's day water was what the ancient, ungodly world was baptized in to its destruction: "the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:6, NW) Hence it was not this flood into which the eight

22. How did that new system prove of salvation? How will it do so?

23, 24. (a) If not in water or the ark, into what were they baptized for salvation? (b) How were they thus baptized?

survivors were baptized for salvation. Also, it was not merely the ark or vessel into which they were baptized, for doubtless there were some boats afloat on the rivers which flowed out of Eden and these may have ridden the flood waters for a time but at last became swamped and were overwhelmed. So the Scriptural conclusion is that what brought salvation from the deluge was for the survivors to be baptized or immersed into Noah the ark-builder.

²⁴ The seven who went into the ark with Noah had to have confidence in him as Jehovah's prophet. They had to be unbreakably attached to him and walk with him as he "walked with God". They had to be willing to suffer the taunts and reproaches that fell upon him and suffer with him for a righteous cause. They had to be incorporated into a system of things not of that world, a theocratic arrangement in which Noah was the chief builder, the chief consultant and shipmaster or pilot. So they had to submit to him as the head who took the lead and directed the body of fellow workers. Doing all this, they were in effect baptized into Noah.

²⁵ This being baptized into a chosen servant of Jehovah was duplicated in the case of Moses. Peter tells us of the baptism into Noah, but the apostle Paul tells us of the baptism into Moses. Those who escaped from Egypt with Moses were the circumcised Jews or Israelites and the "mixed multitude" of good will, and all these were immersed or baptized into him. How? By Jehovah's symbolic act at the Red sea; and there again Jehovah by his angel acted as the great Baptizer or Immerser. He formed the watery walls on their right hand and their left as they moved eastward through the bed of the Red sea. He provided the watery cloud above them, and with it he hid them from

the view of the pursuing military hosts of Pharaoh. Then he lifted his people out of these waters by bringing them out alive on the eastern shores of the Red sea, a living free nation. But to experience this baptism they had to accept Moses' leadership. Rebellion against him as Jehovah's chosen one was punished with destruction. As he was the mediator between God and the Israelites, they had no approach into relationship with God except through him. They had to accept Jehovah's laws through him. Outside of the theocratic organization under Moses' visible headship and outside of this "state of Israel" there was no hope and a person was "without God in the world". So we read at Ephesians 2:12, NW.

²⁶ By following Moses through the Red sea under the cover of the miraculous cloud the Israelites and the "mixed multitude" of good will were baptized into Moses. From then on they were bound to his headship and dependent on his acting as mediator between Jehovah God and Israel. Consequently Moses spoke of bearing them as a father does a child in his bosom. (Num. 11:11-14) The apostle Paul pronounces all this a baptism when he writes: "Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea." (1 Cor. 10:1, 2, NW) The Egyptian armies in pursuit were not under that protecting cloud. So when Jehovah's angel looked out through that cloud and saw the Egyptians in the bed of the Red sea, the walls of water were let collapse and those armies were baptized in watery destruction. They were never lifted out alive by human or by divine power.

²⁷ God used Moses to predict that there

^{25, 26} (a) How was such a baptism duplicated in the case of Moses? (b) Who calls it a baptism, and in what were the Egyptians baptized?

²⁷ Into what is baptism for salvation today, and who get it?

was coming a Prophet like him but greater than he was. The apostle Peter plainly points out that this Greater Moses who was to come is the Lord Jesus Christ. As with Moses, so with Christ. There is a baptism into him for salvation. His "little flock" who become joint heirs with him in the heavenly kingdom are baptized into him by the holy spirit which God first poured out upon Jesus as the Head and which Jesus at Pentecost began pouring upon the members of his "little flock". For, says the apostle Paul, "just as the body is one thing but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit. Now you are Christ's body, and members individually." (1 Cor. 12:12, 13, 27, NW) However, Peter points to a baptism into him at this "time of the end" of this world, a baptism which includes the Right Shepherd's "other sheep" as well as the remnant of his little flock, for he brings them all together to become "one flock, one shepherd". (John 10:16, NW; Acts 3:19-23; Heb. 3:4-6) This is the baptism into the Greater Noah. When the ancient world ended, one's being inside the ark was a symbol of being baptized into Noah under the theocratic system of things. Noah's wife, his three sons and their wives were the seven baptized into Noah. Whom did these picture?

NOAH'S WIFE

²⁸ First take Noah's wife. She is a woman who has been entirely ignored in previous discussions of this prophetic drama. In whom does she find her correspondency today? Obviously in those whom the Scriptures call the "bride" of Christ, the

"Lamb's wife". They are the "body of Christ", his 144,000 faithful anointed followers who make up his spiritual "little flock".—Rev. 19:7-9; 21:2, 9; John 3:29; 2 Cor. 11:3; Eph. 5:21-32.

²⁹ Noah had his wife at least a hundred years before the flood, for her son Japheth was the oldest and was born about a hundred years before the flood, since Noah was five hundred years old when he became a father. Shem, her next son, was born ninety-eight years before the flood began. (Gen. 5:32; 7:11; 10:21, AS, margin; 11:10; 9:22-25) How many years of Noah's six hundred before the flood he had this wife we do not know. He had her well before the end of that ungodly world and possibly long before the birth of his three sons. So Christ's bride began forming long, long before the end of this wicked world, namely, nineteen centuries ago, at the beginning of this Christian system of things. In this "time of the end" she is represented on earth by the remnant of his anointed little flock.

³⁰ Noah's wife had a most intimate relationship with him as her husband. Just so, the "bride" class, including the remnant today, are baptized into the modern-day Noah, Christ Jesus, in a special way by holy spirit. This means they must be baptized into his death for the vindication of Jehovah God's kingdom, that they may be finally raised up in the likeness of his resurrection, the first resurrection, to heavenly "glory and honor and incorruptibility". The apostle Paul asks them: "Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise

29. How long did Noah have his wife? What is the correspondency?

30. What did Noah's wife's intimacy with him picture?

28. In whom does Noah's wife find her correspondency?

walk in a newness of life. For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection." (Rom. 6:3-5, NW) Here Jehovah God is the great Baptizer. In ancient time Noah worked for his wife's salvation by showing his faith in a practical way. She did not forsake him. She followed him into the ark and did not die off but spent some of her years after the flood, though not to bring forth further children to Noah. So with the remnant now.

SONS AND DAUGHTERS-IN-LAW

³¹ Here we come to a consideration of Noah's three sons and their wives. Who today correspond with them? We must be honest and face the facts of our day, "the time of the end." Today our glad eyes behold a great crowd of men and women, boys and girls, flocking to Jehovah's theocratic organization and taking up sacred service at his spiritual temple. They see there is no salvation for them in any of the demon-inspired, man-made arrangements of this fateful day. So they turn from doing the will of men and of this world and dedicate themselves entirely to doing God's will. They ascribe all power of salvation to Jehovah God who sits on the throne and to his Son Jesus Christ, whom the Father gave as a Lamb in sacrifice. They hail him with palm branches as Je-

31, 32. Who are there to correspond with Noah's sons and their wives?

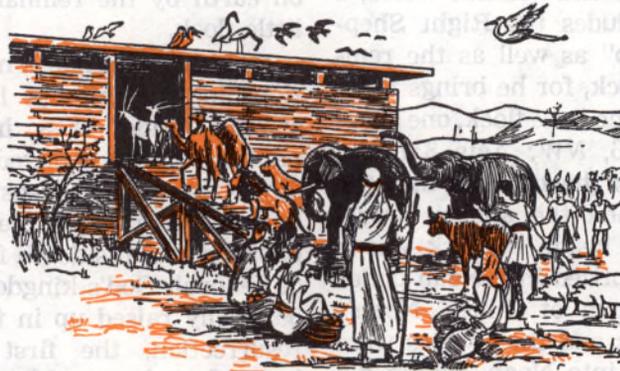
hovah's anointed King, and they follow his leadership as the Right Shepherd. He will become their "everlasting Father". (Isa. 9:6) These now vastly outnumber the remnant with whom the Shepherd has made them one flock, and we see they have come under the new system of things at the opportune time, in the interval of favor between the opening part and the closing part of the "great tribulation" upon Satan's world. In such terms as the above they were foretold at Revelation 7:9-17.

³² We, therefore, cannot erase them from the scene of the end of the world. We cannot leave them out of the picture. They are in the ark arrangement with the remnant of the little flock. Hence they must have a correspondency with some of those in Noah's ark during the flood. It is only reasonable, it is only factual, that they correspond with Noah's three sons and their three wives.

³³ This is nothing strange or unusual. We have already noted that a "mixed multitude" were baptized with the Israelites into Moses at the

Red sea and eventually entered the Promised Land. Further, when Jesus was comparing the days of his second presence before the battle of Armageddon with ancient days when great calamities and remarkable deliverances occurred, he drew not only Noah's days into the comparison, but also those of Lot. Lot was

33. In the days of Sodom and Gomorrah, who pictured this same class?



a nephew of Abraham, in whom all the families of the earth were to be blessed. Lot had taken up residence in Sodom, which was condemned to fiery destruction. Showing that Lot and his two daughters who escaped the fiery destruction were figures prophetic of persons to come, Jesus said: "Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed. Remember the wife of Lot." (Luke 17:28-30, 32, NW) Lot and his daughters, for whose lives Abraham interceded with Jehovah's angel, doubtless picture the same class as the mixed multitude of Moses' time and Noah's three sons and their wives. All this pictures that, not only is a spiritual class, the remnant, carried safely through Armageddon, but also an earthly class of good will.

³⁴ Noah's sons and daughters-in-law outnumbered him and his wife three to one, and after the flood they were the ones who fulfilled God's mandate: "Be fruitful, and multiply, and replenish the earth." (Gen. 9:1) They had been baptized into Noah by faithfully co-operating with him as Jehovah's servant during all the years of building the ark and by finally entering the ark with him, likely going in two by two as the male and female animals did. So they came under Jehovah's blessing after the flood, with a mandate that agreed with

34. How did Noah's sons and daughters-in-law compare with him and his wife numerically, and what was their privilege?

part of the mandate given to Adam and Eve in Eden.

³⁵ How fitting a picture they are of the "great crowd" of other sheep of today! These also are being baptized into the Greater Noah, Christ Jesus. Not, however, in the same way as the remnant of the "little flock" are. They are not baptized into Christ's death, for the great Baptizer Jehovah God does not will this concerning them. It is his will that, surviving the battle of Armageddon in the modern "ark" of salvation, they may be fruitful with children in the righteous new world and may have part in building up the paradise on the cleansed earth and inhabiting it as perfect humans in God's image and likeness forevermore. Hence they are not like Christ's remnant who are "buried with him through our baptism into his death" or "united with him in the likeness of his death". Even though some "other sheep" may die in the remaining time before the battle of Armageddon, yet they never sacrifice their prospect of perfect life in the earthly paradise. They sleep away in the hope of resurrection to human life on earth under Christ's kingdom of a thousand years. So it is by their hearing the voice of the Right Shepherd today proclaiming the good news of the Kingdom in all the earth for a witness to all nations and then devotedly following him as God's anointed King that they are baptized into the Greater Noah. For this reason they live changed lives. They no more waste time in imitating the manners of this world, but live according to the new system of things, the ark of safety.

35. How are they thus a picture of the "great crowd" today?

For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope.—Romans 15:4, New World Translation.

REQUEST TO GOD

for a GOOD CONSCIENCE

THE apostle Peter reminds that “the patience of God was waiting in Noah’s days, while the ark was being constructed”. (1 Pet. 3:20, NW) Since A.D. 1914 we have been living in the ‘day of Jehovah’s preparation’, because from 1914 till the universal war of Armageddon is the “time of the end” of this world, “the consummation of the system of things.” (Nah. 2:3) All the circumstances prove that these days are like those of Noah, and again Jehovah God is exercising his patience, waiting—waiting. Since the orders to construct the ark were issued to Noah when his sons were now married, God must have patiently waited some decades of years. Correspondingly, in these days of the presence of Christ Jesus in the heavenly kingdom we have already lived more than three decades since 1914. How much longer God’s patience will wait till he lets loose the baptism of fire upon this world for its destruction we do not know, for it has not been granted to us to know the exact day and hour.

² We are not to interpret this as meaning that God is slow as respects his promise to establish the new world of new heavens and a new earth in order to bless all the families of the earth, living and dead. He has set the day and the hour, and he will hold to his time schedule. Nothing that Satan the Devil has already done or can yet do will cause him to move the day and hour back and delay the fiery baptism upon this world. For this reason Peter

says that that “day of Jehovah” will be suddenly upon this unbelieving, scoffing careless world like a thief in the night. So we do not want to be thrown off guard, but want always to be found in the “ark” and be found there, baptized into the Greater Noah, at the awesome day and hour. From the apostle Peter’s viewpoint we are to “consider the patience of our Lord as salvation”. We should see that he is patient toward us, giving us time to work out our own salvation with fear and trembling. Part of this work consists in trying to help as many “other sheep” as possible to come to repentance that they may seek God’s haven of protection and be saved from the destruction ahead. He does not want any of these to be destroyed but desires them all to attain to repentance that leads to salvation in the ark. Educating and leading them into the ark’s system of things takes time, and Jehovah has been kind enough to be patient for a sufficient time. But that time is hastening to its end at his fixed day and hour. —2 Pet. 3:9, 15.

³ The prelood days of Noah were days in which the earth was filled with violence. Human flesh had corrupted its way of life and its moral relations, and angels from heaven were participating in the debasement of mankind, and giantlike Nephilim were bullying human creatures and making a name for themselves, like heroes. With religious hypocrisy men were misusing Jehovah’s name and bringing re-

1. How did God’s patience wait in Noah’s day? How is it so now?

2. Why does God’s patience not mean slowness as to his promise?

3, 4. (a) On earth what did Noah and his family have to put up with? (b) What must we put up with, but who is most tolerant?

proach upon it. Noah and his family had much to put up with.

⁴ Likewise we must put up with the violence of these times, and the corruption of human society, besides the brutality of totalitarian dictators who are like Nephilim spreading their own renown and abusing their power to bully mankind. For our collaboration with Christ Jesus, the Greater Noah, in his work we have to endure the ridicule and reproach that is cast upon us by worldly religionists, while religious hypocrisy in Christendom still deceives the gullible people. Under these times that are "hard to deal with" we must put up with a lot, while God himself 'tolerates with much longsuffering the human vessels of wrath which were made fit only for destruction'. Americans and others may boast of the religious toleration which is granted in their Bills of Rights, whereas their treatment of Jehovah's witnesses everywhere proves they do not exercise it. When it comes to toleration, Jehovah God has exercised the greatest religious tolerance for much longer than American history or history of any other modern nation, for 4,319 years now, or since Babylon was founded shortly after the flood. This divine patience has allowed for honest-hearted persons to escape from false religion before it finally goes down and its stubborn devotees along with it.

⁵ The modern counterpart of the flood is the battle of Armageddon. The early Christians lived as though it would occur in their generation and they would survive it in the Christians' ark. But we today are the ones who are warned by prophecy and its fulfillment to be prepared for it to occur within our generation. The presence of the "great crowd" of other sheep with us gives added proof to the certainty of this. We do not want to experience the

baptism of fire which 2 Peter 3:7-12 describes and which is reserved for the wicked heavens and earth that now exist. So it is urgently necessary that we hold to the true baptism. But how?

⁶ When Peter mentions baptism as the thing that now saves, he comments upon it, saying: "Not a putting away of the filth of the flesh, but the request [made] unto God for a good conscience, through the resurrection of Jesus Christ." (1 Pet. 3:21, *Ro; Mo*) There has always been a difficulty in translating Peter's words here to bring out the exact sense, as well as in explaining them. But the point is this: For attaining salvation a good conscience toward God is absolutely necessary. The natural Jews tried to attain it. They tried to avoid defilement of their flesh by not eating and drinking this and that, and by various washings of various utensils and clothing and parts of the body, to keep away the filth of the flesh. Also they offered up sacrifices of clean, unblemished animals on the holy altar at Jerusalem's temple, but it never made those Jewish worshipers perfect as respects their conscience. They still had an inward consciousness of being condemned sinners in God's sight. The continual need for them to repeat these washings, cleansings and sacrifices only reminded them again and again of this disturbing fact. (Heb. 9:9; 10:1-3) But now such a good conscience toward God is attainable by means of the Greater Noah, Christ Jesus. Through him we get rest for our consciences and we enjoy peace with God.

⁷ This good conscience toward God is what all lovers of eternal life crave and request in their prayers toward God and in all their efforts. We long to have a con-

5. What is the Flood's counterpart? Who may expect it in their time?

6. With what did Peter associate baptism for salvation, and how did the natural Jews try to gain this thing?
7. If not by putting away fleshly filth as tried by the Jews, how is a good conscience gained, as the apostle Paul shows?

sciousness of being no longer sinners but to have a righteous standing with him and be at peace with him. Now it can be won, not by just putting away fleshly filth as the Jews tried to do in an effort toward self-righteousness, but by faith in God and in his provisions through Christ Jesus. The blood of the animals which the God-fearing Jews sacrificed worked only as far as cleansing their flesh in a typical or pictorial way, but those animal sacrifices all pointed forward to the real, effective sacrifice of God's High Priest, Jesus Christ. Hence, says Paul, "how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?" Then he encourages us believers, saying: "Since we have a great priest over the house of God, let us approach with sincere hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies washed with clean water." —Heb. 9:14; 10:19-22, NW.

⁸ God's forgiveness of our sins is now possible only through Christ's blood. Any of our own works for justifying ourselves by merely cleaning up our flesh outwardly are dead works; they have no life-giving quality about them. They do not make us alive toward God and his proper service, no more than the "rich man" in Jesus' parable made himself righteous and alive toward God by wearing purple and linen over his bathed flesh, in contrast with the beggar Lazarus covered with ulcers. The "rich man" came under a baptism of fire afterward. Faith in Christ's sacrifice and faith in God's promise to Abraham respecting Christ as the Seed for blessing all the families of the earth is the vital thing. —Luke 16:19-31.

8. How are works of self-justification dead works, as illustrated in Jesus' parable of the rich man and Lazarus?

KEEPING IT GOOD

⁹ But here, now, is an important point for all who want to enjoy the real baptism for salvation. After we have a good or clean conscience before God which relieves us of the consciousness of being condemned sinners and outside of his favor, we must keep our consciences good and clean. This requires more than mere faith in Christ's sacrifice. It requires real baptism into him now. Why? Because, though you may bear his name and confess him with your lips, you can disown him by the way you live. You can show you do not belong to him by your works, works which are not like his example and which he never commanded as your Master and Owner, who bought you with his own blood. Jesus never had any consciousness of sin in himself. He said to his accusers: "Who of you convicts me of sin?" (John 8:46, NW) And Saul of Tarsus, after accepting Jesus as his Ransomer and then getting into Jehovah's true service, said to the Roman court: "I have hope toward God, . . . that there is going to be a resurrection of both the righteous and the unrighteous. In this respect, indeed, I am exercising myself continually to have a consciousness of committing no offense against God and men." (Acts 24:15, 16, NW) Can we say that about ourselves?

¹⁰ If we want to be able to make the honest confession that Paul did in court, then we need to have our own conscience bear witness to the way we are living. Paul said to those he helped into the truth: "The thing we boast of is this, to which our conscience bears witness, that with holiness and godly sincerity, not with fleshly wisdom but with God's undeserved kindness, we have conducted ourselves in the world, but more especially toward

9. After gaining a clean conscience, what is necessary, and why?

10. To make a confession like Paul's, to what must our consciences bear witness?

you." (2 Cor. 1:12, NW) Like Paul, we must have the inward consciousness that we are not copying the world or keeping in friendship with it while we are in it but that we are sincere in what we are doing in a godly way, having more than just a form of godly devotion.

¹¹ We are not trying to display human worldly wisdom to blow up ourselves in people's estimation. We humbly conduct ourselves as persons who have received God's undeserved kindness and we do not want to waste it by missing the good purpose for which it was conferred upon us. A big part of that undeserved kindness is expressed by God's putting us in the ministry, to serve out the good news to other people. If we are conscientious about the way we carry on this ministry and use it right, not to gain power over the people or to make money off them or to live off them, then we shall not only have a clear conscience ourselves but also recommend ourselves as God's ministers to the consciences of people who hunger for the truth. That is the way Paul felt about it, for he said: "Since we have this ministry according to the mercy that was shown us, we do not behave improperly, but we have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God." (2 Cor. 4:1, 2, NW) Use tact indeed, but be truthful.

¹² We are living in the "later periods of time", in fact, in the last period of this world. So there is danger of our getting a seared conscience, one marked as with a branding iron so that it is like scarred

tissue that has no sense of feeling. We can get such a conscience by becoming a hypocrite and remaining one, using underhanded worldly ways and devilish wisdom and adulterating God's Word so as not to give the straight truth to friend and foe but trying to please them and excuse them by what we say. If we do this, we cannot stir up their consciences toward righteousness and truth and we grow more feelingless in our own inward sense of right and wrong, like Christendom's clergy. God's inspired utterance showed how some would get that way, saying: "In later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron." In their shamelessness they have no sense of guilt to drive them to sew fig leaves together and make aprons for their loins and then hide themselves among the trees.—1 Tim. 4:1, 2, NW.

¹³ We have to get our consciences enlightened and cleansed by the truth of God's Word. It is so easy to develop a defiled conscience, one that condemns what is pure in God's sight. How? If we follow man-made standards of self-righteousness and hold fast to them and do not advance with God's advancing light on his arrangements for salvation. The religious Pharisees got defiled in this way, so that they saw nothing clean in what Jesus and his disciples did and taught. And how did they get that way? By accepting religious fables and commandments of men in place of those of God. So we are told to "be healthy in the faith, paying no attention to Jewish fables and commandments of men who turn themselves away from the truth. All things are clean to clean persons. But to

11. How can we keep our consciences clear and recommend ourselves to other people's consciences as ministers?

12. How is there danger of our getting a seared conscience?

13. How is it easy to get a defiled conscience? So in Paul's letter to Titus what are we told to do?

persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled. They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and disapproved for every good work". What a terrible condition for self-righteous persons to get into! It is something for us to avoid.—Titus 1:13-16, NW.

¹⁴ To avoid this we must pay no heed to religious fables or to fleshly family trees which fill us with pride and cause social distinctions and unchristian disunity among us. We are under God's command to do this. His purpose in issuing such a mandate is to have us show sincere love for God and our brothers out of a good conscience, an inward consciousness that we are doing what is good. "Command certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith. Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy."—1 Tim. 1:3-5, NW.

¹⁵ The apostle Peter makes a strong plea for a good conscience in us who are baptized into the Greater Noah in this "time of the end". We cannot be baptized into him within the ark unless we go after a clean, good conscience, for Christ Jesus always had and kept such a conscience, through all his sufferings. The self-righteous hypocrites accused him, but he knew he was suffering for no wrongdoing of his own but for doing the good will of God. As

followers of his we must suffer, especially in this time of his second presence as the Greater Noah. But when we suffer at men's hands, let us make certain that we do not suffer for our own wrongdoing. "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters."—1 Pet. 4:15, NW.

¹⁶ Do not suffer because of going after "flesh for unnatural use" and committing fornication with one whose flesh does not belong to you in marriage relationship. Such things went on outside of Noah's ark at the end of the ancient world, when men, Nephilim and married materialized "sons of God" committed such things in disobedience to Jehovah God. (Jude 6, 7, NW) Be sure that when you are forced to suffer at the hands of men in power and others in worldly authority it is because you requested a good conscience from God and you are trying to hold it by keeping His commandments. In that way men will be able to find no fault in you except that you are obeying the law of your God. In that case there is credit to you for such suffering, because you are preserving your integrity toward God. Then you are like your Exemplar, the Greater Noah Christ Jesus, for he was a model for us in suffering for conscience' sake.

SUFFERING WITH CREDIT TO OURSELVES

¹⁷ "For," says 1 Peter 2:19-23, "if someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this

14. So to what things must we pay no attention? What is the objective of God's mandate to us to do this?

15. For what does Peter make a strong plea to his readers, and why is this necessary to our baptism into the Greater Noah?

16. So because of what should it be that we suffer, and with credit?

17. What does 1 Peter 2:19-23 say on this?

course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." (NW) That One judged Christ Jesus to be innocent.

¹⁸ For our baptism into the Greater Noah to be for our salvation we need to preserve our inward consciousness of being blameless according to God's laws and commands. So, then, when you are called up to make a defense before Communist and totalitarian authorities and officials who demand to know the reason for your hope by which you live, you can look them squarely in the eye. You can feel free of guilty fear and can answer them with the courage which your own innocence and God's approval give you.

¹⁹ "Hold a good conscience," says Peter, "so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil. Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones." (1 Pet. 3:16-18, NW) If we do this, then when we come before God himself for questioning we can make an answer to him out of a good conscience, pledging to him a good conscience. Then he will judge us with approval through Christ Jesus. It may be, too, that some honesthearted per-

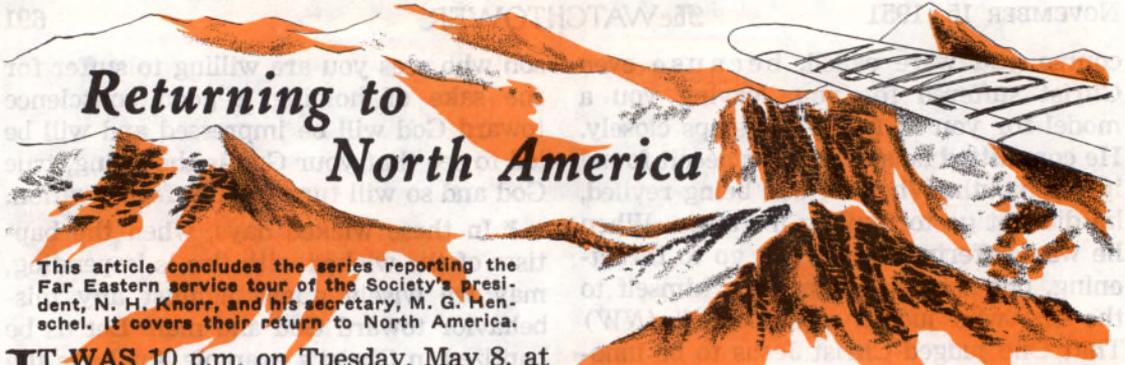
son who sees you are willing to suffer for the sake of holding a good conscience toward God will be impressed and will be led to see that your God is the living, true God and so will turn to Him for salvation.

²⁰ In these wicked days, when the baptism of the wicked with fire is impending, may we wisely guard against any misbehavior toward God and man. Let us be baptized in Christ's example, for he is the Greater Noah in the ark of a new system of things for salvation. He died innocently because of the wrongdoing of others, but in the completing of his baptism into death he was resurrected and is now at God's right hand in heaven, angels, authorities and powers being made subject to him. There is every reason, then, why baptism for us to be saved now rests with Christ Jesus. The day is at hand that will burn as a furnace. The nations are being gathered, the kingdoms of this world are being assembled, for God to pour out his indignation and fierce anger upon them. Then "all the earth shall be devoured with the fire of [his] jealousy". That baptism of fire will envelop both the wicked earth and the satanic heavens and will reduce them to ashes and smoke. Our safe course, then, is to seek Jehovah and his righteousness and meekness and to take up his pure language and serve him with his people with one common consent. (Mal. 4:1, 2; Zeph. 3:8, 9; 1:18; 2:1-3; 2 Pet. 3:7-12) So by all means let us request and keep a good conscience toward God. In that way we shall be hid in the day of Jehovah's anger when expressed in baptizing the wicked and the proud with fiery destruction. We, however, shall gloriously realize the purpose of our baptism into the Greater Noah for our everlasting salvation.

18. So, for our baptism to be to salvation, what must we preserve, and thus how can we answer our foes who inquire of us?

19. Thus, in the face of enemies who speak against us, how will we pledge a good conscience toward God?

20. (a) Why does baptism for salvation now rest with Christ because of his position? (b) In the day of the baptism of fire, for what shall we be hid from Jehovah's expressed wrath?



Returning to North America

This article concludes the series reporting the Far Eastern service tour of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel. It covers their return to North America.

IT WAS 10 p.m. on Tuesday, May 8, at Tokyo when we took off from Haneda air base on Northwest Airlines and we settled down in our seats for the long flight over the expansive waters of the Pacific in the direction of Alaska. We were to share in a most unusual experience that day. Technically speaking, we would arrive at our destination before our time of departure from Tokyo. The crossing of the International Date Line makes it all possible. We covered well over a thousand miles before land was sighted. Small, grassy bits of land were seen below, and the steward said they belonged to the Aleutian island chain. On one of the large sections called Shemya the Americans maintain an air base, and it was there that we landed for refueling. The weather was clear when we landed at 10 a.m. Tuesday, but before we took off at 11 a.m. there were four changes. From sunshine to pouring rain was possible in but a few minutes. The winds were rather strong and there were no trees. The American-built quonset huts and barrack buildings were not built on the surface of the island, but in each case the builders dug a hole and piled the dirt up around it and then in the hole the house was constructed. Whether this was for protection against weather or bombing we do not know. The airfield itself was first class, and the long runways covered with black top were situated on a plateaulike section of the island. A dock for unloading ships carrying sup-

plies stretched out into the icy waters of a small bay. We were told this island is one of the loneliest spots on earth.

ALASKA

Alaska is a rugged territory. The highest mountain in North America, Mount McKinley, is there. High ranges cut through several parts of Alaska, and thus there is really only one clear route from Shemya to Anchorage, where the huge Elmendorf air base is situated. After having spent weeks in the tropics, we took unusual interest in the sights below our plane. It was May and there were still vast expanses of arctic lands yet unconquered by summer's attacking forerunner, spring. There were many frozen lakes several miles wide dotting the snow-covered plains. In the mountainous sections smaller lakes nestled down in the valleys, bordered by evergreen forests which clung to the lower portions of the mountains. On occasions, the bright sunlight struck jutting white peaks, glistening spires of snow-covered rock contrasted against backgrounds of blue.

Dusk was settling over Anchorage when the plane landed at Elmendorf air base. It was 8:30 p.m. on May 8. We had come thousands of miles and still had an hour and a half to the good over our take-off time in Japan. Our brothers were waiting for us. After some delay with the customs all passengers cleared and we joined our friends. It was a pleasure to see their

enthusiasm and to know progress was being made theocratically in Alaska.

Our impressions of Anchorage and surrounding towns might be summed up in saying there was every appearance of a boom town. Many of the homes looked like temporary shelters rather than permanent dwellings. Prices are considerably higher than in New York, perhaps double on most items. On the main street it seems every other place is a barroom or saloon, but probably it is not quite such a high average. Though a person might imagine himself to be in a gold-rush town, it is not the mining of gold that brings the wealth to Alaska. At Anchorage it is the federal government that is responsible for the flow of money. Huge appropriations have been made for construction of defense bases in Alaska, and it is the construction workers and the military personnel that bring the prosperity to Alaska. Much of the work is seasonal and summer brings in thousands of workmen from "outside", as the Alaskans say when they speak of the States. Because the people work such long hours in the summer, it is difficult to carry on the witness work then. And in the wintertime many of them go to California or other states. This is reflected in the company reports too, because quite a number of the publishers go "outside" for the winter. Of course, while there is a loss on the Alaskan reports, actually there is no loss in the Kingdom service; the brothers keep on preaching wherever they go, and thus Alaska has contributed publishers to companies in the States; and when the over-all viewpoint is taken we find good progress in Alaska. The witness is being given.

The brothers in Alaska were in good spirits at convention time. The new Carpenter's hall, just recently completed, was the place of assembly. A large banner in orange and black hung at the front of

the hall, announcing the public lecture. Never before had Anchorage received such a witness, for the publishers were out with placards and handbills every day, letting the people know of the assembly. The yellow taxicabs co-operated well by allowing signs to be taped to the sides, free of charge. Many of the owners of stores and bars put the signs in their windows. And the newspapers did their part in telling of the arrival of the Society's representatives and of the assembly in general.

The assembly was held May 11 to 13 inclusive. On the first day there were 59 present. Saturday there were 70. And on Sunday 162 came to the public lecture. Four new publishers were immersed. The representation was very good. Conventioneers came from Ketchikan, Juneau, Palmer, Fairbanks, Eileson air base, Elmendorf air base and from Whitehorse, Yukon Territory, Canada. A number were men from the armed services who have recently learned the truth and who have regular meetings at the Elmendorf air base and Eileson air base near Fairbanks. It is very encouraging to see how new companies are being organized and more praisers of Jehovah are to be found even in the far reaches of the cold north. A new company was formed at Palmer, in the famed Matanuska valley, at the foot of the snow-capped Chugach range. It is hoped one will soon be organized in Fairbanks. So far it has not been possible to find great success among the Eskimos and Indians, but a few show interest and there is evidence of progress already. The territory is so scattered in most of Alaska that it is difficult to organize companies and to work the territory, but faithful witnesses like Gilead graduates Errichetti, Woodard and Davis, and others, fight temperatures of 50 degrees below zero Fahrenheit and steady rains of weeks at a stretch in order to advance clean worship in Alaska's vast ter-

ritory. It was a privilege to meet the faithful fighters for truth and righteousness in Alaska and to assure them that, while they received courage and strength through the assembly and the visit of representatives from Brooklyn, the brothers everywhere would take courage and receive joy when they learned of the good work under difficult circumstances in Alaska.

We were to leave for Seattle on Monday, May 13, just after noon. The brothers came to the hotel to bid us farewell, and then we were told there would be a delay. This gave us time to see some of the surrounding communities and to visit with the publishers in Anchorage. It was not until 11:30 p.m. that we took off for Seattle-Tacoma airport, bidding our brothers Godspeed as they carry on in Alaska.

SEATTLE AND EASTWARD

Our purpose in visiting Seattle was to see how things were going at the Society's literature supply depot, which is located on Broadway. However, we did arrange in advance to speak to the brothers in the Seattle company on Wednesday night. When the announcement of the visit was made to the units of the Seattle company there was much gladness, but it was expressed to many who lived in other cities. So the story spread through the state of Washington and into Idaho, Oregon and British Columbia. Judiciously the Seattle brothers selected a large hall for the meeting, the Eagles auditorium. They did not know exactly how many would come, but, as they heard rumors, they added to the number of chairs rented for overflow halls. The three-hour meeting was attended by 3,300 brothers and sisters from the Northwest, a real surprise to everyone. The brothers in the Northwest have great zeal and their interest in the work is such that they travel miles to learn more of the good things being done around the world.

Thursday morning at 8:30 we emplaned for the East. Brother Henschel stopped at Minneapolis and I went to Chicago. At these cities we met with other brothers from the Society's headquarters and joined in the first of a series of district assemblies for the United States and Canada. In the year 1948, in the United States, six district assemblies were held and the attendance totaled 66,350. Fourteen cities were used in 1949 and 85,441 attended. We hoped for further increases for the 1951 assemblies and we were not disappointed. The report showed the following:

Assembly	Date	Public Meeting	Baptism
Chicago	May 18-20	19,074	290
Dallas	May 18-20	8,740	225
Minneapolis	May 18-20	5,275	118
Denver	May 25-27	5,513	105
San Francisco	June 1-3	19,233	635
Atlantic City	June 1-3	23,052	405
Atlanta			
White	June 8-10	9,300	149
Colored	June 8-10	3,116	78
		<hr/>	<hr/>
		93,303	2,005

CANADA

Six district assemblies were held in Canada. Of these, I was able to attend the one at Montreal. Montreal proved to be the most outstanding assembly of them all for several reasons. For many long years the publishers have battled hard against the strongly entrenched religious element in Quebec. The Society has concentrated an ever-increasing number of pioneer publishers in this French-speaking community. When the facilities of the Verdun auditorium were engaged and convention preparations began things seemed to be running very smoothly, strange for the province of Quebec. But trouble was brewing! The City Council of Verdun decided that the auditorium could not be used for a religious convention and told the management the contract would have to be broken. We being determined to have the

convention, injunction proceedings were instituted, and on May 17 Mr. Justice Smith of the superior court granted Jehovah's witnesses full use of the auditorium in spite of the objections of the council. On May 23 the city secretly and illegally retaliated with another injunction, whereby a different judge of the same court made a contrary order directing the opposite to what had been ordered in the injunction of May 17. Such a scandal had never been heard of before in legal history. What a dilemma! One court order gave us full use of the auditorium and the other gave the City of Verdun the right to keep us out. In faith our arrangements went forward and the publishers continued going from house to house giving oral invitations to the public meeting in two languages. But would the meeting be held? The fight was pushed to the very limit, arrangements being made for a special court hearing on May 24, which was a holiday, and to the great joy of all we got the full use of the auditorium. So it was named "the victory of Verdun".

Three thousand five hundred and twenty attended the public lecture delivered in English and interpreted into French. One striking point that impressed all present was when the question was asked as to what the Communists and the Roman Catholic Church had in common and it was answered by saying, "Both are aiming at world domination." One press photographer could be seen hurriedly putting his camera to the floor and joining in the applause; a taxi driver standing in the doorway said it was the most wonderful thing he had ever heard. Only the days and months ahead will fully reveal the work accomplished by this district assembly in the heart of the Hierarchy's North American organization. The press gave a good report the following day, with quotations of much that was said about the

record of the Catholic Church, a very unusual occurrence in Quebec.

Here is a summary of the Canadian assemblies:

Assembly	Date	Public Meeting
Toronto	May 18-20	9,381
Montreal	May 25-27	3,520
Winnipeg	May 25-27	3,813
Vancouver	June 1-3	7,488
Saint John	June 1-3	1,112
Edmonton	June 8-10	4,254
		29,568

At these assemblies 645 were immersed, showing their dedication of their lives to Jehovah's service.

And so I bring to a close this series of reports on the progress of the work of announcing Jehovah's righteous kingdom. It was a great pleasure and a unique privilege to see so many of Jehovah's witnesses in so many lands in such a short time. Everywhere the reports show that Jehovah's witnesses are very busy and they are finding many persons of good will who study the Bible and accept God's instruction found therein. That means that what follows is the expansion of the work by the adding of additional ministers, fearless preachers of the good news. This should be an evidence to all people that we are living at the end of the rule of Satan the Devil, for, just as the Bible foretold, the good news of the Kingdom is being preached throughout the world and Jehovah is gathering in the sheeplike or meek ones and showing them how to live forever in happiness on earth. He is letting them see what false religion has done for mankind and that true worship, spotless from this evil world, is the way that leads to eternal life. To Jehovah go the praise and thanks that these things may be viewed and that they are so. There is every indication that more increases are in store and that it is proper to say to the people that a "great crowd" now living will never die.

JEHOVAH'S WITNESSES *in* Denmark

THE testimony given by Jehovah's witnesses in Denmark has been so extensive and intensive that people have been compelled to take notice. Even those who are not well disposed toward Jehovah's witnesses comment from time to time on their zeal and devotion. In a Copenhagen daily newspaper in which matters of a religious nature receive special attention there was the following comment on the activities of Jehovah's witnesses:

"How the Danish Church (to use the words of a well-known man) deserves this wasp called Jehovah's witnesses. They make us ashamed of ourselves with (1) their energy and self-sacrifice; (2) their faith in God—instead of our belief in grace—as a means of missionary activity; (3) their preparedness for martyrdom, when we recognize even 'atomic murder' as 'the will of God' which we must support 'when other means fail'. Additionally, I would assert that if our church were in 'word and deed' as it should be, Jehovah's witnesses would cease to be."

Perhaps taking their cue from Jehovah's witnesses, many influential clergymen have been agitating for a greater Christian activity on the part of laymen. This presents real difficulties, however, as these men have not had the advantages of real training in the ministry. They are not "equipped for every good work". One clergyman writing in the press about this said:

"But laymen must be equipped. When Jesus called his disciples it was not for a



church existence in order to listen. No, he equipped them and sent them out. When one has met 22 Jehovah's witnesses in the course of a quarter of an hour, and none from the state church, then one can understand that we are up against it. We are idle in our church even if we have legions of meetings. What we lack is the ability to give ourselves."

Jehovah's witnesses in Denmark are equipped, the old and the young, and youth presents no hindrance to the acceptance of the message of the Kingdom when there is an understanding heart, as illustrated by the case of a Danish school lad.

It is the custom in Denmark that scholars are sometimes taken to other parts of the country, there to take part in special courses. On one such occasion among the scholars was a young witness for Jehovah. During the sessions one of the teachers, a Catholic, was explaining the theory of evolution. Not limiting himself to this, he took occasion to attempt to ridicule the account of creation as given in the Bible and tried to show that it was impossible of comprehension. After he had finished the pupils were asked if they had any questions in connection with the matter that had been presented. As there were no questions, the young Jehovah's witness asked if he might speak for a while. Permission was given and he proceeded to show the weaknesses in the evolution theory and how the teacher's attack upon the Bible account was really unsound. Later this youth wrote an article for the school magazine, giving a good testimony concerning the truths of the Bible.

The following evening on the way to a ball game the teacher inquired of the boy

as to the purpose and point of his article in the school magazine. The teacher became so interested in what the boy had to say that the ball game was forgotten and teacher and pupil talked on until it was dark. The teacher admitted that he really did believe in God and that he had done the boy a great injustice. When he received his papers on such Scriptural subject he assumed that the lad had copied from another book and, therefore, gave him low grades. He frankly said that he did not think a youth could have written so freely on such deep subjects. The conclusion of the matter was that the article was reprinted in a magazine that circulates among the alumni of the school.

Friday is the day in Denmark when Jehovah's witnesses work specially with the magazines *The Watchtower* and *Awake!* To take a trip through Copenhagen along the main streets is a great experience, for here you will find these Christian witnesses standing at regular intervals, demonstrating not only that they believe in Jehovah as the only true God but that they are desirous of helping their fellow men to the same understanding.

When Jehovah's witnesses began this work in Denmark, people smiled and thought it was an extraordinary idea to go on the streets with magazines. The persistence and determination of the witnesses in doing this street work has in course of time, however, earned the respect of many people, and now they are experiencing the results of their patient labors.

Public Bible lectures in the open air are becoming more popular in Denmark. One group of witnesses were anxious to try out their new public-address equipment and so they arranged for a lecture in a little wood outside the village. They did their advertising from house to house in the morning hours, and at noon they assembled in the wood to eat lunch. At 3 p.m. there were

eighty persons gathered to hear "It Is High Time to Awake!" Another interesting lecture was held by some of the witnesses who cannot talk, being deaf-mutes. This lecture was held in a home for deaf-mutes and all the talking was done by the use of finger signs. Seventy persons listened, or, we should say, watched, attentively. Fifteen of these people are now attending a regular Bible study arranged by Jehovah's witnesses. So in this home already the ears of the deaf are unstopped to hear the heart-cheering message of the Kingdom.

As is to be expected, the continual preaching of Jehovah's witnesses in Denmark is giving the clergy of the state church much to think about. Some have tried to oppose the educational work of Jehovah's witnesses by having meetings to explain to their parishioners why they should not listen to the witnesses. With the growth of the Kingdom witness and the increase in the number of those serving Jehovah it is not so easy for the clergy to speak disparagingly about the witnesses, because persons in large number are either friends or relatives of these witnesses. It must not be assumed that all the clergy are hostile in their attitude toward Jehovah's witnesses, however, for quite a few have expressed admiration for the work. The following quotation from a Copenhagen morning paper will serve to illustrate the point. The writer is a clergyman, who says:

"The Norwegian poet, Arnulf Overland, says that in our perplexing times there are only two who know what they want and are prepared to stake their lives for it: the communist and the Christian. That the communist knows, none will dispute, but does the Christian know? One does not get that impression when one reads Christian papers. Different opinions are voiced when the question is asked: How can we get in touch with the workers and youth; how is the gospel proclaimed to the people today?

Letter on Witnessing to University Students and Professors



The Watch Tower Bible and Tract Society
124 Columbia Hts.
Brooklyn 2, N. Y.

May 6, 1951

Dear Brothers:

Of late we have noted a definite upswing of interest in our message of the new world particularly among those who are educators and college students. As you know, our Ithaca territory served by the more than two hundred some publishers associated with Gilead includes the two secular schools, namely, Ithaca College with 1,433 students and the internationally famous Cornell University with a teaching staff of 1,069 and a student body of 10,565.

Since the Yankee Stadium Convention of August 1950 we have made a wide distribution of the new booklet *Evolution versus The New World* among the educated class, with the result that several Bible studies have been started not only with college students but also with their instructors. It is evident from the many discussions our Gilead people have had on the streets and in the house-to-house work that numbers of university people are not as sold on the evolutionary theory as some misinformed educators would like.

Last fall a young man came to Cornell for his doctor's degree, having taken his master's degree at the Georgia Institute of Technology. Learning of Gilead he requested an interview with one of its instructors. I called at his lodging place and a three-hour discussion ensued. In a retreating battle the Cornell man was contending for the philosophies he had learned

as against the clear, logical, forceful teachings of the Bible.

The next day a phone call came through to Gilead with an S.O.S. plea from this same student for a further interview, as he had not been able to sleep the night before. He found that many of his previous foundations and hopes and ideals had been shattered. He was encouraged to begin to study the Bible, which he immediately set out to do, even to slighting some of his school studies. Soon the *Evolution* booklet brought him quick deliverance from this intellectual superstition and he discussed its contents enthusiastically with his several professors and fellow students. Every Tuesday night a home Bible study was held with him in the book "*This Means Everlasting Life*". Inside two months he advanced to the point where he attended the weekly meetings at Gilead and also participated in the field service. His school studies now seemed to be worthless and were not building him up for his new world future. He left the university to return home to become a minister.

Another interesting case is that of an ex-G.I. who graduated this last February as a veterinarian doctor. He was in Gen. Clark's army that invaded Italy. He visited not only Rome and many parts of Italy but also had an interview with the pope, along with ten other American soldiers. At the conclusion of his service as a soldier in Italy, having been utterly disillusioned and disgusted with Catholic civilization, he decided that when he re-

turned to America he would become a Protestant minister. But upon his return to the United States he couldn't find any satisfactory Protestant church that he would like to become a minister of. So he finally decided to attend Cornell University for five years to become a veterinarian, and that he did.

However, it was not until this last fall that one of our Gilead publishers found him and immediately began home Bible studies with him. He has come right along in the truth and is now a real minister of God, one of Jehovah's witnesses. He has accepted a position as a veterinarian in Texas and has moved there with his little family to take up the witness work as well. His wife too took her stand and is rejoicing in the hope of life in the new world.

In January a Cornell instructor obtained a copy of "*This Means Everlasting Life*" from one of Gilead's students who was doing street work. The Gilead student arranged for me to accompany her on the back-call, and after a very pleasant interview the gentleman agreed to attend my weekly Bible study which other Cornell folks attend, and which is held near his home and near the campus. He has already attended nine meetings and takes a very active part in the discussions. Sometimes we spend one or two hours after the hour's Bible study in discussing Bible problems and questions. He expressed himself as enjoying the *Evolution* booklet, which well confirms his disbelief in this theory for many years.

In the house-to-house work on the last Sunday in March one of the Gilead students called at the home of a Cornell professor who immediately gave him a warm welcome and invited him to step inside for a chat. He said he heard that some of Jehovah's witnesses had given talks to a students' group at the Unitarian church a

few Sundays before and wondered whether one of our instructors would address one of his classes sometime. The Gilead student invited the professor to attend our public meeting that afternoon and promised to introduce him to me following the meeting. He came and was delighted with the public lecture. We talked for about an hour on Bible matters and then he asked whether I would like to give a lecture to his sociology students the next Saturday. This I readily agreed to do.

Right at 11 a.m. that next Saturday April 7 twenty-four sociology students (seniors and grads.) were waiting along with their instructor in Morrill Hall to hear the talk. The theme of my talk was "The Incoming New World Society". A brief study was presented of the origin of the present old world society and how it has stood outside God's favor, divorced, so to speak, ever since the rebellion in Eden. How Jehovah the Author of Life in due time sent his Chief Agent of Life, Christ Jesus, to earth to become the means around which a new world society was to be built which would endure forever in harmony with God. They were shown that our present generation is passing through a transition period in which we are experiencing and witnessing a break-up of the present unsatisfactory old world system of things. Jehovah's witnesses as a worldwide community in 115 different lands are today a nucleus of the incoming new world society. It was shown that our witness work has an intellectual appeal, and not an emotional one to the credulous, as is the case with most religious organizations today. Actually what is now socially transpiring on a global scale is a mass exodus from effete religions to the strong, well-tried one fold of Jehovah's witnesses under the invisible leadership of the one shepherd Christ Jesus.

The indifference displayed at first by a few of the students was transformed into a most attentive audience taking copious notes of what was being said. After the lecture, which lasted about 35 minutes, questions were enthusiastically propounded. Twenty-two *Evolution* booklets were eagerly accepted by the class and two books also were placed.

A series of special lectures entitled "Faith Concept" has been running at the university and held in Barnes Hall where guest speakers, clergymen from the Catholic, Jewish, Lutheran, Mormon and Quaker faiths, took their turns to address the students. One of the Cornell students who regularly attends my Thursday night Bible study took the initiative to see the authorities whether Jehovah's witnesses could not be asked to supply a speaker for this "Faith Concept" series. The ones in charge agreed to ask me to address their assembly as the eighth in the series and the date set was for Tuesday, May 1, at 4:30 p.m. Due publicity was given in the university's newspaper, *The Cornell Sun*.

The lecture was held as scheduled. Fifty were in attendance, some of the faculty and the majority students. The theme of the talk was "Where there is no vision, the people perish". (Prov. 29:18) Our Scriptural vision of the glorious new world was vividly painted for them in many details, together with the Biblical proofs. Toward the end of my thirty-minute talk three Presbyterian clergymen entered the assembly. In the question-and-answer session which followed the clergy sought to get control of the meeting. However, they soon betrayed their ignorance and lack of faith in the Bible and were laughed down by the audience.

For example, in the discussion as to whether the human soul was mortal or not, one clergyman said that this word "soul" is understood in various senses, one

of which is the *sole* of your foot. Professional twisters as they were, the clergy couldn't get the audience to swallow that one. Imagine using two entirely different words and spelled differently at that! In countering the speaker's reference to Ecclesiastes 9:5, 10, AS, where it says "the dead know not anything, . . . there is no . . . knowledge, nor wisdom, in Sheol, whither thou goest", one of the clergymen said that the writer Solomon at that time was despondent and therefore did not really mean what he wrote, just as when a man today gets spiritually down he utters things he does not really mean. With this sophistry the clergyman definitely went on record as denying the inspiration of the sacred Scriptures.

The clergy filibuster having failed, the audience continued to ask questions for about forty minutes, showing their keen interest in prophecies of the forthcoming new world. At the conclusion one bound book and 21 *Evolution* booklets were placed. One of the clergymen spoke to me after the meeting and said that he wished his people had the zeal that Jehovah's witnesses had. That was accountable, I ventured, because Jehovah's witnesses have a clear vision of a practical future. We have something tangible to offer the people, namely, hope of life unending on a beautiful paradise earth. Offering people future life in a roasting hell or in a heaven of vague idle life inspires no one.

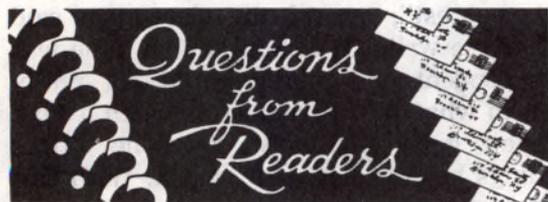
The next day *The Cornell Sun* carried a fair write-up as to the lecture. Even this article served as a witness, because the next Saturday while in the street work one Cornell student approached a publisher, asking for literature, as he wanted to know more about the new world mentioned in the report in the paper. Other reports have come in to indicate quite a favorable reaction to the witness given. One professor in attendance was particu-

larly friendly in greeting and took many notes of the talk.

So, by the Lord's undeserved kindness, we will continue to avail ourselves of every opportunity in expanding our witness to the new world in our territory of "intellectual ones" by offering priceless education

for life to those who claim to be educated in the ways of this old world.

Your fellow proclaimer of
Jehovah's supremacy,
A. D. SCHROEDER [signed]
Registrar at Watchtower
Bible School of Gilead



● The new book *What Has Religion Done for Mankind?* shows there is only one class of disobedient angels, not two classes. Did they first rebel in Eden or in Noah's day? Also, who were the spirits in prison to whom the resurrected Jesus preached, can they repent and be saved, and if not why preach to them?—G. G., New York.

There is no scripture to prove that any angels rebelled with the covering cherub in Eden. One that was once so used is Ezekiel 28:18, where it speaks of Satan as defiling his sanctuaries by the multitude of his iniquities. At most, this might be taken to mean that he had a spiritual force under him and defiled it, but does not indicate such defilement took place in Eden. It could have been in Noah's day, by which time Satan would have built up a 'multitude of iniquities' to use as arguments, whereas in Eden he hardly would have had time to pile up such a multitude of iniquities. However, the text could mean much less than this, according to some modern Bible translations. The *American Translation* does not use "sanctuaries" as though it referred to habitations for associates, but says, "You profaned your sacredness." *Moffatt* says, "You have profaned your sacred position." *Fenton* says he 'deeply wounded his virtues'.

The first Bible evidence we have of angelic rebellion, aside from the covering cherub, is the record at Genesis 6:1-4 concerning Noah's day. In the common version verse 4 reads as though the Nephilim giants were in the earth before the sons of God cohabited with women,

and hence some might argue that these were materialized demons that had previously rebelled with Satan. However, more accurate translations in modern speech show that these giants were the offspring of the materialized sons of God and women: "In those days, as well as afterward, there were giants on the earth, who were born to the sons of [God] whenever they had intercourse with the daughters of men; these were the heroes who were men of note in days of old." (*AT; Mo*) So the sons of God were the first angelic rebels on the scene.

This is borne out by 1 Peter 3:19, 20, *NW*: "In this state also he went his way and preached to the spirits in prison, which had once been disobedient when the patience of God was waiting in Noah's days." This seems to indicate the first act of disobedience on the part of angels was in Noah's day. If they had rebelled before that time, that earlier occurrence of rebellion would have been the turning point worthy of mention. Jude 6, *NW*, states: "The angels that did not keep their original position but forsook their own proper dwelling-place he has reserved with eternal bonds under dense darkness for the judgment of the great day." The original position of the angels was their place in Jehovah's organization, in which position they had been placed by him and doubtless had assigned duties, since God did not create them to loaf. By rebellion they would forsake their original position. By materializing to permanently live with women they would abandon their proper dwelling place in heaven as spirit creatures. By Jude 6 linking these two wrongs so closely, it seems both were committed at the same time, which would be in Noah's day when the "sons of God" materialized. When the Flood forced them to dematerialize, they returned to heavenly places as spirit creatures, but not to their original position in Jehovah's organization. They became Satan's demons.

To view the rebellion of angels as being in Noah's day instead of Eden is more reasonable. In Eden Satan had just started his rebellious course. God had accepted the challenge, and given the promise of the Seed. The issue was new. It was not so likely that angels would jump in immediately to join the unproved rebel Satan. They would wait to watch developments. In Noah's day fifteen centuries had gone by, and Satan had turned aside all men but three, Abel, Enoch and Noah. If he could do this by himself, how completely successful would he be with a host of angels to help him! And where was the promised Seed? Had not fifteen centuries elapsed, with no sign of it? So Satan could argue, arguments he would not have at the outset in Eden. He could argue that if the sons of God would join him, materialize for a time or permanently, a super race of giants could be produced to dominate and rule over man, and under them the last holdouts for Jehovah could be whipped into line or destroyed.

But the Flood upset the scheme and forced the materialized angels to dematerialize. These former sons of God could not return to Jehovah's service had they wanted to; they remained with their chosen master, Satan, and became his demon hordes. They were now imprisoned in dense darkness, alienated from God, in the dark as to his purposes, with a dark end ahead of them, all of which is well pictured by Tartarus. (See 2 Peter 2:4, *NW*, and appendix note thereon.) It was to these spirits imprisoned in Tartarus that Jesus preached.

Why? To give the demons a chance to repent? Hardly. No angel died as their ransom, even if they were in circumstances permitting ransoming. Moreover, it is hardly consistent to say that perfect Adam and Eve will have no second chance, and then turn around and say that disobedient angels, who were perfect and far higher and smarter and more powerful than man, and who had even seen and associated with Jehovah God, could abandon their God-given assignments and join Satan and yet later have a chance to repent unto salvation. Why, then, preach to the demons?

Preaching does not always mean for purposes of repentance and salvation. We take the wine cup of Jehovah's wrath to the nations, not for their conversion but as a warning of the death awaiting them. It is an announcement of doom and of Jehovah's ultimate triumph. We will continue to preach after Arma-

geddon has started, not that more will then repent and be saved but that all will know Jehovah's purposes of vengeance are being carried out. (See the June 1, 1951, *Watchtower*, page 351, second question and answer.) Similarly Jesus preached to the demons. So the invisible part of Satan's world, as well as the visible, get a witness against them, not only by Christians' being a spectacle to men and angels (including the fallen ones, the demons), but by Jesus himself preaching to them of their final end.

Please see also pages 69-73, 76, 81, 152, 153 in *What Has Religion Done for Mankind?*

● Verses 4 and 5 of Proverbs 26 seem to express contradicting thoughts. What is the explanation?—T. L., North Carolina.

According to Moffatt's version these verses read: "Never answer a fool according to his folly, lest you become like him: answer a fool according to his folly, lest he imagines he is wise." Or, according to Fenton's translation: "Answer no fool, like his folly, lest you make yourself like to himself. Reply to a fool as his folly requires, lest he seem to be wise in his own eyes." The key to properly relating these instructions that seemingly conflict is found in the warning sounded in each case. It is the difference in the warnings that fixes the meanings to be attached to the instructions given relative to answering fools.

If you answer a fool according to his folly, in the sense of answering in harmony with his folly or according to it, you put yourself in agreement with the fool. The fool's reasonings and deductions are unsound, and your answer should not be in accord with the fool's views. The fool may show folly in the undignified or contentious manner in which he argues, showing desire for only fruitless strifes of words, which Christians are commanded to shun. So you would not answer according to the folly of the fool by siding in with his foolish views or by adopting his foolish and degrading methods of argument. Why not? "Lest you become like him." But you can answer the fool without making yourself like him, and this verse 5 advises, "lest he imagines he is wise." If you did not answer the fool's folly and allowed it to go unchallenged and unrefuted, the fool would certainly become wise in his own conceited viewpoint. To prevent this you would answer according to his folly in the sense of answering on the basis of his foolish conten-

tions, analyzing them, exposing how ridiculous and absurd and unworthy of acceptance they are when viewed rationally. Thus you may be able to show that the fool's own arguments and false principles lead to conclusions far different from what he contends. His own folly

may be used against him in a turning of the tables, if his folly is wisely caught up and analyzed and used against the fool's false position. So doing you "reply to a fool as his folly requires" and forestall his becoming "wise in his own eyes".

Christians using a specialist to men and angels (including the fallen ones, the demons), but by Jesus himself presenting to them of their first

Please see also pages 69-73, 76, 81, 123, 133 in What Has Jehovah Done for Us and Ours?

• Verses 4 and 5 of Proverbs 28 seem to express contrasting thoughts. What is the explanation?—T. J. North, Christian.

According to Moffatt's version these verses read: "Never answer a fool according to his folly, lest you become like him; answer a fool according to his folly, lest he increase his wisdom." Or according to Fenton's translation: "Answer no fool like his folly, lest you make yourself like to himself. Reply to a fool as his folly requires, lest he seem to be wise in his own eyes." The key to properly relating these instructions that seemingly conflict is found in the warning sounded in each case. It is the difference in the warning that fixes the measure to be attached to the instructions given relative to answering fools.

If you answer a fool according to his folly, in the sense of answering in harmony with his folly or according to it, you put yourself in agreement with him.

THEOCRATIC MINISTRY SCHOOL

"Many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) In fulfillment of this prophecy many thousands are truly 'running to and fro' through the pages of God's Word. For them, knowledge is indeed on the increase, knowledge of a most vital sort, rewarding the learners with peace, joy, freedom and the sure prospect of living forever in God's new world. Contributing remarkably to the widespread increase of Bible knowledge are the numerous theocratic ministry schools conducted by congregations of Jehovah's witnesses. At present a chapter-by-chapter analytical study of the *New World Translation of the Christian Greek Scriptures* is under way, this outstanding translation being critically compared with other Bible translations. Supplementary textbooks studied in the school treat

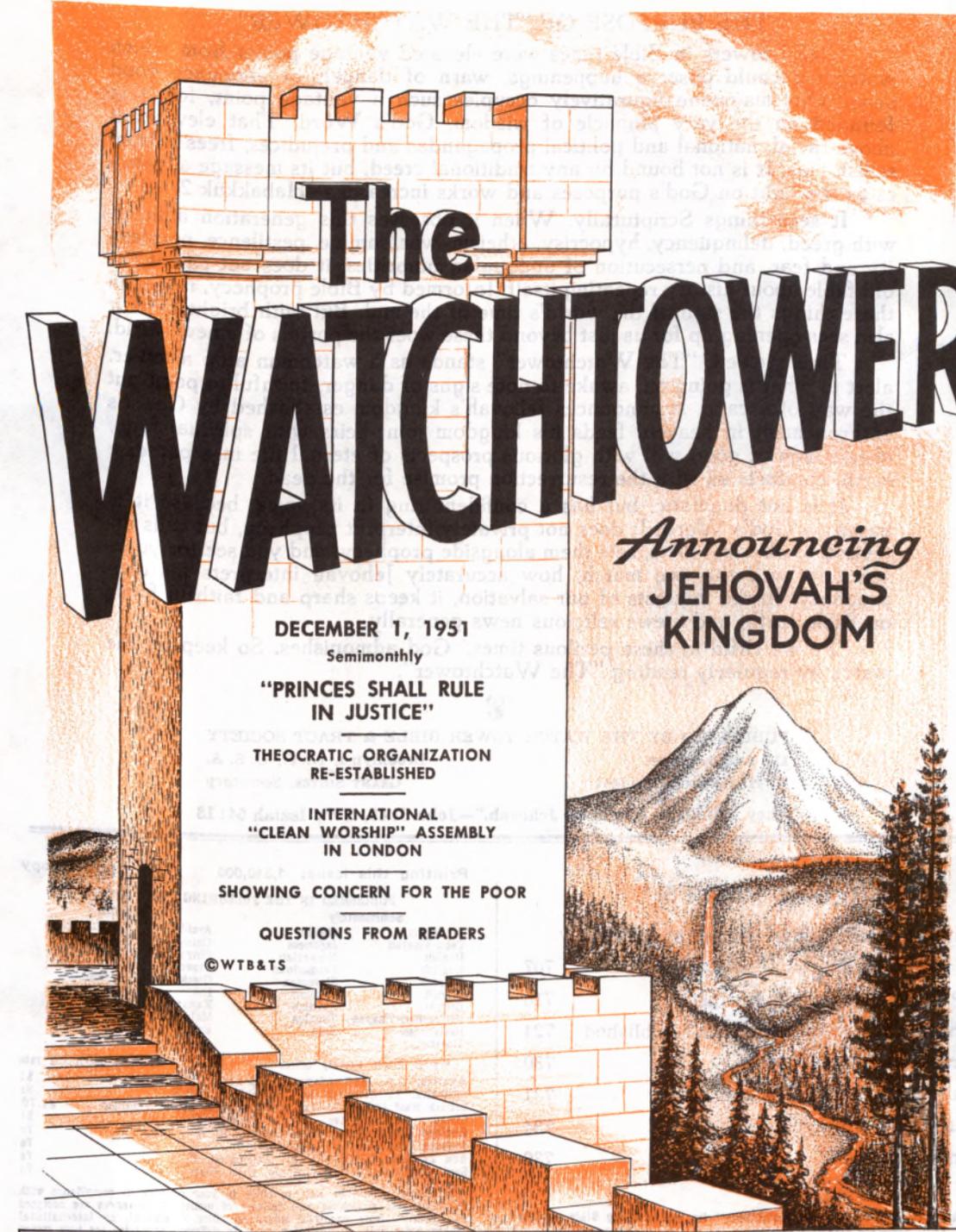
such topics as Bible languages and manuscripts, Bible dictionaries and concordances and their use, proof of Bible's authenticity, Bible doctrines, and religions—past and present. Other subjects needful for ministers and Bible students, such as composition and public speaking, are given ample attention. The publishers are happy to extend to the readers of this magazine an invitation to attend a theocratic ministry school and share in the increase of right knowledge. The school is held once each week, without cost. Feel free to write us for the location of the school nearest you.

But the flood upset the scheme and loosed the materialized angels to demoralize. These former sons of God could not return to Jehovah's service and they wanted for they remained with their chosen master, Satan, and became the demon horde. They were now imprisoned in dense darkness, shunted from God to the dark as to his purpose, with a dark and broad of them, all of which is well pictured by Tartarus (See 2 Peter 2:4 NW) and appended note thereon. It was to these spirits imprisoned in Tartarus that Jesus preached.

Why? To give the demons a chance to repent. He and his angels died as their ransom, even if they were in circumstances permitting. Moreover, it is hardly consistent to say that perfect Adam and Eve will have no second chance, and then turn around and say that disobedient angels who were perfect and far higher and wiser and more powerful than man, and who had even seen and associated with Jehovah God, could abandon their God-given assignments and join Satan and yet later have a chance to repent into salvation. Why?

"WATCHTOWER" STUDIES

- Week of December 16: Baptism for Salvation and Fire Baptism, ¶ 1-18.
- Week of December 23: Baptism for Salvation and Fire Baptism, ¶ 19-35.
- Week of December 30: Request to God for a Good Conscience.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1951

Semimonthly

**"PRINCES SHALL RULE
IN JUSTICE"**

**THEOCRATIC ORGANIZATION
RE-ESTABLISHED**

**INTERNATIONAL
"CLEAN WORSHIP" ASSEMBLY
IN LONDON**

SHOWING CONCERN FOR THE POOR

QUESTIONS FROM READERS

© WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 Five cents a copy

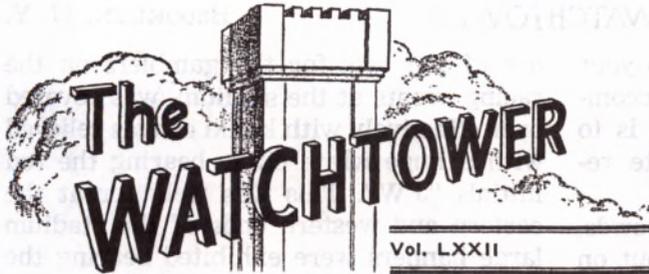
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Berensford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.75
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

December 1, 1951

No. 23

INTERNATIONAL "CLEAN WORSHIP" ASSEMBLY IN LONDON

WEMBLEY Stadium, site of the 1948 Olympic Games, has seen many famous athletes strip for action to win a coveted prize. But August 1-5, 1951, this same stadium in London, England, saw tens of thousands of persons from forty different lands and nations strip themselves of the hindering things of this world for a greater contest. Not to compete with one another, but to work together as one international team to win the race for the prize of eternal life in the approaching new world of righteousness. This by means of promoting "clean worship". To this end the stadium had been engaged for a five-day international assembly.

Early in July a half-million leaflets began circulating in London announcing a public lecture, "Will Religion Meet the World Crisis?" This leaflet was a "teaser". It merely asked the questions "Where? When? By Whom?" and left the interested reader anxious for the answers. As this event drew nearer the popular curiosity was relieved by nearly a million new leaflets, by large bill posters and signs, by streamers displayed outside the second deck of the omnibuses, by cards displayed in the shops, and then by placards worn by the conventioners themselves and by coat-lapel badges. All unitedly announced the place, Wembley Stadium, the date, Sunday, August 5, and the speaker, N. H. Knorr, the president of the Watch Tower

Bible & Tract Society. The speaker estimated there would be 30,000 present to hear this vital address. How near would he prove right? Even the "City of London", that square-mile area right in the heart of the metropolis taking in the Bank of England, Stock Exchange, etc., and which is an area strongly prohibited to anything in the way of street advertising, gave special consent for the leaflets to be distributed in that zone.

Wednesday, August 1, dawned with cloudy skies over London. What if it rained during this convention? It seemed like taking a big chance to arrange for such a tremendous convention for five days out there in that open-air stadium with only two covered stands, one on the north and the other on the south side of this mammoth oval bowl, if one considered normal London weather. But with crowds headed for the same place, you come up out of the Wembley Park underground station. As you walk south on Olympic Way toward the national center of sports, you see high above, clear across the street, the banner with the words "Welcome Jehovah's Witnesses". Yes, this is an international convention of these devoted Christians. As you walk along, you can see from afar the further huge banner stretched across the top of the main entryway, advertising the public talk. As you enter the spacious grounds north of the

stadium you see on the car park to your left large pavilion tents, these for accommodating the special cafeteria that is to serve the convention. We are quite removed from large restaurants.

Making your way through the crowds, you entered the stadium and got out on the spectator stands. A lovely sight confronted you. Out there on the oval green-grass center of the vast arena, and toward its eastern curve, stood the square speakers' platform of lighter green, flanked on either side with a row of evergreens. In front of the platform and stretching across the lawn there were beautifully designed flower beds in a variety of colors made up of geraniums, blue lobelia and marigolds—3,000 plants grown by one of Jehovah's witnesses being used for this effect. Fronting this were the words in large white letters, "Jehovah's Witnesses," standing out on the grass. So striking was this platform arrangement, with large umbrella over the speakers' stand, that comment in the public press was frequent. Those serving on the platform walked out to it on a long red carpet.

Outside the green-lawn center a broad smooth reddish-brown speedway track encircled the arena, and next outside this a green band of dog-racing track. Back from this the concrete tiers for the spectators stretched upward all around in one huge bowl. Lengthwise the north and south sides of the brown dirt track the words of the 1951 yeartext stood out in red on a black background, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.—Rev. 19:6, NW," the last five words being highlighted in bright-red luminous paint. Before the convention was over the entire text was to be highlighted by powerful speeches from the platform, to heavy applauses from the hearers. And that large "tote" up there, the totalizer displaying the nature and num-

ber of the bets for the gamblers on the racing events at the stadium, was covered over effectively with khaki canvas relieved with a huge white circle bearing the red initials "JW". This was well, for at the eastern and western ends of the stadium large banners were exhibited bearing the title "Clean Worship Assembly", to show that now the stadium was converted into a great open-air Kingdom Hall of Jehovah's witnesses and during their presence it was not to be defiled by making it a "house of merchandise" or "den of thieves". (John 2:16; Matt. 21:13) To be acceptable to Jehovah the worship of him must be clean.

To provide all the services and facilities at the stadium it required a vast amount of preparation and planning, months in advance, when you consider the many departments, 26 of them. But here again Jehovah God visibly demonstrated that he has a devoted people on the earth and they are efficiently organized for his service. The entire convention organization worked smoothly and it adequately served the many thousands with which the stadium teemed. To staff all the departments under a convention personnel of 52, there were 3,091 who volunteered their services free, in the joy and love of God's work.

What a happy lot those conventioners were! White, black and of various complexions, speaking many languages, with many knowing little or no English at all, drawn together from forty different lands of earth, most of them absolute strangers to one another. Yet all of them one consecrated people, speaking the same "pure language" of Kingdom truth and finding their perfect bond of union in clean worship of the only living and true God, Jehovah! They are here not only from nearby European lands, France, Germany, Greece, etc., but also distant lands, Australia, New Zealand, the Philippine Islands,

Siam, Argentina, in fact from all of earth's continents and many islands of the sea. To come entailed for many a great deal of financial sacrifice and hardship, but these, too, and all others felt more than repaid for all the expenditure involved. They regretted that other brothers financially circumstanced had not exerted themselves more to come here for this rare and precious occasion. Amazingly, there were 2,200 pioneers in attendance, and of these full-time field publishers 800 were from overseas. Who said, "Be a pioneer and see the world"? Somehow all this pointed up the fact that more with limited means make their way to these large international assemblies than those with ample material means. Judged by the many telegrams and messages sent from many lands, only some of which could be read off to the conventioners, the vast majority of Jehovah's witnesses throughout the earth who could not come were there in spirit and in prayer.

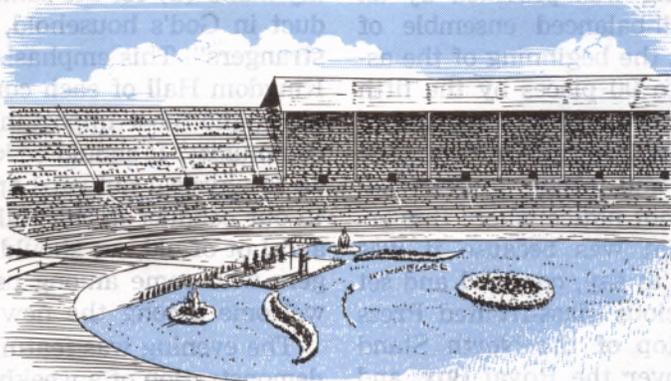
PROGRAM FEATURES

Pick up that beautifully covered program of 16 pages inside, and scan the program of events. How well the entire program has been studied out and arranged! Note the 62 names of different men appointed to serve on the platform, with program features such as experiences, service meeting, theocratic ministry school, and interviews which allow for many others, men and women, boys and girls, to address or give a demonstration before the conventioners. Among those

listed were official members of the Watch Tower Society of America and its affiliates in Britain and Canada and members of the staffs of the Society's branches throughout the earth. Convention servant was the London branch servant and vice-president of the International Bible Students Association, A. P. Hughes. Convention chairman was the secretary of the I. B. S. A., E. C. Chitty.

The subjects of all the listed speeches emphasized the practical side of God's clean worship and the making of the ministry of His Word our life career and professional work. Information, counsel and instruction on these things are so vital nowadays.

The delivery of the talks and the putting on of the demonstrations made the stadium an educational center and training school for five days, better fitting all who attended for wider and more effective service thereafter. The reception of the talks and demonstrations was exceptionally clear throughout the stadium and grounds. The stadium has its own public-address system, but this was amplified by our Society's own sound system of 45 additional loudspeakers, served by eight microphones in the stadium and a two-line amplifier providing five channels. Three miles of wiring was used. For the first time at any British convention there were 12 tape recording machines in use to preserve the talks for postconvention playing to many not in attendance. A press reporter said he had never before heard such clear and adequate reception of speeches here.



OFF TO A GOOD START AUGUST 1

For Jehovah's witnesses throughout the earth August was "Life-giving Knowledge" Testimony Period. How fitting, then, that the assembly's opening day was called "Life-giving Knowledge" Day! The stress of all talks for this day was on such knowledge so essential for practicing clean worship. At 9:15 a.m. the assembly began with song by all the congregation, prayer, a short discourse, and service instructions and announcements. The instrumental music for the singing was provided by an orchestra. A well-balanced ensemble of 54 instruments at the beginning of the assembly, it grew to 90 pieces by the fifth and last day. The volunteer personnel of the orchestra was international, and it included B.B.C. and other professional players. You did not notice where this orchestra was? That was because it was "canned", that is to say, confined and set apart in the spacious glass-fronted Press Gallery, at the top of the North Stand of the stadium, over the Royal Box, and so commanding a full view of the arena. It had its own conductor. Down in front of it the 200 choristers for leading the singing had their own conductor and suspended microphones. A third conductor, who came to be known as "the man in the white coat", stood on a pedestal out near the center of the arena and controlled the entire assembly when singing. He had earphones and was wired up personally and so was in direct two-way electrical contact with the orchestra and its conductor. All three conductors could see one another, and perfect synchronization was achieved.

At 2:15 p.m. chairman Chitty officially opened the assembly with an address of welcome. "Jehovah invited us to this assembly," he said. "It is his assembly. . . . To be welcome we should show our appreciation of the purpose of being welcomed. A festival means a joyous celebration; a

festival is a feast. Let us treat Wembley Stadium as our Kingdom Hall. We are in the seasons of special blessings. . . . Let us learn to be tuned up for field service and sing continually about the public meeting for Sunday afternoon. Pure worship and holiness are linked together. It is not without good reason, then, that this assembly is called the 'Clean Worship Assembly'."

An afternoon symposium presented three brothers who talked on "Met together in my name (a) At the same place, (b) Conduct in God's household, (c) Kindness to strangers". This emphasized how the local Kingdom Hall of each company is a royal place, the most important building in the community. It should be kept as such, both as to physical outward appearance and as to our conduct in the Hall. Like Abraham and Lot of old, we should make the strangers who come among us in quest of life welcome among the new world society.

The evening was featured by a platform demonstration of a weekly service meeting at a Kingdom Hall. The three speakers whom the meeting chairman introduced made the hour a profitable one by discussing "Life-giving knowledge through (a) Servant organization, (b) Personal organization, and (c) Good-will person's organization". Each one personally as a Kingdom publisher has to get himself organized privately for service. Servants of the companies of Jehovah's witnesses must also be organized; and the good-will persons who associate themselves with us must be helped in getting organized both personally and in relation with the company.

Then an announcement that the London International Assembly was to have its proceedings preserved and published in a special report brought a loud response. The day's program wound up with two talks, "The Guiding Sign" and "Will the Stones

Have to Cry Out?" The convention showed its determination to follow God's guiding sign, His kingdom, rather than look for some worldly spectacular religious sign. The convention, in answer to the question whether God needed now to make the literal stones cry out the message of his kingdom by Christ Jesus, expressed a decided No! Likely you read the latter talk in our September 1 issue.

Convention attendance had now mounted to 19,432. This was well over the attendance of the convention at Earls Court four years previous, when 17,782 turned out to the public meeting the final day. No wonder the cafeteria was patronized by 10,000 at noon, twice the number anticipated, and more tables had to be constructed by volunteer carpenters and a faster system of serving the cafeteria patrons their tasty trays of food had to be devised! During the entire convention 90,000 meals were served; and on Sunday, the day of the biggest attendance, 5,300 meals were served in one hour twenty-five minutes, or about one meal a second, by a catering staff of 705 plus 200 attendants. Though these were days of austerity for Britain and the meat ration weekly was pitifully small, yet the contribution which the companies of our British brothers made of food stocks which they denied themselves from their own meals piled up ample supplies for varied meals at the assembly. Parcels sent in ranged from half a pound of margarine to a tin of ham valued at £7 (\$19.60). A bunch of green bananas arrived from Las Palmas, Canary Islands.

ASSEMBLY TEMPO ACCELERATES

Thursday, August 2, was "Ministers of God" Day. The morning feature, a Theocratic Ministry School meeting on the platform, was conducted by M. G. Friend, the instructor from the Watchtower Bible School of Gilead who teaches public speak-

ing there. Following this came a symposium of three British speakers who discussed the theme "Glorify the Ministry". They showed we must attach the highest importance to our ministry of God's Word, never apologizing for it, never retiring from it. God has no retired ministers on a pension.

Under the title "Ministry of the Word" Society representatives from Norway, Sweden, Denmark and Eire gave accounts of what Jehovah's witnesses are doing in the ministry in those lands. Next came a report on the Iberian peninsula by the Society's vice-president, F. W. Franz. Flying from New York on June 28, he had visited groups of Jehovah's witnesses and persons of good will in the Azores Islands, then Portugal, and finally Spain. Interesting meetings were held in nine cities. Besides the 13 immersed at Lisbon, Portugal, baptisms of a total of 17 candidates were performed at three of the cities in Spain. Despite many restrictions and handicaps, the work of the ministry is expanding in these Latin lands. A faithful nucleus of active ministers exists there.

Now the president of the Society, N. H. Knorr, made his first appearance on the platform. Prior to this he had visited a neighboring isle. Wednesday, July 25, he and his secretary, M. G. Henschel, landed by plane in Eire. They first visited the missionary home of Gilead graduates in Cork. An evening meeting at the Kingdom Hall there saw 32 brothers and friendly people in attendance. Quite good for benighted Eire! The following day they visited the missionary home in the capital, Dublin. The next day, after field service, meetings were carried on in Engineers Hall. The 39 pioneers in Eire met together with Brother Knorr for some minutes to discuss their problems, and he made arrangements to carry on the work in a better way. For the public meeting Engi-

neers Hall became crowded, and many had to stand up. The attendance was 215, this in the last public hall available for use by Jehovah's witnesses in Dublin. A train ride from here took them to Belfast, Northern Ireland, in time to attend meetings at Farmers Union Hall. But Sunday, July 29, the public meeting was held at the Ambassador Cinema, and the attendance was a gratifying 820. The Northern Ireland brothers had had a hard fight to book a suitable place. Only because of the integrity of the cinema owner was it possible to hold the place. He resisted all pressure put on him by religious elements. There are now two Kingdom Halls in Belfast that are owned by the brothers, and the work is expanding well all through the Irish isle. Many from there attended here at London.

So now, while 19,347 listened at Wembley Stadium, Brother Knorr gave them his initial talk, "Confidently Facing the End." Readers of the English *Watchtower* have already had the opportunity to get the common-sense, Scriptural advice of this talk in our September 15 issue. His opening words "Jehovah is the biggest optimist in the universe" took with his hearers; also his further statement that Jehovah's witnesses "are the biggest optimists on earth". Cheerily thereafter other speakers and brothers in conversation encouraged their hearers to be optimists. At the close of Brother Knorr's talk came the first release to the assembly, when he released the four new tracts entitled "What Do Jehovah's Witnesses Believe?" "HELL-FIRE—Bible Truth or Pagan Scare?" "JEHOVAH'S WITNESSES, Communists or Christians?" and "Awake from Sleep!" They are fine for handing out to our casual contacts or on other occasions. Every conventionor was tendered a free set, and they could be had at 6/- contribution for 1,000 copies.

That evening, on account of speedway bike races at the stadium, Jehovah's witnesses had to move out, removing their beautiful platform setting and all signs, even that on Olympic Way. "Religion Halts for Speedway," reported a well-known columnist in the *Daily Herald* of London next day, but this was not really so. Evening field service by conventioners went on throughout London, and evening assemblies were held at Kingdom Halls for those speaking Finnish and German. As they listened to speeches in their native tongue enthusiasm ran high. The Kingdom Hall where the German-speaking met was simply packed out, with 317. Further foreign-language assemblies followed the next morning for the Swedish, French, Norwegians and Danish, and the following morning for the Hollandish, Finnish, German and Swedish. They were all spirited gatherings, and gave a foretaste of the national assemblies to be held in the respective lands here represented during the weeks which followed the London assembly, culminating in Vienna, Austria.

Friday, August 3, "Sons and Daughters" Day captured a special place in the press reports with the mass baptism of 1,123. Of these, 443 were men and 680 women. After a fine baptismal talk at the stadium, a special train and many special buses transported the baptismal candidates out to the beautiful Ruislip Lido. Immersion began about 10 a.m., but queues of candidates were still forming at 1 p.m. and the shuttle service of buses was still running to and from the Ruislip tube. Movie newsreel men and news reporters were present taking pictures. The mass baptism reminded one of the day of Pentecost, A.D. 33, when 3,000 were added to the Christian faith and were baptized—in the Jordan river, or just where?—Acts 2:41.

The afternoon began with reports from Cyprus, Gold Coast, Nigeria, and South

Africa, by Society representatives from there. The next feature was quite heart-touching, entitled "Out of the Mouth of Babes". It consisted of half an hour of interviews of child witnesses of varying ages, and seven of these youngsters took their turn behind the microphone to tell their story in children's language. "Rearing Children in Divine Favour" nicely followed, from the lips of the Gilead School registrar and instructor, A. D. Schroeder. The next talk, "Baptism for Salvation and Fire Baptism," has now been published in our November 15 issue.

Like preliminaries before the main feature, a series of four speakers discoursed on themes emphasizing Christian fruitfulness, our helping others to the theocratic organization, our joy, and overcoming our problems. In discussing "Let Us Go with You" (Zech. 8:23) branch servant Hughes said: "Get expansion-minded," and so think, study and work for growth of the organization. "Give evidence that 'God is with us,'" so that persons of good-will will want to go with us to worship Jehovah. Finally, as the closing event of the day and topping the climax, came Brother Knorr's talk on "Making Your Mind Over for New World Living". This dealt with a most important part of our make-up, our minds, and showed in a practical way how to renovate our minds to put us in tune with the oncoming new world. The talk was deeply appreciated by the 20,850 present. Some felt it the most vital and probing talk of the assembly. *Watchtower* readers have since had the opportunity to read this talk in our October 15 issue in English.

Saturday, August 4, was "Publishers' Increase" Day. Ample proof of increase was produced, not only in the convention attendance which now mounted to a new peak of 22,250, but also by the afternoon barrage of reports on Australia, Austria, Belgium, Finland, Iceland, India, Italy,

Luxembourg, Southern Rhodesia, and Switzerland, by Society representatives engaged in the work in those lands. The facts they presented bespoke how God is living up to his promise and giving the increase to our work in all lands.

NEW BOOK RELEASED

But by now the drizzle of rain had stopped falling, and the great crowd began overflowing out from cover under the North and South Stands onto the alfresco concrete tiers in front. Before the next hour was over, the sun would be out.

Canadian branch servant P. Chapman introduced the main speaker and speech of the afternoon, and Brother Knorr began talking on "The Triumph of Clean, Undeiled Worship". Such was the force of its argument and such the power with which the speaker delivered it that it evoked 18 heavy applauses during its course. And then a big surprise! As Brother Knorr began reading what turned out to be chapter headings of a new publication there was more applause. When he revealed these to be some chapter headings of the 27 in the Society's new book, there was an uproar, and when he disclosed the title, "What Has Religion Done for Mankind?" prolonged applause followed. As a new book had been released at Yankee Stadium in New York just last year, no further new book was expected at the London assembly. There were 125,000 copies of the Publishers' Edition on hand now in London, and of these 29,000 copies were placed. So keen were publishers to have the new releases that some took a full carton, and others lots of 25 copies.

Clear out of the stadium once again, this time for the dog racing tonight! But the final advertising of the big public event tomorrow had to be done outside the stadium anyhow, and there it went forward, by all means of publicity. However,

at the Kingdom Hall next to London Bethel on Craven Terrace a supper was served to all the Gilead graduates there at the assembly who were still serving in their missionary or other assigned capacity. Of the 170 who supped there were members of all 17 classes graduated thus far, except the third, fourth and sixth classes. Why, there were two from the very first class, and 34 (the highest number) from the sixteenth class. The respective class groups sat together. Among those who served them the food were Brothers Knorr, Henschel and Chapman. There were some short speeches by the Gilead farm servant and instructors and others, and the evening closed with prayer about 10:30. It was a joyous, blessed get-together.

Thank the Creator for the shining sun and white clouds which cheered the final convention morning, August 5, or "Praise Jehovah as King" Day. A worthy program provided a feast for the 23,300 who swarmed in and about the stadium. The opening talk, "A vessel for an honorable purpose," reminded us that as living vessels we must not be merely containers but be also dispensers of their contents. In view of there being 1,415 British pioneers and yet 150 companies calling for pioneers, it was suggested that, as a souvenir of being at this assembly, you become a pioneer. Reports by the branch servants in Canada and Western Germany and by a Brooklyn Bethel member (United States) told how "Praise to Jehovah" was advancing in those lands. The Society's Brooklyn legal counsel, H. C. Covington, kept the thrills and applauses going with his belligerent talk on "Put Up a Hard Fight for the Faith". The concluding morning talk, marked by a brief sprinkle of rain, was on "Princes Shall Rule in Justice". (Isa. 32:1, AS) We are pleased to publish it in this issue of *The Watchtower*.

En route here Canadian branch servant Chapman met K. Jensen of Brooklyn Bethel at Gander, Newfoundland. Together they flew to Iceland for an assembly July 27-29. At Hafnarfjord Brother Jensen gave a public talk to 25, his Norwegian being translated into Icelandic. At Reykjavik Saturday afternoon Brother Chapman talked through an interpreter to 55 on "Proclaim Liberty Throughout All the Land". The other assembly sessions were held at the Reykjavik Kingdom Hall.

PUBLIC ADDRESS

Tomorrow, like all Mondays in August, was to be a bank holiday and many Londoners were early moving out of town on excursions. But the intensive advertising campaign carried on during July and during the convention halted many, and so the genial afternoon sun peering down from between the clouds beheld streams of humanity flowing toward the stadium by all means of transportation, intent on hearing the answer to the publicly emblazoned question, "Will Religion Meet the World Crisis?" After a ten-minute rendition of Kingdom Song melodies by the orchestra, convention chairman Chitty at 3 p.m. introduced the man with the answer, Watch Tower president Knorr. He faced a wonderful crowd for an assembly in Britain, 36,315, the biggest number yet, a number well over what he had counted on. Some Sirs and Ladies were among them. Like it or not, this huge audience got the revealed Bible answer in no mincing phrases and arguments. It seemed almost everybody enjoyed it as handclapping, mingled with some laughs, broke out again and again, to the tune of 30 times. At the close they were still in the applauding mood more than ever. When Brother Knorr advised them the speech was in print, in booklet form, and that everyone could have a copy or as many copies as anyone

cared to pass on to others free, they clapped out their appreciation for a full half-minute. There were 500,000 copies available, and how that pile did diminish now! Many, too, filled out the blank spaces on the welcome slip handed them as they came in, and so they turned in their names and addresses to the ushers, asking for a visit by one of Jehovah's ministers.

The great throng was not disposed to disperse. Crowds lingered, still spilling out from the stands over onto the lower concrete steps where many thousands had sat and heard the public talk. They wanted to hear the final talks of the assembly from 4:45 on. At that time assistant convention servant S. Woodburn gave a fifteen-minute convention report. This was succeeded by a half-hour of comments by both convention servant Hughes and chairman Chitty. It was brought out that a thousand witnesses had engaged in seeking rooms for the conventioners and that 13,300 visitors had thus been accommodated. Brother Chitty again accented the bright thought of optimism, and remarked how clean worship had been upheld all through the assembly and we were to put on the new Christian personality and continue carrying on clean worship. He realized how practical the assembly had been.

The president's closing remarks for 45 minutes, though given extemporaneously, proved to be one of the superior speeches of the assembly. We cannot forget his reference to the fact that "the clergy have failed" in the matter of delivering God's message to mankind in this world crisis. "Let's take on the whole load. They are not going to have any of it. They are not worthy of it." In affirmation the audience applauded, many doubtless having in mind what that morning's issue of *Reynolds News and Sunday Citizen* said. In bold letters, alongside two baptismal pictures, on its front page it said: "CHURCH ATTACKS

'WITNESSES' - While 40,000 Jehovah's witnesses throng London's vast Wembley Stadium to-day for the final session of their six-day international meeting, ministers of all religious denominations in the area will be warning their congregations against accepting the movement's 'strange beliefs.'" No wonder Brother Knorr made a neat thrust when he mentioned heathendom and added, "and the rest of the pagans—Christendom." Urging the practice of clean Christian worship he stressed one prime requisite for it in these words: "Put the right kind of matter in these brain cells," to make the mind over for new world living. In closing he called notice to the proposed assembly at Washington, D. C., for October 12-14 and said: "We will tell the Americans what they missed by not coming here." That suggestion took with everyone, for they had been privileged to get all these assembly blessings and the several fine releases firsthand, and not second-handed.

After a song, Brother Knorr ended the glorious assembly with prayer, toward half-past six. Some drops of rain from a now overcast sky meant little or nothing to those tens of thousands of conventioners as they now scattered, some for home and others for further national assemblies. They were all laden with good things which Jehovah God had so richly showered on them through Christ Jesus, the great High Priest of clean worship. These blessings have by now been spread by their bearers to the ends of the earth, to countless others not privileged to attend. The London assembly will not soon be forgotten. It was the beginning of a mighty exposé of false religion throughout Christendom as well as heathendom. It was also a dynamic stimulus to the practice of clean, undefiled worship before God the Father by all to-day who seek the endless blessings of the righteous new world just ahead of us.

"Princes Shall Rule in Justice"



"Behold, a king shall reign in righteousness, and princes shall rule in justice."

—Isa. 32:1, AS.

JEHOVAH God is the organizer of the only government of righteousness for mankind. Long in advance he knew that the systems of rulership which men would set up over themselves would all be imperfect and would turn out unrighteous and fail. How could imperfect men be expected to give mankind a government of absolute righteousness and justice, without partiality and oppression? God knew that, besides man's inborn tendency toward sin and unrighteousness, there was a mighty, superhuman force that was exercising an invisible influence upon mankind for unrighteousness, namely, Satan the Devil. The Lord Jesus Christ calls this wicked one "the ruler of this world". Besides ruler, he is "the god of this system of things", and the apostle Paul so designates him. (John 12:31; 16:11 and 2 Cor. 4:4, NW) This fact has furnished added cause for all governments by sinful men to fail, turning out unrighteous and corrupt. Foreseeing how all human rule in this world of Satan the Devil would turn out, Jehovah God made known his purpose to set up a kingdom of flawless righteousness which will succeed. His promise given in the garden of Eden immediately after man had entered into sin was in perfect harmony with this Kingdom purpose. The Seed of the woman who was there promised was to be the King in this royal government and, as such, he was to crush the

head of the great Serpent, Satan the Devil. —Gen. 3:15.

² "Behold! a king will reign in righteousness, and princes will rule with justice." (Isa. 32:1, AT) With these words of good cheer through his prophet Isaiah, Jehovah God announced the coming righteous government for all mankind, for all the earth. By Isaiah's time he had revealed that this King of righteousness was to be a royal descendant of David, the king of Jerusalem. Earlier, by this same prophet, the Most High God had declared that he would be born of a virgin and would succeed to the throne of King David: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isa. 7:14; 9:6, 7, AS) These thrilling words were fulfilled in Jesus Christ. By Jehovah's miracle he had a virgin birth at King David's home town Bethlehem-judah, and he proved his right to the Kingdom by dying faithful to Jehovah God, the Author and Founder of the everlasting kingdom. There is absolutely no question as to who the king is who is to reign in righteous-

1. What did Jehovah foresee regarding human governments, and so what did he promise in Eden?

2. What is announced at Isaiah 32:1, and who is the king there?

ness. But the question has often come up, Who are those "princes" who are promised to rule in justice at the same time with him? The occasion has apparently now come, within God's providence, to answer this question.

TOWARD IDENTIFYING THEM

³ This text, "and princes shall rule in justice," has long been associated with Psalm 45:16, which reads: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Those to be made princes according to this text were long understood to be the faithful witnesses of ancient times before Christ who were to become the children of Christ the King by being resurrected from the dead. Then they were to be installed as princes over the rest of mankind and act as visible representatives of the heavenly kingdom of Christ Jesus. (*The Harp of God* [of 1921], ¶ 556) Because Isaiah 32:1 mentions princes and connects them with the King of the new world it was thought that these princes were the same as those mentioned at Psalm 45:16. And so the verse, Isaiah 32:1, was applied to the thousand-year reign of Christ Jesus after the battle of Armageddon. However, from and after 1947 the columns of *The Watchtower* have not been quoting Isaiah 32:1 and applying it in that way.

⁴ Please note that Isaiah does not say that these princes under the King of righteousness are his children or are limited to his children, the way Psalm 45:16 does. Consequently, Isaiah's prophecy need not necessarily be confined to those who will become children of Christ Jesus, the "Everlasting Father", and who as children of this royal Father are en-

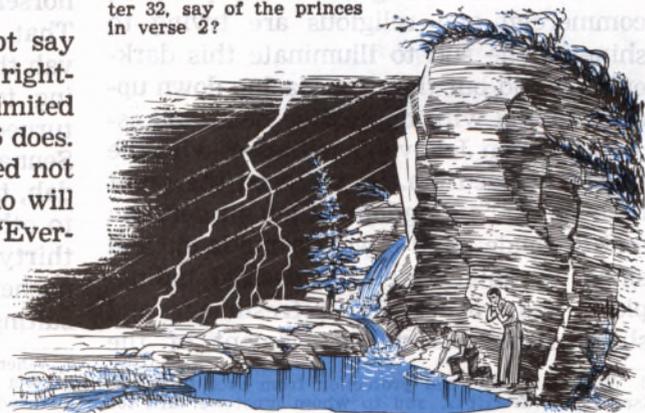
3. To what time period did Isaiah 32:1 use to be applied? Why?

4. Need fulfillment of Isaiah 32:1 be delayed till after Armageddon begins or earthly resurrection starts? Why your answer?

titled to become princes by virtue of their birth from a royal ruler. Hence, too, fulfillment of the prophecy need not be delayed till after the battle of Armageddon when the Devil's organization and its rulers and princes have been destroyed from the earth; nor till the resurrection of the faithful witnesses of ancient times, like Abel, Abraham, Moses and David, takes place.

⁵ Furthermore, note what Isaiah says about these princes in the next verse. The *King James Version* of Isaiah 32:2 reads: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers [streams, AS] of water in a dry place, as the shadow of a great rock in a weary land." Who the *man* here is has long been a question of interpretation. But now this is understood to be the Hebrew expression meaning "each one" or "everyone", and so modern translators render it this way. *An American Translation* reads: "And princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, AT; also *Crampon* and *Bover-Cantera*) Similarly *Moffatt* reads: "With princes that

5. What does Isaiah, chapter 32, say of the princes in verse 2?



rule uprightly, each like a shelter from a storm," etc. And Rotherham's *Emphasised Bible* reads: "Yea, even princes with equity shall bear rule. So shall each one become as a hiding-place from the wind and a covert from the storm, as channels of water in a dry place, as the shadow of a massive cliff in a weary land."—Also *Luther*.

⁶ In the Messianic millennium, when Satan and all his demons will be bound and be in the abyss and when his visible organization will be in ashes, mankind will not need protection from such things as Isaiah here figuratively described. It is *now*, in this perilous "time of the end" of Satan's wicked world, that we sorely need such protection, because we do not get it from the official element of Satan's organization. It is *now* that heavy winds of false doctrine and twisted propaganda are blowing, not only able to swing infants in a cradle but powerful enough to sweep a full-grown man or woman off foot. It is *now* that the great storm of hot and cold wars of worldly nations is raging as well as assaults by the Devil's visible hosts against the faithful people of Jehovah God. It is *now* that we find ourselves in a worldly land parched with spiritual drought and where we badly need the streams of water of pure, theocratic truth in order to quench our thirst for God's revealed Word. It is *now* that the ruling elements, political, commercial and religious are trying to shine as the sun to illuminate this darkening world but they are blazing down upon mankind with oppressive heat, and especially upon Jehovah's witnesses with the fire of persecution. So we need the great rock of God's kingdom to get in between and to shade us in a wearisome land. And since we do not get the desired hiding-place and covert and refreshment and shade from the ruling element of the

Devil's organization, we must turn to the official servants in Jehovah's organization. He promises that his King and his princes will each one of them be such desirable things to us in this time of need. They will see to it that we get what is righteous and just.

⁷ The righteous King and his princes will bear rule in the land picturing Jehovah's theocratic organization, and all those within or under that organization will get the benefits of their righteous and just rule. Those who stay outside in the world will not.

⁸ Therefore now in this "time of the end" prior to Armageddon it is that we properly look for the fulfillment of Isaiah's prophecy (32:1, 2). It appears that the prophecy was delivered in the time of King Hezekiah at Jerusalem in the eighth century before Christ. In Hezekiah's time the Assyrian empire, the second world power of Bible history, was dominating the world and threatening it with its cruel, greedy aggressions. First it carried on a cold war of frightful propaganda and big lies against the small kingdom of Judah over which King Hezekiah ruled, sitting on the typical "throne of Jehovah" on Mount Zion. There was great inducement for Hezekiah to look southward and go down to Egypt for help by its chariots and horsemen, but Hezekiah refused to do so. That would have been mistrusting Jehovah the great Author of salvation and failing to seek His help. But now the war turned hot, and the Assyrian ruler, King Sennacherib, invaded the territory of Judah, took many of its cities, and laid siege to others. While besieging Lachish, about thirty miles southwest of Jerusalem, Sennacherib sent a message to Jerusalem insulting Jehovah God and demanding the

6. When is it we need protection from such things as Isaiah 32:2 describes, and to whom must we turn for such protection?

7. Where do the King and princes bear rule, and to protect whom?

8. In what king's time was the prophecy delivered, and under what foreign threat?

city's unconditional surrender. Jehovah by his prophet Isaiah strengthened Hezekiah to refuse this wicked demand. Unable to take Lachish, Sennacherib moved closer to Jerusalem and laid siege to Libnah not quite twenty-five miles away, and again he sent a presumptuous demand to Hezekiah, belittling Jehovah's power to save.

⁹ Then Jehovah by his prophet Isaiah hurled defiance at the boastful, blasphemous Assyrian aggressor and predicted his disgraceful defeat and the deliverance of Jerusalem, the city where Jehovah had placed his name. Isaiah himself writes us what followed, saying: "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat." (Isa. 37:36-38, AS; 2 Ki. 19:8-37) After that the Assyrian never became a threat to the kingdom of Judah again.

¹⁰ The apostle Paul tells us that the things of ancient Jewish history happened to them for types or warning examples to us who live in the time of the end of the old systems of things. Hezekiah at the time of this threat against Jerusalem and its deliverance pictured Christ Jesus who sits with Jehovah in His heavenly throne and at His right hand. (1 Cor. 10:6, 11, NW) The Assyrian aggressor, King Sennacherib, pictures the one who defames Jehovah God and who opposes Christ Jesus, namely, Satan the Devil, "the god of this system of things." Hence if the verses, Isaiah

32:1, 2, have King Hezekiah in view, it is only with him as a type, and their fulfillment upon him was only typical and partial.

¹¹ The complete fulfillment comes in the days of the Greater Hezekiah, Christ Jesus, when the Greater Assyrian, Satan the Devil, is threatening Jehovah's visible organization on earth and blaspheming his almighty power. In order to give those who cling to his theocratic organization in these tense days strong comfort, Jehovah God says to us in the preceding chapter and its closing verses: "As birds hovering, so will Jehovah of hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it. Turn ye unto him from whom ye have deeply revolted, O children of Israel. For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him; and he shall flee from the sword, and his young men shall become subject to taskwork. And his rock [his protective god] shall pass away by reason of terror, and his princes shall be dismayed at the ensign, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem."—Isa. 31:5-9, AS.

WHEN APPLICABLE AND HOW

¹² After recording these words, which now near their complete fulfillment, the prophet Isaiah begins the next chapter, saying: "Behold, a king shall reign in righteousness, and princes shall rule in justice." There is nothing to argue against the application of this now in these days when the Greater Assyrian, Satan, is on the rampage against Jehovah's visible organization, the remnant of the seed of

11. In whose days does complete fulfillment of the prophecy come, and how does Isaiah 31:5-9 describe it?
12. Why is there nothing to argue against applying Isaiah 32:1 now since A.D. 1914?

9. Then how did Assyria cease to be a threat to Judah?
10. Whom did Hezekiah picture, and whom Sennacherib?

God's "woman". We are now thirty-seven years past 1914, and, behold, Jehovah's anointed King *does* reign! He reigns in righteousness since the end of the "appointed times of the nations" in that year. There is no need for us to look beyond the battle of Armageddon for this feature of the prophecy to go into fulfillment. It is in effect now. Because the King now reigns rightfully and for doing righteousness to Jehovah's name, that is why the Greater Assyrian, Satan the Devil, storms and wages war against the faithful remnant and their good-will companions on earth. If anyone knows, Satan the Devil knows that the King reigns, for the King has defeated him in the war in heaven and has thrust him and his demons down to God's footstool the earth, beneath the feet of the reigning King.—Luke 21:24; Rev. 12:1-17, NW.

¹³ What, then, about the other part of the prophecy: "And princes will rule with justice; and each of them will be like a hiding-place from the wind"? How could this also be true now, and who are these princes who are to rule justly and as a protection to Jehovah's people? We answer Scripturally as follows:

¹⁴ The Hebrew word here translated "princes" is *sarim*, the singular of which is *sar* (feminine *sarah*). As stated in *The Watchtower* of last November 1, 1950, in the article "Beginning the New World Society" (§ 14), this Hebrew word *sar* does not always mean the son of a king or the son of a political prince, nor is this word always translated "prince" or used with that political flavor in the Holy Scriptures. It designates the first, the chief or the foremost in any class, the head of a company or group. For instance: The word

sar occurs 419 times in the Hebrew Scriptures, from Genesis to Zephaniah. Out of all these times the *King James Version* renders it *prince* 208 times, but also *captain* 125 times, *chief captain* 3 times, *captain that had rule* 1 time, *ruler* 33 times, *chief* 33 times, *governor* 6 times, *keeper* 3 times, *principal* 2 times, and *general, lord, master, steward, and taskmaster* 1 time each. So it is translated more times by these other words than by *prince*. At Genesis 21:22, 32 the military general of the Philistine king is called *chief captain (sar)*. The officer of Pharaoh to whom Joseph was sold in Egypt was called the "captain" (*sar*) of the guard or *chief marshal*. (Gen. 37:36, *margin*; 39:1, 21-23) Pharaoh's butler and baker who were imprisoned with Joseph were called the *chief butler* or *chief (sar)* of the butlers and the *chief baker* or *chief (sar)* of the bakers. (Gen. 40:2, 9, 16) In course of time Pharaoh made Joseph's brothers *rulers (sarim)* over the royal cattle.—Gen. 47:6.

¹⁵ After Joseph's death the new Pharaoh set *taskmasters (sarim)* over the Hebrews to act as slavedrivers to them. (Ex. 1:11) When the Israelites in Palestine asked the prophet Samuel to set up a human king over them, Samuel warned them that their king would conscript men to be *captains (sarim)* over groups of a thousand, a hundred, and fifty. Their first king Saul made his cousin Abner *captain (sar)* over his army. Later he made David a *captain (sar)* over a thousand troops.—1 Sam. 8:12; 14:50; 17:55; 18:13; AS, AT.

¹⁶ Mark this, however: Before ever the Israelites asked and had a human king set over them, they had those who were called *princes* or *sarim*. Out in the wilderness of Sinai Moses at the advice of his kinsman Jethro appointed *rulers (sarim)* over groups of a thousand, a hundred, and fifty,

13. What question then arises as to the princes mentioned?

14, 15. (a) What is the word translated "prince", and whom does it designate? (b) How is this word otherwise translated and applied?

16, 17. (a) What shows whether Israel had princes (*sarim*) before a king? (b) Also after their king was overthrown?

and even ten, to act as assistant judges to him. (Ex. 18:21; Num. 31:14, 48, 52, 54; Deut. 1:15) Moses was instructed by Jehovah God to have *captains (sarim)* over the armies of Israel to lead them. And when Dathan and Abiram rebelled against Moses in the wilderness they accused him of making himself a *prince* over the Israelites.—Deut. 20:9; Num. 16:13.

¹⁷ In the land of promise, when the judges still ruled and there was as yet no human king over Israel, the twelve tribes had each their princes. We read of "princes of Issachar" in the days of Judge Barak and Deborah; of "princes of [the city of] Succoth" in Judge Gideon's day, and "princes of Gilead" in Judge Jephthah's day. (Judg. 5:15; 8:6; 10:18) There were also "princes of Judah" and "princes of Zebulun" and "princes of Naphtali", as David later says at Psalm 68:27. Even after the kingdom of Israel was overthrown in two phases by Assyria and Babylon and the Israelites returned from Babylonian captivity to Jerusalem to rebuild the temple of Jehovah there, they had princes over them, though they had no reigning king of David's line. Both the priest Ezra and the Jewish governor Nehemiah tell us of the princes and rulers (all *sarim*) over the restored remnant of Jehovah's faithful worshipers. (Ezra 9:1, 2, 14; Neh. 3:9-19; 4:16; 11:1; 12:31, 32) But note this fact, too: there were also *chiefs (sarim)* of the priests and Levites, just as in the days of the kingdom there had been a "chief of the Levites" and priestly "governors of the sanctuary, and governors of the house of God".—Ezra 8:24, 29; 10:5; 1 Chron. 15:22; 24:5.

¹⁸ So we see a king did not have to be reigning among Jehovah's theocratically organized people in order for them to have

princes or *sarim*. Neither were these limited to government rulers, but they were appointed among men who had to do with military affairs, judicial matters, and matters of worship. Isaiah, whose prophecy we are considering, uses the word *sar* 17 times and tells us that Christ Jesus will be called "The Prince of Peace".—Isa. 9:6.

¹⁹ With such a breadth of meaning and variety of application of the Hebrew word *sar* we can appreciate how the heavenly King reigning in righteousness could have his visible servants on the earth during this perilous time and how these would occupy the position corresponding with what Isaiah 32:1 speaks of as *princes (sarim)*. They would not hold such princely office inside the political systems of this world, because, although they are in the world, they are no part of the world. Neither would they have any such combined political, hierarchical offices such as the higher clergy of the Roman Catholic religious system hold, so that they are called "princes of the church". The Roman Catholic cult is a part of this world and commits spiritual adultery with the political and commercial rulers of this world. But those who serve in official places on earth under Jehovah's King of righteousness do so within the theocratic organization. They represent God's kingdom exclusively, and in this service they handle only the interests of His kingdom, princely service indeed!

IN THE TIME OF RESTORATION

²⁰ Since Christ Jesus began reigning at the time of the Kingdom's birth in 1914, are we to understand, then, that his princes have been visibly ruling in righteous-

19. So what could our reigning King have on earth now, and where would they hold office and with what kind of service?

20. (a) Since beginning to reign, has the King had his *sarim* ruling on earth in justice? (b) Why are they not called "princes"?

18. So to have *sarim* was a king necessary? Were all political?

ness on earth? Yes; but from the year 1919 onward. Well, then, why is it we do not find men within Jehovah's visible organization designated as "princes"? It is because in this world that term carries a political connection. In the original Hebrew of the Bible the word has a broader meaning and may apply to a variety of services in which a man of God is a captain, chief or foremost one in a department of service or in a group or class. In this world the word "prince" carries with it a sort of glamour so that we glorify it out of its proper proportions. But in the Hebrew text the word meant not mere loftiness of a person's position but also heavy responsibility and hard work in carrying it out. Note now how God's Word foretold the putting of faithful Christian witnesses of Jehovah in such responsible positions toward his kingdom and how he has fulfilled this word.

²¹ God foretold that he would do this in the time when he restored the faithful remnant of his people to the privileges of his theocratic organization. It is noteworthy that when Jehovah's anointed King, Christ Jesus, first publicly presented himself to his chosen people the time was one of restoration for them. That is why Jesus went throughout the land of Palestine preaching, "Repent, for the kingdom of the heavens has drawn near." If there was no repentance, there was to be no restoration for the unrepentant Jews. That was why, too, in the synagogue at Nazareth he read Isaiah's prophecy which foretold Jesus' anointing to "preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release". (Matt. 4:17 and Luke 4:18, NW) Only a remnant of the Jews believed, fully repenting of their sins against Jeho-

vah's covenant, and these were restored from the Babylonish bondage into which their apostate religious leaders had forced them. They were ushered into Christian liberty and were assigned privileges of service in Jehovah's free theocratic organization. This is also true of Christ's second coming in his kingdom.

²² The kingdom of Christ Jesus is itself a restoration of Jehovah's rulership of the earth by his anointed King. It is also His means for restoring all people who desire to come into the favor of God and live eternally under his universal sovereignty. Mindful of how God had overturned his typical kingdom in Israel at the hands of the Babylonian empire in 607 B.C., the apostle Peter called to mind that Jehovah had promised to restore the kingdom with a king of David's line. So at the temple he said to the Jews: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:19-21, NW) Consequently, since the sending forth of Christ Jesus with Kingdom power in 1914 it is a time of restoration with respect to Jehovah's people on earth. Not just a restoration of lost truths. No; but also a restoration of the Kingdom arrangement among his people, a restoration of the theocratic organization which recognizes and submits to the universal sovereignty of Jehovah God, the King of eternity.

²³ Since the Kingdom was born in 1914,

21. According to what God foretold, when was it to be that he would put men in such positions?

22. In what way is the kingdom by Christ a restoration? What has its establishment meant to Jehovah's people?

23. Why is it since 1914 that this restoration has taken place for them?

why do we say that this restoration took place for his people on earth since 1919? Because during World War I, which began in 1914, Jehovah's anointed remnant on earth did not have proper understanding. They were still tainted with Babylonish things and did not have the theocratic method in operation among them. So they yielded to fear and to unwarranted interference from the ruling elements of this world and came into a Babylonish bondage and were taken into exile from Jehovah's organization. But in 1919 Jehovah God, for his own name's sake, brought about their release. By his spirit he moved them to reorganize for Kingdom service in the postwar period. In this way he restored them as his active organization; and by his Word and spirit he infused courage and boldness for the Kingdom and its King into them.

²⁴ Christ Jesus approved of his remnant as a "faithful and discreet slave" and set this slave class over all his earthly belongings. Then by the theocratic organization Jehovah led them from one truth to another, opening the eyes of their hearts and the ears of their understanding to see and hear these truths. Being taught to be reasonable and levelheaded by such truths, they no longer acted rashly or hastily, rushing into sin, but they gained true knowledge and they spoke with understanding, with a certainty of belief, and with the courage of conviction, no longer stammering in fear and uncertainty. It turned out just as the third verse of Isaiah's prophecy had said it would be when the king reigned in righteousness and his princes ruled in justice: "And the eyes of them that see shall not be dim, and the ears of them that hear shall hear-ken. And the heart of the rash shall under-

stand knowledge, and the tongue of the stammerers shall be ready to speak plainly."—Matt. 24:45-47, NW; Isaiah 32:3, 4, AS; 29:18, 19; 35:3-6.

²⁵ Because of their activities in preaching to all nations the good news that God's kingdom was established in 1914, the Greater Assyrian, Satan the Devil, now cast out of heaven, stormed with rage against them. He tried to break up their organization by persecution, by laws framed with mischievous intent, and by the power of dictatorial and totalitarian governments. Among the remnant there still lingered ambitious persons who wanted to shine in official positions rather than to work with the Kingdom interests and who therefore acted as obstructors of the Kingdom witness. Hence God led his people to see that for their safety and for their unity and harmonious activity they must have restored among them theocratic organization. This meant carrying on their organization with God as Ruler, as he is on top, and with all creatures on earth being in subjection to him as Supreme Sovereign, rather than imitating worldly democracy or people's rule. Jehovah had foretold this cleansing of his remnant of anointed witnesses when he said to his typical organization of old: "Ah, I will ease me of mine adversaries [get satisfaction for myself on my enemies (AT)], and avenge me of mine enemies; and I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin [alloy]; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, a faithful town."—Isa. 1:24-26, AS, margin.

24. How did this affect their eyes, ears, hearts and tongues?

25. Because of what obstructors did God lead his people to see the need of theocratic organization, and what did he promise?

Theocratic Organization Re-established

SO THERE was to be a restoration of judges as at the first when Jehovah was King in Israel, and a restoration of counselors as at their theocratic beginning. This followed on the restoration of Jehovah's faithful remnant in 1919, when they came back to Zion, God's capital in which his beloved Son Jesus Christ was reigning since 1914. The King Jesus Christ acted as Judge of the remnant to show them their faults and their taints of worldliness and to cleanse them and to deliver them from oppressive Great Babylon, Satan's world organization. He acted as a royal Counselor to them by unfolding the meaning of God's Word to them, in this way fulfilling the prophecy, "His name shall be called Wonderful, Counsellor." Under the guidance of this heavenly Interpreter the remnant carefully examined God's Word and found in it a "multitude of counsellors" for their safety. (Isa. 9:6; Prov. 11:14; 15:22; 24:6) By his restored Judge Jesus Christ, Jehovah cleansed away their soils from Babylon. The Judge's angels, like court attendants, gathered out the obstructors and lawless ones and stumblingblocks from among the remnant. He revealed to the remnant the judgment of the great Lawgiver Jehovah, namely, that his organization is theocratic, God-ruled, and that this is the way his visible organization of his remnant on earth must be.

² Jehovah God was not here going backward, acting like a reactionary and overturning that which represented real prog-

1. Following the remnant's restoration in 1919, how were judges restored as at the first and counselors as at the beginning?

2. Like what appointer of judges was Jehovah not going backward?

ress among his people on earth. He is not like the president of the United States of America when he appoints judges to the Supreme Court of the land who have no sincere appreciation of the progressive rulings of previous liberal justices. By these rulings Jehovah's witnesses have gained victories in the past, but the new judges try to subvert these by reactionary decisions. No, Jehovah is not like that chief executive when he appoints judges and arbiters to boards of appeal who hate the very ground Jehovah's witnesses walk on and who flout the laws of Congress and try to override such by refusing to grant any due advantages, immunities and allowances to Jehovah's ministers of the good news of the Kingdom. Jehovah does not abrogate his Word, his Constitution for us, even though it was completed nineteen centuries ago at the completion of the Holy Bible. No; he upholds it, and his great Judge Jesus Christ sticks to it rather than swing back against it to bowl it over. Those who proclaim the judgments of Jehovah God today must do likewise. By reason of this we have the kind of judges and counselors as obtained at first, in the babyhood of the Christian congregation.

³ If we keep up with God's Word it means progressiveness. Swinging away from His Word denotes reaction, a movement backward. We can never get ahead of God's Word. The obstructors of theocratic rule are the ones who are the reactionaries, for they are trying to swing the organization of God's people back to the worldly method by which they were

3. So from what does restoration of theocratic rule release us?

once held in bondage. Jehovah God is progressive in restoring his judges and counselors to his organized people as at their beginning, when Christ Jesus and his apostles were among them at the first. The restoring of theocratic rule and arrangements releases them from Babylonish reaction and it operates for their progress in understanding and in Kingdom service.

⁴ Full restoration to the theocratic arrangement came in 1938. In the June 1 and 15, 1938, issues of *The Watchtower* the Society published the article "Organization", in two parts, to explain theocratic organization. Showing how the companies of Jehovah's people voluntarily subjected themselves to such, paragraph 15 on page 182 said: "The Lord has gradually revealed to his people the proper meaning of 'his organization', and now it clearly appears from the Scriptures that all servants in the various positions of the organization of the remnant or anointed ones of God's people on the earth are properly named by the Society as the visible representatives of the Lord at the temple, and that such obligation of naming their servants is not laid upon each separate company, to act in the democratic fashion of casting votes for and against. The company of God's people at London, England, some time ago saw this situation and by resolution requested the Society to appoint servants of the company. Therefore, acting in obedience to the Scriptures and in harmony with such request, the London company was organized as one company, composed of several units, and one company servant appointed over all units and a captain or unit servant for each of the units which composed the company. The Greater New York company, the Chicago company, the Los Angeles company, and

other companies have been organized and are now operated in a like manner."

⁵ The paragraph then suggested that all companies of Jehovah's witnesses who saw this to be the proper and Scriptural arrangement should adopt a resolution and forward it to headquarters worded as follows: "We, the company of God's people taken out for his name, and now at [such and such a place], recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible, and that 'The Society' [of the remnant] is the visible representative of the Lord on earth, and we therefore request 'The Society' to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. We attach hereto a list of names of persons in this company that to us appear more fully mature and who therefore appear to be best suited to fill the respective positions designated for service."

⁶ When the Society of the anointed remnant made the due arrangements and the appointments of servants, the theocratic organization was restored among Jehovah's witnesses and went into force among them the following October 1 (1938). Since the Society of the anointed remnant was acting as the "faithful and discreet slave" of the King of righteousness at the temple, Christ Jesus, such restoration of the theocratic organization with properly appointed servants to carry on the work brought to a fuller realization the prophecy that "princes shall rule in justice". When the above-quoted paragraph said that the London company had a company

4, 5. When was such rule fully restored among us, and how did the companies subject themselves to it?

6. (a) When did theocratic organization go into force among us? (b) How did this accord with Isaiah 32:1 concerning princes?

servant appointed in charge of all its units with a *captain* or unit servant for each of such units, it was using the word (*captain*) which is most frequently used to translate in English the Hebrew word *sar* (125 times).^{*} Since *sar* was applied even to a man put in charge of as few as ten persons, we can see that the theocratic appointing of servants to take the lead and oversight among ten of Jehovah's witnesses would be part of the prophecy's fulfillment. And when we remember that the Hebrew title (*sar*) applies to a head person, the chief or foremost one in a class or group, we can see that, when Christ Jesus came again with Kingdom power and found the "faithful and discreet slave" class and appointed it over all his visible belongings on earth since 1918, this too was a fulfillment of Isaiah's prophecy concerning the princes.

BUILDING WITH MORE PRECIOUS THINGS

⁷ The Resolution adopted by companies of Jehovah's witnesses in 1938 asking for theocratic organization to be set up among them stated that the purpose of this was "that all of us may work together in peace, righteousness, harmony and complete unity". Has it resulted in this? Yes, and in evidence of this there has been unparalleled growth of the organization. It takes internal peace, righteousness, harmony and complete unity for a godly organization to grow, as James 3:18 declares: "The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (NW) In 1938 when the theocratic organization was introduced generally there was an average of 47,143 publishers in 52 lands, not counting those

^{*} Twelve other Hebrew words are translated *captain*, but only 81 times all together; whereas the one word *sar* alone is translated captain 125 times.

7. What was the stated purpose behind the request for theocratic organization, and has such rule resulted in this?

then under Nazi control. Today, at this writing thirteen years later, there are publishers in 120 lands; and world-wide they reached a new height of 435,000 publishers. In America they reached a high mark of 135,356 publishers during April, to compare with a peak of 31,351 in June, 1938. In that same month of 1938 Britain reached a peak of 6,021 publishers, to compare with 25,000 in the year 1951.

⁸ Truly we see in this that Jehovah has been carrying out his promise made to his typical theocratic organization of ancient times: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou . . . shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness." Or, to quote here Rotherham's translation: "And I will appoint the oversight of thee to Prosperity, and the setting of thy tasks to Righteousness." *An American Translation* reads: "And Peace will I make your government, and Righteousness your ruler." Then the prophecy continues: "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60:1, 2, 15-17, 21, 22, AS.

8. What improvement had Jehovah promised to make, at Isaiah 60?

⁹ Peace must govern Jehovah's people, and righteousness must rule them. This is possible only when we have Jehovah's King ruling over us in righteousness by means of a theocratic organization. Jehovah God has raised up the great Signal on high by installing Christ Jesus as King, and all lovers of theocratic government have assembled to that one gathering point, to his feet as his subjects. The King now reigns in righteousness over them. In behalf of peace among them and for the sake of righteousness he has established a visible arrangement among them to fulfill the prophecy that "princes shall rule in justice". This prophecy sets up the standard of conduct in office for such "princes", in order that the organization on earth may be kept clean, righteous. Those theocratically made servants in the organization must exercise justice and impartiality, with heavenly wisdom. Only in that way can they be faithful representatives of the King of righteousness, the Greater Melchizedek, Christ Jesus, and be permitted by him to continue in office. He has angels at hand to usher out those who turn unjust.

¹⁰ In harmony with this, no false, hypocritical, selfish standards are followed in the appointment of servants, and no improper men are honored with official, responsible service. Stubborn fools and base, impious, knavish persons are recognized for what they are and are rejected as unfit for good service of any kind. It is just as chapter thirty-two of Isaiah goes on to say, in verses 5-8 (AT): "No more will the fool be called noble, nor the knave be counted princely. For the fool will speak folly, and his mind will plot mischief, so as to practice ungodliness, and to utter

falsehood regarding the LORD [Jehovah], to leave the hungry unsatisfied, and to hold back drink from the thirsty. The arts also of the knave are evil; he hatches plans to ruin the needy with lying words, even when the poor man's plea is right. But the noble man plans noble things, and on noble things he takes his stand."

¹¹ There is no room for religious hypocrites among Jehovah's theocratic people. If they want to practice ungodliness and the foolishness of this world; if they utter falsehood against Jehovah and do not want to work but selfishly enjoy things for themselves while they leave those who hunger and thirst after truth and righteousness unsatisfied, they have no place in official position, no, no place among Jehovah's witnesses. The King of Righteousness will have his angels pitch them out from those who are lifting up the Signal of the Kingdom. In these days of warfare waged by the Greater Assyrian, Satan the Devil, against the remnant, Jehovah by his reigning King is protecting his organized people, just as the mountains surrounded faithful Jerusalem of old. For our day Jehovah has decreed: "The sceptre of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity." (Ps. 125:3, AS) He keeps the organized ruling powers of this world from overwhelming his people and from wielding influence over them to force them into iniquity or lawlessness against Jehovah God leading to their being cast away by Him. He will also watch over the internal condition of his people and see that no lawless person rises up and stays in control among his people who are seeking righteousness and meekness as subjects of the King of righteousness. And the "princes" whom the King has appointed by his theocratic organization to "rule in justice"

9. So how has he made peace to govern and righteousness to rule them?

10. So what standards are not followed, and who not set in office?

11. How is Psalm 125:3 thus carried into effect?

will be watchful, too. Each one will serve as a protection.

¹² We are no longer in abject subjection to the political powers of this world. We have come out for God-rule in his organization. Appointment of his *sarim* in his visible organization is not by people's rule or democratic process, but these are appointed by the reigning King through his theocratic organization. Any who turn foolish, base, knavish, evil-designing and unjust will be turned out.

BY OPERATION OF HIS SPIRIT

¹³ The remnant of those who are anointed with God's spirit to a place with Christ in his heavenly kingdom are now few. Since the King Christ Jesus has gathered so many of his other sheep to his right hand and the flock of all his sheep has grown so numerous all over the earth, it has been necessary for him to appoint many of these other sheep to office. The facts show they too are carrying on in these princely functions, whether on a higher level or on a lower level, even if it means taking oversight over just a group of ten or less. These "other sheep" in office expect to become children of the "Everlasting Father", Christ Jesus, during the millennial kingdom after the battle of Armageddon.

¹⁴ Those of the remnant who are serving in any official way are brothers of the King of righteousness. To realize their hope of being kings and priests with him in the heavenly government they must meet now the theocratic requirements in office. They must be just and must promote righteousness. Otherwise they will be rejected as unfaithful in a few things and will now lose the joy of their Lord

and not be promoted to the heavenly kingship. (Matt. 25:21) The other sheep must likewise be faithful in what appointed service they now have. If proving faithful now in this time of test, they may have a continuance of their special service under their King, the "Everlasting Father", and they may have a part after Armageddon in the realization of the prophecy: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) Faithful men of old, resurrected, will share with them.

¹⁵ Both the members of the remnant and the members of the great crowd of other sheep are having part now in the fulfilling of Isaiah's prophecy, "princes shall rule in justice." Although those of the remnant proving faithful will come to higher service in the heavenly kingdom, whereas those of the other sheep stay in a lower place of service here on earth, yet there exists no envy, jealousy or rivalry today between the two groups. Such evil things create friction, strife, disruption. Instead, a loving friendship exists between them the same as existed between Jonathan and David of old. Jonathan was a prince in Israel as the son of King Saul and as captain of a thousand troops. David was also a prince as captain over a thousand troops and was also anointed to be future king of Israel. (1 Sam. 13:2; 18:13) The other sheep, showing the humble attitude of Jonathan, recognize and submit to Jehovah's appointment of his anointed remnant. They speak to the remnant as Jonathan did to David at their last meeting: "Thou shalt be king over Israel, and I shall be next unto thee." (1 Sam. 23:17) They do not try to gain the ascendancy over those of the remnant now or in the future. They hold fast to justice and support the remnant in their endeavors to

12. How, then, are the *sarim* appointed, and improper ones kept out?

13. Who also has it become necessary to appoint to such office? Why?

14. What is required now of those in such office, and with what reward in store for meeting this requirement?

15. Why does no rivalry exist between the two groups, and what prophetic drama do they thus fulfill?

serve Jehovah faithfully and gain the heavenly prize. They always do good to these brothers of the King, doing so as if to Him. On the other hand, the anointed remnant love these other sheep of the King. Since they must serve with justice, they safeguard the right of these 'strangers within the gates of the organization' and do not begrudge them service positions of responsibility such as they have enjoyed in God's visible organization since 1935.

¹⁶ By restoring the theocratic system among his people Jehovah God the Almighty has taken to himself his great power even within his visible organization on earth. (Rev. 11:17, NW) He has poured out his spirit upon his remnant who were once desolated by the foe during World War I. By this spirit he has made them alive again to his service, renewing their strength to serve as his witnesses and as ambassadors for the reigning King. They have engaged in building up and improving the theocratic things that had long lain desolate, and now the theocratic visible organization blossoms as the rose and richly bears the fruits of God's kingdom. The other sheep are eating of those fruits, are aligning themselves with the Kingdom, and are extending those fruits to others who long for life and peace under a righteous government. In this development the concluding verses of chapter thirty-two of Isaiah are fulfilled:

¹⁷ "Until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect [or, service] of righteousness,

quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. But it shall hail in the downfall of the forest; and the city shall be utterly laid low. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass."—Isa. 32:15-20, AS; AT; Mo.

¹⁸ Long live our heavenly King who reigns in righteousness! Thanks to Jehovah God for the peace, quietness and confidence which his King's righteous rule establishes and preserves within the theocratic organization of all his sheep on earth. His rule is here to stay. May we all endeavor to work in harmony with his righteous rule and to serve the cause of righteousness. Then we shall continue safe under his protection. When the great forest of the armed hosts of the Greater Assyrian, Satan the Devil, is laid low by Jehovah's mighty, hard-hitting hail, and when the great city of the Assyrian's organization is razed to the ground and made level with the plain at Armageddon, then our eyes will see the theocratic organization of the New World society standing, all ready for the purpose of the righteous King during his reign of a thousand years.

¹⁹ Serve on, then, all you who are in positions of responsibility, with justice and in faithfulness. And may all of us avail ourselves of the privilege yet to go forth and sow the seed of Kingdom truth beside all waters of peoples of all nations as Jehovah's witnesses, and to plow and cultivate God's field of the earth, to make it fruitful to his praise, while our King Christ Jesus reigns in righteousness and his princely rule in justice.

16, 17. What has Jehovah poured out from on high, and with what effect upon his people and their organization and activity?

18. So for what do we now thank God, and in what way shall we continue safe under his protection?

19. What must all servants do, and what is the privilege of us all yet to do?

Praise Jehovah as King

“HALLELUJAH! Jehovah has taken his rightful power over our earth and has begun to rule as its king. That is a fact of which all peoples of the earth should take serious note during the year 1951.” These were the opening statements of a stirring article in *The Watchtower*, issue of December 15, 1950. It is well now, a year later, to reconsider these rousing and bold declarations.

The Hebrew word “Hallelu-jah” is literally a command to a large crowd to “Praise Jah”, *Jah* being an abbreviation for “Jehovah” or “Yahweh”. So when the word “Hallelujah” is translated “Praise Jah, you people”, as the *New World Translation* does at Revelation 19:6, the expression takes on a much larger meaning. But why is such a command issued?

The rest of verse six answers: “Because Jehovah our God, the Almighty, has begun to rule as king.” The very language here used shows that there is a definite and specific time when Jehovah begins ruling as king. For thousands of years prior to Christ’s ministry on earth, faithful men looked for the time when Jehovah’s kingdom rule would begin. Likewise, for the past nineteen centuries faithful Christians have continued praying for that kingdom. If not aware of it, you may be startled to hear that this momentous event occurred A.D. 1914. Not only historical events of the past, but all the accumulated evidence of the last thirty-seven years, proves beyond a doubt that Jehovah has begun to rule as universal king!

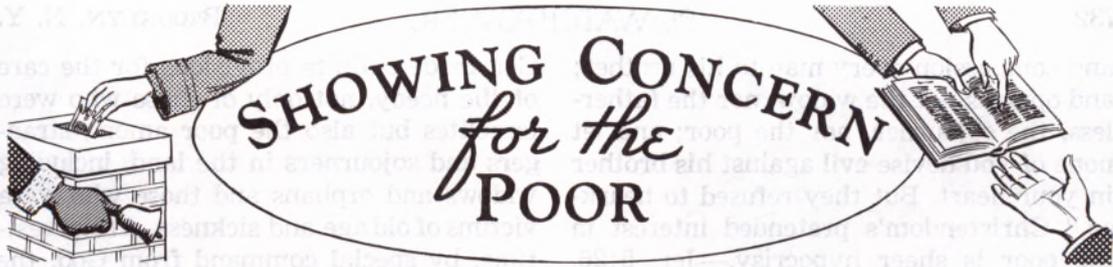
At one time there was a typical theocratic government controlling a small portion of the earth, and David “sat upon the throne of Jehovah”. However, because successive rulers over the nation of Israel were grossly unfaithful, Jehovah in due

time removed the crown from Zedekiah, declaring that none would rule until he whose right it is should come.

Well, in due time Jesus appeared on the great stage of world events, and prior to his coming an angel made the thrilling announcement: “Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom.” (Luke 1:32, 33, NW) But before Christ’s glorious reign on Jehovah’s throne could begin “the appointed times of the nations”, otherwise called the “Gentile times”, must be fulfilled—something that, according to Bible chronology, was not completed until A.D. 1914.—Luke 21:24, NW.

After so long a wait it is understandable why the hosts of heaven broke forth in one great hallelujah chorus, saying: “We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful.” Yes, it has been a time of wrath in the earth and woe upon the people since 1914, because Satan and his demons were then cast out of heaven by the newly enthroned king. (Rev. 11:15-18; 12:7-12, NW) However, the raging of the debased Devil and his dictators in the earth has not prevented human creatures who love Jehovah and his enthroned Son from taking up and joining in the coronation song of praise.

For these compelling reasons then, Jehovah’s name-people will enter the portals of 1952 with renewed conviction and determination. Come what persecutions and repressive measures may against their message, Jehovah’s witnesses and their companions will continue praising Jehovah as King!



THE charity drives in connection with Thanksgiving, Christmas and New Year's Day occur as regularly as the perennial monsoons. In a downpour of editorial and oratorical tears the cry for money to help the poor goes out from press and pulpit, while on the relentless winds of advertising—by radio and television, billboard and poster, and by many tricky devices—the heart-touching appeal is carried to the public. So great is this deluge of propaganda and so emotionally touching is the appeal, in many instances the poor and needy themselves are victimized as the principal contributors. The saddest part of this distressing picture, however, is the fact that in addition to the ever-increasing number of those in need of physical assistance the people in general are spiritually and morally destitute and in a perilous condition.

But why, thoughtful persons ask, do such conditions exist? In native Africa the religion of witchcraft and demonism is the basic cause, for it keeps the people in ignorance, superstition and fear. The same is true among all primitive races. The backward living conditions in India are primarily due to age-old religious superstitions and fears. In godless communistic countries, it is "Red religion", or the worship of the state, that holds the people in virtual captivity and slavery. And in Christendom, surprising as it may seem to some, the false religious teachings, creeds, traditions and commandments of men are both directly and indirectly responsible for the physical and spiritual

misery of the poor, notwithstanding Christendom's showy display of charity.

It does not shift Christendom's responsibility to say that the increasing numbers of widows, orphans, cripples, and the mental, moral and physical wrecks of this age are only by-products of wars, crimes and calamities. It is Christendom herself that is largely responsible for such death-dealing conditions. Had Christendom chosen to do so she could easily have prevented World Wars I and II. If Christendom chose to be Christian her land would not be filled with crime, violence and immorality. And if the people of Christendom were taught God's laws and commandments her spiritual poverty would not exist.

SHAM CONCERN FOR POOR EXPOSED

Listen to Jehovah God's denunciation of Christendom's prototype: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, . . . they plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge." "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah." And even though the Lord God extends mercy and calls upon them to repent, they refuse, as it is further written: "Wash you, make you clean; . . . cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." "Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness

and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart. But they refused to hearken." Christendom's pretended interest in the poor is sheer hypocrisy.—Jer. 5:26, 28; Isa. 1:4, 16, 17; Zech. 7:9-11, AS.

Were he living today the Lord's prophet Ezekiel could not give a more exact description of Christendom than what he wrote 2,500 years ago. "Her priests have done violence to my law, and have profaned my holy things: . . . Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken." And, as a result, "the people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully."—Ezek. 22:26-29, AS.

Oh, wicked Christendom! why have you forsaken God's clean worship? Why have you joined forces and become a part of Satan's wicked organization that oppresses the people? Why have you failed to show concern for the poor as Jehovah commands: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?"—Isa. 58:6, 7, AS.

Jehovah's Provisions for Poor

Knowing that "the poor shall never cease out of the land" until Armageddon destroys this system of things, Jehovah

God made definite provisions for the care of the needy, not only of those who were Israelites but also the poor among strangers and sojourners in the land, including widows and orphans and those who were victims of old age and sickness. At harvest-time, by special command from God, the corners of the grain fields were to be left for the poor. Also the gleanings of the vineyards and of the olive trees belonged to the poor and needy. A practical illustration of this law was in the case of Ruth.—Lev. 19:9, 10; 23:22; Deut. 15:11; 24:19-21; Ruth 2:2, 3.

Furthermore, every third year a tenth or tithe of all the crops was to be devoted to the care of orphans and widows and those in need. And then every seven years, when the land was not to be sown or cultivated, the produce that grew of its own accord was for the needs of the poor. (Ex. 23:10, 11; Deut. 14:28, 29; 26:12, 13) The God of all mercy and tender compassion also set forth in his code of laws other regulations for the care and protection of the poor.—Lev. 25:25, 35-41, 47-54; Deut. 16:11, 14; 24:12-15.

It is true that Christians are not bound by the Law covenant that was inaugurated at Mount Sinai, which covenant with its many ordinances was blotted out and nailed to the torture stake by Jehovah, yet the principle of showing liberality and helpful assistance to the unfortunate and oppressed is binding on Christians today. There was a beggarly and downtrodden element in the days of Jesus' ministry and it was to such a class that he and his disciples paid particular attention.

In this connection McClintock & Strong's *Cyclopedia* makes the following interesting observation under the subject "Poor" (vol. 8, p. 400): "This word, in the Scriptures, often denotes not so much a man destitute of the good things of this world, as a man sensible of his spiritual wants.

In this sense the greatest and richest men of the world are on a level with the poorest in the eyes of God." So we find Jesus declaring in his famous Sermon on the Mount: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those hungering and thirsting for righteousness, since they will be filled."

—Matt. 5:3, 6, NW.

Throughout his ministry Jesus lovingly did all he could to comfort and help the sick and needy. He said to John's disciples: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them."

—Matt. 11:4, 5, NW.

In turn the apostles and disciples kept before their Christian brothers the necessity of clean and pure worship of Jehovah. The poor were not to be pushed to one side at the congregational meetings to make way for the rich. The needy, the orphans, the widows and the poor were to be helped in every way possible. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world [of which Christendom is very much a part]."—Rom. 15:26; Gal. 2:10; Jas. 1:27; 2:1-9, 14-17, NW.

LET POOR REJOICE AND BE HAPPY!

In various ways Jesus described how leaders in the false religious systems make an outward show of charity amid much trumpet-blowing, appearing before others as very pious due to their long prayers, yet inwardly such hypocrites are covetous to the point of devouring widows' houses. (Matt. 6:1, 2; Luke 20:46, 47) They are like the rich young fellow who posed as

good yet was saddened by the instruction to dispose of his material possessions in the interests of the poor and follow Jesus. They are like the grumbler Judas Iscariot who made such a pretense of loving the poor. The little charitable help the poor get from Christendom is like the crumbs the beggar Lazarus picked up from the rich man's table, while the dogs licked his ulcerous sores. Neither the crumbs nor the licking remedy the beggarly condition. Only Jehovah can effect a rescue.—Matt. 19:16-24; Luke 16:19-21; John 12:3-6.

How comforting then for the dejected, downtrodden people of the earth to learn that there is One 'higher than the highest' of Christendom's moguls. (Ex. 22:22-24; Eccl. 5:8, 9) Yes, Jehovah the Almighty hears the cries of the half-dead ones, and hearing, He answers their prayers and sends his 'good Samaritans' to the rescue, even his witnesses who are despised by Christendom. With them are companions who have demonstrated that they too have regard for people hungering and thirsting, and those sick, naked and imprisoned.—Matt. 25:34-36, 40; Luke 10:29-37, NW.

Those who oppress the poor reproach Jehovah and "shall surely die". (Prov. 14:31; Ezek. 18:12, 13; Jas. 5:1-6) On the other hand, those who are generous, who "follow the course of hospitality", who are not stingy with their gifts, as Ananias and his wife were, who are openhanded and distribute freely "with liberality", "not grudgingly or under compulsion," certainly such ones "shall be made fat" and will "reap bountifully" of Jehovah's love and mercy. "God loves a cheerful giver," and "there is more happiness in giving than there is in receiving", provided it is done out of love.—Prov. 11:25; Acts 5:1-6; 20:35; Rom. 12:8, 13; 1 Cor. 13:3; 2 Cor. 9:5-7, NW.

group that followed John the Baptist or the group that followed the Pharisees. The disciples of Jesus did not have to be associated with these other religious groups or attach themselves to such groups or follow their customs of fasting, or any other religious ceremony that these groups may have been practicing. Jesus did not come to patch up and prolong old worn-out systems of worship that were ready for discarding. He was establishing something entirely new, and any persons wanting life and who were still in the old systems must come to the new, and not try to use the new merely as a patch to bolster their failing religious systems that were due to be discarded. Hence the new Christian organization that Jesus was forming was not to be as a new patch on an old garment or as new wine in an old wineskin. It was not to be attached to or bound by or engulfed by previous religious groups. These old systems could not contain the new system of things, were not adequate for this new system, could not exist alongside the new system, but would be brought to their end by this new system of things. Even the Law of Moses was to be nailed to the torture stake as being fulfilled and canceled.

Hence the followers of Christ did not conform themselves to the practices of fasting while Christ was present. Jesus did say that when the bridegroom would be taken away, then they would fast. However, by this he was not meaning to say that they should do this, but the facts are that they did. After his death on the torture stake his disciples mourned and were greatly confused because they had expected him to establish his kingdom on earth at that time, and when he was put to death they did not understand why that had been allowed to happen, and they fell into their old ways of fasting and mourning because of this lack of understanding. However, after Pentecost and the outpouring of the holy spirit and their enlightenment on matters, they recovered from this temporary lapse into fasting such as the older religious groups practiced.

From all of this we see that Jesus was bringing in an apt illustration to drive home the point of the discussion. Just as a new outer garment was not to be cut up and used to patch up hopelessly old garments, but was to remain intact and entirely new; just as new wine was not to be poured into dried-up old wineskins that had lost their elasticity and would burst, but was to have its own new wineskin, just

so the new Christian organization was to be an entirely new system of things, permanently separate from the old religious systems that had either failed or had passed the period of their usefulness.

● At Numbers 30:6-8 it states that a woman's vows may be set aside by her husband. Does this apply today?—T. P., Indiana.

If we come into the truth and vow vows to Jehovah God, then we should pay such, especially our vow to do his will from henceforth. What the text above describes is the inferior position of wives under the Mosaic Law and how the husband was responsible for the obligations to which the wife bound herself. But we are not under the Law today and this subjection of women to their husbands with respect to vows does not apply, because if it did, then no wife who had an unbelieving husband opposed to the truth could really make a vow giving herself to the Lord God to do his will and follow in the footsteps of Jesus Christ. So now God deals with the women as individuals with regard to vows made, and the husband does not affect the matter or have any power to cancel or forbid them. Of course, a wife should not make unreasonable vows that would interfere with the performance of her proper Scriptural duties to her husband. (Eccl. 5:1-6) Additionally, we should remember that in Israel there would be no husbands not in covenant relationship with Jehovah God, and hence it is unlikely that they would disallow any proper vows involving godly devotion that their wives might make to Jehovah. Such vows are the vital ones.

● What does Isaiah 4:1 mean, which states: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach"?—C. S., Washington.

Note that the verse opens with the conjunction "and", which connects this verse with what has preceded. The closing verses of the preceding chapter read: "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." (Isa. 3:25, 26) Isaiah was telling the delinquent Israelites of the time of war and desolation coming, and showed the inroads such times

would make on the manpower of the nation, creating such a shortage that several women would attach themselves to one man. They would be glad to take his name and have some male attentions, even if they had to share him with other women. They would accept polygamy or concubinage, to have some little part of a man's life.

So today, in these last days of trouble and strife and war, with many men being killed and others removed from civilian life by army demands, marriageable men are scarce. Some sociologists have even publicly expressed such views of having women share one man, that

part of a man is better than nothing at all. In some nations polygamy is practiced, and everywhere sexual relations become more promiscuous and with less fidelity to legal mates, even where monogamy is the outwardly accepted practice. Many women are content to share a man with other women, if necessary, to have some male attentions and satisfaction for themselves. Hence it seems, in view of the context, that Isaiah 4:1 foretold the shortage of men that would later occur, both at the time of Jerusalem's desolation and in these days. However, this condition is not the approved way for men and women to live today.

...to which the wife bound herself, but we are not under the law today, and this section of women to their husbands with respect to vows does not apply, because it did then to wife who had an unbelieving husband opposed to the truth could make a vow giving herself to the Lord God to do his will and follow in the footsteps of Jesus Christ. So now God deals with the women as individuals with regard to vows made, and the husband does not affect the matter or have any power to cancel or forbid them. Of course, a wife should not make unreasonably vows that would interfere with the performance of her proper Scriptural duties to her husband. (Ezek. 5:1-3) Additionally, we should remember that in Israel there would be no husbands and in covenant relationship with Jehovah God, and hence it is unlikely that they would disallow any proper vows involving bodily devotion that their wives might make to Jehovah. Such vows are the vital ones.

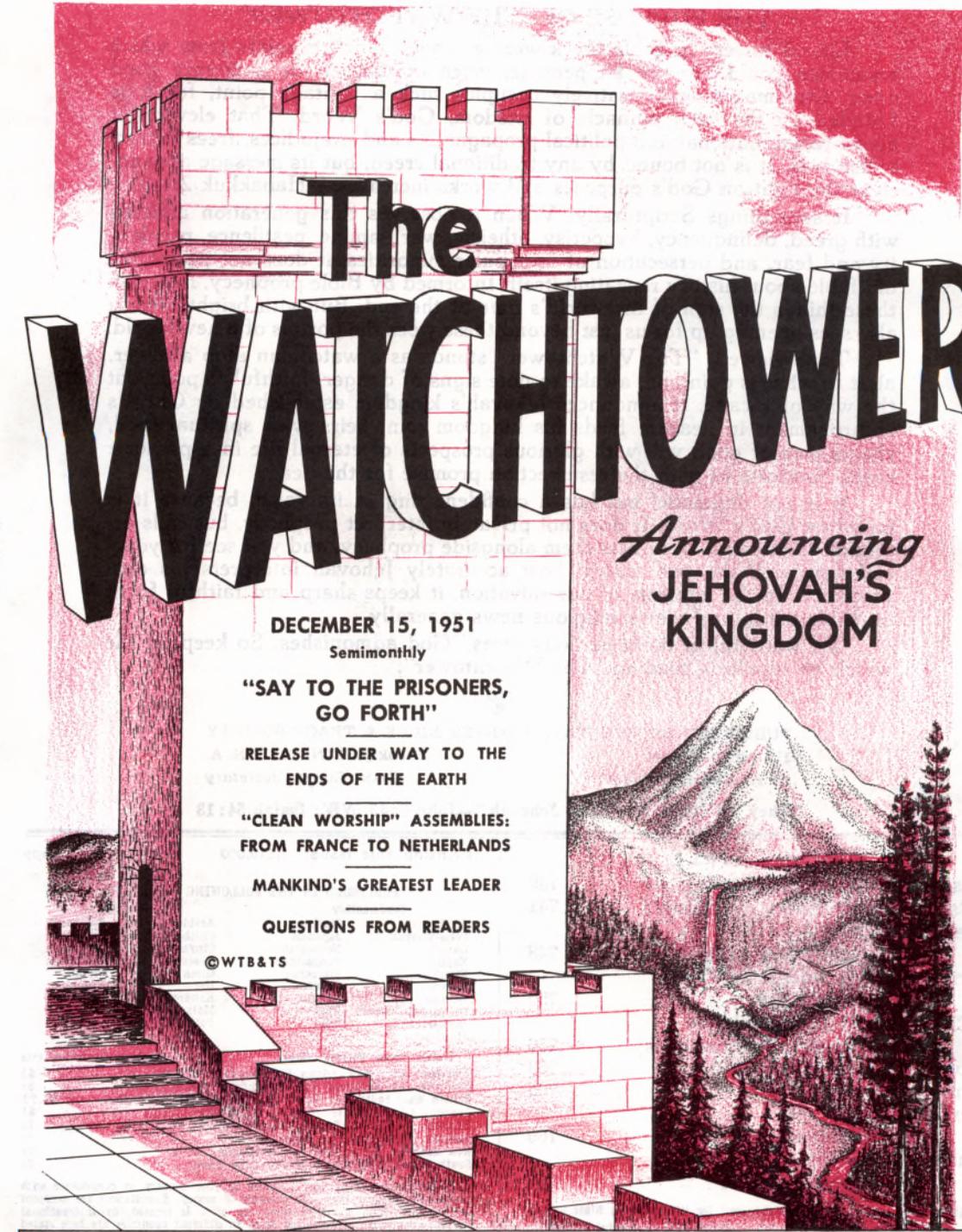
What does Isaiah 4:1 mean, which states: "And in that day every woman shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—C. S. Washington.

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Jesus was forming was not to be as a new faith on an old garment or as new wine in an old wineskin. It was not to be attached to or bound by or regulated by previous religious groups. These old systems could not contain the new system of things, were not adequate for this new system, could not exist alongside the new system, but would be brought to their end by this new system of things. Even the law of Moses was to be nailed to the torture stake as being fulfilled and canceled.

Hence the followers of Christ did not conform themselves to the practices of fasting while Christ was present. Jesus did say that when the bedroom would be taken away, then they would fast. However, by this he was not meaning to say that they should do this, but that they did. After his death on the torture stake the disciples mourned and were greatly consoled because they had expected him to establish his kingdom on earth at that time, and when he was put to death they did not understand why that had been allowed to happen, and they fell into their old ways of fasting and mourning because of the lack of understanding. However, after Pentecost and the outpouring of the holy spirit and their enlightenment on matters, they recovered from this temporary lapse into fasting such as the older religious groups practiced.

From all of this we see that Jesus was bringing in an apt illustration to drive home the point of the discussion. Just as a new coat of garment is to patch "WATCHTOWER" STUDIES
Week of January 6: "Princes Shall Rule in Justice," ¶ 1-22.
Week of January 13: "Princes Shall Rule in Justice," ¶ 23-25; also Theocratic Organization Re-established.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1951

Semimonthly

**"SAY TO THE PRISONERS,
GO FORTH"**

**RELEASE UNDER WAY TO THE
ENDS OF THE EARTH**

**"CLEAN WORSHIP" ASSEMBLIES:
FROM FRANCE TO NETHERLANDS**

MANKIND'S GREATEST LEADER

QUESTIONS FROM READERS

© WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><i>AS</i> - American Standard Version <i>AT</i> - An American Translation <i>Da</i> - J. N. Darby's version <i>Dy</i> - Catholic Douay version <i>ED</i> - The Emphatic Diaglott <i>Le</i> - Isaac Leeser's version</p>	<p><i>LXX</i> - The Septuagint Version <i>Mo</i> - James Moffatt's version <i>NW</i> - New World Translation <i>Ro</i> - J. B. Rotherham's version <i>RS</i> - Revised Standard Version <i>Yg</i> - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 1,310,000 Five cents a copy

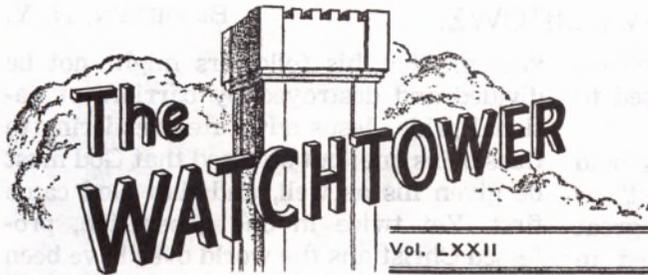
PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
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German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	TagaIog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

December 15, 1961

No. 24

MANKIND'S GREATEST LEADER

MEN have been following human leaders for thousands of years in search of liberation. Jehovah God touched the keynote of true deliverance in Eden. After humanity's fall to sin and death, God pointed ahead to a Seed to be produced from the womb of his organization who would restore justice, peace and life. (Gen. 3:15) In the meantime politics, militarism and science have filled the world with champions and heroes to be hailed while living, and after death to be memorialized each year on their anniversaries.

But for all the glory men would accord their great ones, the Bible rule remains: "Rely not upon great men—mere mortals who can give no help; when their breath goes, they return to the dust, and on that very day their projects perish."—Ps. 146: 3, 4, *Mo.*

Some of the most worthless men have been accorded posthumous praise. Man's first king, Nimrod, though worshiped after death as a god, was a wanton spiller of blood in his lifetime. He reviled the true God and encouraged worship of the state. Though claiming to be the promised seed of deliverance, he brought only slavery to creature worshipers.—Gen. 10:8-10.

When holidays are declared in honor of such "great men", how hollow the usual procedures followed. Usually it is a time for rowdyism and general debauchery to reign. The one whose birth provides the excuse for such reveling cannot hear the

noisemakers, and if he was an honorable man in his lifetime, he probably would not want to if he could. It is worse than when the ancient priests of Baal gashed themselves and wailed all day long in an effort to make their "god" hear them when Elijah called their bluff. At least they admitted that they were heathen!—1 Ki. 18:20-40.

But why, especially at this season, make so much of these matters? Because just now all of Christendom is making a great show of commemorating the birth of Jesus Christ, the mighty 'witness, leader and commander to the people'. (Isa. 55:4) Certainly we will not deny that man owes recognition to this only truly great leader ever given him. Beyond question, Jesus meets every requirement for leadership in the perfect sense. His invincible military prowess he will demonstrate in crushing the Devil to defeat at the "battle of that great day of God Almighty" or Armageddon. (Rev. 16:14, 16) Then the government of this "Prince of Peace" will introduce the most blessed and peaceful rule ever known, amid conditions of contentment and prosperity. (Isa. 9:6, 7; Mic. 4:1-5) And no scientist or doctor ever lived who came near to matching what Christ has given humanity. Instead of burdening his subjects with sin and death, his life has furnished a ransom "in order that everyone exercising faith in him might not be destroyed but have ever-

lasting life". (John 3:16, NW) Moreover, life under his government is promised to uplift the race to perfection.

But now in view of these facts it should be apparent that no "mass for Christ" or "Christmas" is necessary for this great Leader. This conviction is deepened in noting that the Bible nowhere records a celebration of Jesus' birth by either himself or his disciples. Nor does the Bible become any more explicit on the exact date of its occurrence other than that it was in the early fall, about October 1. Where then did the December 25 date originate? Protestants took it from the Catholics, who had appropriated it from the pagan religions so plentiful in the Roman empire of the fourth century. In turn, ancient heathen peoples had kept it since the time of the early Babylonians, who on that date annually commemorated the birth of Nimrod!

And just as the date is wrong, so is everything connected with it. By burning the pagan yule log, Nimrod's death was anciently observed on December 24. Then on the 25th, the presence of an evergreen tree depicted the belief of his worshipers that "god Nimrod" had been changed into divine or to immortality. Furthermore, while Christendom is filled to overflowing with such heathen lip service to its professed Leader, it is empty of all the virtues he required of his true followers.

Jesus held to the premise of one true worship and branded all others false roads leading off into destruction. But Christendom's unity is shattered by no less than 265 sects in the United States alone. Clergy hypocrisy that capitalized on acts of public charity and loud prayers he condemned. This world's clergy's love for headlines in accompaniment to their charity and their praying at public functions where politicians kiss the Bible and they add a benediction—all this is well

known. That his followers might not be divided and destroyed by barriers of national pride, Jesus advocated rendering to Caesar his due; but stressed that God must be given his as well, and that God came first. Yet twice in one generation, professed Christians the world over have been torn by global war in which Catholic killed Catholic and Protestant, Protestant.

Throughout the ministry of Christ there shone the theme of the Lord's prayer: "Your kingdom come." Christendom's sermons are weighted with fair-haired promises of a better world by human ingenuity, collective security schemes, a United Nations as man's hope, etc. Jesus gave "a new commandment, that you love one another". (John 13:34, NW) Worldly religion hatches constant political intrigue and frequent violence against true Christians who are separate from the world, thus reflecting strife, envy and hate.

Truly Christendom is an empty shell of vanity and paganism. When she calls to her gods on the same holidays and in the same way as the heathen of old, the results are naturally the same. The gods for whom such celebrations were originally established cannot answer. Thus Nimrod is forever dead despite all the evergreen trees of antiquity and of those that now may be displayed on December 25. Demons intercept the praise to God and continue to lead the nations to Armageddon.

True Christians seek to move their lips in intelligent praise to Jehovah the true and Almighty God and to his Son. (Heb. 13:15) Their doing so, preaching the good news of his kingdom, helps more and more persons to appreciate the meaning of the peace he brought to "men of good-will" and the blessings ahead for this earth under his rule. (Luke 2:14, NW) They make his God their God, his kingdom their hope. How uplifting! What a truly great Leader and Commander he is!

"SAY TO THE PRISONERS, Go Forth"



*"That thou mayest say to the prisoners,
Go forth; to them that are in darkness,
Shew yourselves. They shall feed in the
ways, and their pastures shall be in all
high places."—Isa. 49:9.*

them out with the greatest respect and meekly listen to their message. It is

JEHOVAH cannot be beat for opening prison doors and letting prisoners loose. He has a record of doing this in a literal way. He sent prophetic dreams to Pharaoh of ancient Egypt, and these worked for him to release Joseph from prison to interpret the dreams and become chief minister of Pharaoh. He used the mighty armies of Babylon as his executioners and let them batter their way into Jerusalem and release his prophet Jeremiah from prison. Much later the religious rulers of Jerusalem again committed a false arrest, this time on the apostles of Jesus Christ. But Jehovah's angel opened the prison doors that night, brought them forth without their keepers' realizing it, and told them to go back to preach about Jesus Christ in the temple. Afterward when Peter alone was imprisoned and sentenced to death and lay sleeping bound with chains between two soldiers and with guards before the cell door, Jehovah's angel again struck off the chains and led Peter out to freedom and to further service of his God.

² Even an earthquake was not too much for Jehovah to stir up under the prison at Philippi in Macedonia to loose the hands and feet of the apostle Paul and Silas from chains and stocks and to knock open the cell door and induce the jailer to lead

truly written, "Jehovah looseth the prisoners."—Ps. 146:7, AS; Jer. 40:1-4; Gen. 41:1-46; Acts 5:17-21; 12:1-11; 16:19-34.

³ But here we are at the threshold of A.D. 1952. This is too modern a day for Jehovah God to be doing anything like loosing people from prison, is it not? Do not think so for a moment. The fact is, he is doing his great work of releasing now, in this modern period from A.D. 1919. This work is marked by the releasing of many from literal prisons, concentration camps and other places of detention. But it is specially remarkable for releasing victims from a vaster and more terrible prison, a spiritual prison condition in a modern Babylon. Nothing can resist, and nothing is resisting his power to set those who are bound free even while the prison still stands. When he has delivered all those who long to get free and who look to him for it, he will smash the entire prison system at the battle of Armageddon and introduce a free world for everyone that lives. Note how this is coming about.

⁴ God Almighty has a great Liberator or Servant whom he now uses in this work of granting sweet release to liberty lovers who are bound. Who is he? Hear the voice that comes sounding down the corridors of nineteen centuries from a Jewish syn-

1, 2. What record has Jehovah for opening prisons and letting the inmates loose?

3. Since when in our time is he doing a greater releasing work, and from what?

4. How do we identify Jehovah's great Servant of liberation?

agogue at Nazareth in Galilee, Palestine. The voice is reading the words of the prophecy of Isaiah, chapter sixty-one, verses one and two, and you hear these words: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:18, 19, NW) Ah, you recognize the voice of Jesus of Nazareth speaking and there applying to himself those prophetic words designating Jehovah's Servant of liberation. Yes, he is the great Servant whom Almighty God has raised up now to serve as Liberator, now when the whole earth is threatened with a new bondage, that of blasphemous international communism. The self-conceited religious pontiff who claims to be the visible "vicar of Christ" falls far short of being a spiritual bulwark against the onrush of Christless Communism. A false Christ could never be depended upon to be a true bulwark against political and social lies. But the true Christ himself, Jesus the Son of God, stands firmer than the rock of Gibraltar, not only repelling the invasion of Communism and other political isms into the lives of lovers of truth and righteousness, but also releasing many who are in bondage under these systems.

⁵ Millions of people inside and outside of Christendom have been fooled in the past. And it is now a foolish thing to listen to some man or group of men when they lift themselves to prominence and then, to draw followers after themselves, proclaim that they will bring about the people's liberation. The granting of full liberty to mankind rests with the Almighty God Jehovah. He has made his

own appointment of someone reliable to free the prisoners of this oppressive system of things. To this day he sticks to that appointment. So it is not worth the while and it only leads to heartbreaks to look to anybody else than the One the Most High God has appointed. He makes known the One he has appointed and he speaks to him with these words: "Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves." —Isa. 49:8, 9, AS.

THE SERVANT

⁶ Oh, you say, those words apply to King Cyrus of Persia. In 539 B.C. he and his uncle Darius overthrew mighty Babylon which had destroyed Jerusalem and its temple and had desolated the land of the Jews by carrying nearly all the survivors off into Babylon as exiles. But in the first year of his reign Cyrus released these Jewish prisoners. He let them go back to the desolate Jewish heritages in Palestine and rebuild the ruined land.

⁷ All that is true. Isaiah, chapter forty-five, did foretell Cyrus and his liberal deeds toward Jehovah's people, but it sets him forth as a type or prophetic figure of Jesus Christ, the Greater Cyrus. It is Jesus Christ who brings about the complete fulfillment of Jehovah's prophecy. So he is the great Servant of liberation now.

⁸ When Jesus was on earth he had a powerful instrument, the truth. At once we think of his words: "If you remain in

6, 7. To whom do those words apply in type and in antitype?

8. (a) What powerful instrument of liberation did Jesus have? (b) How did God help him and give him as a "covenant of the people"?

5. To what does it lead to look to men as liberators, and whose appointment does this course ignore?

my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, NW) All the while he was on earth as a man he was in constant danger from the great Serpent Satan the Devil, and all his wicked seed demon and human. He prayed to his heavenly Father and he was answered and helped that he might finish his work for mankind's salvation. Jehovah God preserved him till his work was finished. Then he let him show his loyalty and integrity even to disgraceful death on a torture stake at Calvary. But Almighty God preserved him by raising him up from the dead to immortal life in heaven as the exalted spirit Son of God. In this way Jesus Christ could carry on with his liberation work and be on hand for it in this day. God has given him for a "covenant of the people". How a "covenant"? A covenant is a solemn engagement to do something. God has solemnly engaged or bound himself to loose true liberty lovers from prison and bondage, and he has given his Son Jesus Christ as a covenant or pledge that he will do this. He has provided and appointed Jesus to be the One to set people free. As certainly as there is a resurrected and glorified Jesus at the Father's right hand in heaven, just that certainly there will be a loosing of right-hearted people from slavery to the tyrannical world system of modern Babylon. So the One to look to is this glorious Servant whom God has given for a "covenant of the people". All human leaders will prove frauds.

⁹ You love liberty for yourself, and you would like to see others enjoy it too. Would you not like to be associated with the true Liberator in his work? You may. We know from these Scriptural facts that you can. Above (§ 5) we quoted the words of

Isaiah 49:8. The apostle Paul calls attention to these words and applies them in connection with the followers of Jesus Christ. We reproduce Paul's particular way of saying it, and also his words surrounding it, as follows: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' The one who did not know sin he made to be sin for us, that we might become God's righteousness by means of him. Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says [and here comes Paul's quotation of Isaiah 49:8, LXX]: 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation. In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers."—2 Cor. 5:20 to 6:4, NW.

¹⁰ Here Paul tells us he had a ministry of service entrusted to him, and that in doing it he was working together with God and his great Servant Jesus Christ. Since Christ was not there personally in the flesh, Paul was acting as an ambassador substituting for Christ and saying for him, "Become reconciled to God [so as to gain salvation in this acceptable season and day for it]." That his ministry or service might be blameless in this respect, Paul was giving his hearers no cause for stumbling but was in every way recommending himself to them as God's minister or servant. So he appeals to those to whom he writes that they should not receive the undeserved kindness of God through

9. How does Paul apply Isaiah 49:8 and show we may be associated with the true Liberator in his work?

10. How was Paul trying to keep his ministry blameless, and what appeal does he make to us about God's undeserved kindness?

Christ and miss its purpose. And here is where all of us who accept his undeserved kindness come in. We must not miss the purpose for which it was given to us.

COMMISSION OF WORK

¹¹ How can we miss the purpose of this undeserved kindness? By our failing to do the work for which it was given us to make us fit. Having tasted of his undeserved kindness and been reconciled to God or put on friendly terms with him, we must from now on be a coworker with him. We must colabor with his great Servant Jesus Christ. He has given a commission of work to his great Servant. What part of that commission of work we can help in doing, we are obliged to do it. So to that extent the commission to the Servant also applies to us, and we become his fellow servants. We become members of the servant class. This is specially true of those Christians who are anointed with God's spirit as Jesus was and who are baptized into his spiritual body or congregation and who are made joint heirs with him of the heavenly kingdom. It is their obligation according to the divine commission to join in 'saying to the prisoners, Go forth, and to them that sit in darkness, Show yourselves'. If we faithfully carry out this commission, then we are not receiving God's undeserved kindness in vain.

¹² Well, then, what is our working equipment? Listen to the great Servant, the Head of the servant class, suggest to us what it is, in the opening words of chapter forty-nine of Isaiah which we are con-

11. How can we avoid missing the purpose of God's undeserved kindness given to us?

12, 13. Whom does the Servant tell to listen to him, and how was it made possible for them to hear and listen to Jesus' voice?

sidering: "Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God."—Isa. 49:1-4, AS.



¹³ The Servant indicates that the message which he has about deliverance is to be heard by the isles, coastlands or distant shores and by peoples far off. It is to be a world-wide message of liberation through him, Jehovah's great Servant. But when Jesus was on earth, he did not go to any isles—the land of Palestine has no islands—and he did not go to distant shores or coastlands or to peoples far away. He confined himself to the "lost sheep of the house of Israel" there in the little land of Palestine. And while he was in the flesh with his disciples he instructed them to do the same in their preaching of God's kingdom. (Matt. 10:5, 6) So if Jesus did not go to the isles and far-off peoples, how were they to listen to him? By his sending his anointed fellow servants to them. If they were to hear and listen, how could they do so unless his servants went and preached to them and let them hear the voice or message of Jehovah's great Servant? (Rom. 10:14, 15) Hence we can see how the servant class under Christ Jesus is necessary to fulfill this prophecy of freedom to the prisoners.

¹⁴ The great Servant says Jehovah called him from his mother's womb and named him from the bowels of his mother. This was true in a double sense. When the angel Gabriel announced to Mary that she was to be the mother of the Son of God, he told her: "You are to call his name Jesus." When the angel appeared to Joseph in a dream to explain Mary's pregnant condition, he said to him: "She will give birth to a son, and you must call his name 'Jesus.'" Why? "For he will save his people from their sins." When the angel announced the child's birth to the shepherds in the fields near Bethlehem, he said to them: "There was born to you today a Savior, who is Christ the Lord, in David's city." (Luke 1:31; Matt. 1:21; Luke 2:10, 11, NW) But all that was at the time he was conceived in the womb of an earthly mother and was born from her.

¹⁵ Thirty years later he was baptized in Jordan's waters to give symbolic testimony to the dedication of himself to do God's will. Then he was brought forth from the womb of God's woman, his heavenly organization, for then the heavenly Father, Jehovah God, begot Jesus by his holy spirit to be his spiritual Son once again. Then as the spirit descended in the outward manifestation of a dove and anointed Jesus to be the Christ, God's voice was heard from heaven saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:13-17, NW) Thus from the womb of his heavenly mother, God's woman or organization, Jesus was called to be the Christ or Anointed One and he was named to be Jehovah's Savior for mankind.

¹⁶ The Servant, and in fact the entire anointed servant class, is produced from

God's woman for a service against God's enemies. This is why God made the Servant's mouth like a sharp sword and made him like a polished shaft or arrow. One of the servant class, the apostle Paul, tells us that we should accept the "sword of the spirit, that is, God's word", and that "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit". (Eph. 6:17 and Heb. 4:12, NW) The tongue of the wicked is like a sword of slander, blasphemy and reproach; but the tongue of the Servant and his followers takes up God's Word and so makes use of the "sword of the spirit". It declares the judgment of the great Judge Jehovah against his enemies and exposes the hearts of religious hypocrites. It puts to death false doctrine and human traditions which would make God's Word invalid. This sword of truth is an important part of the full suit of armor which God supplies to his servant class, and the foes of God's people cannot withstand it. As his servants use it he hides them in the shadow of his hand. So although they are out in the open fighting they are still under his protection.

¹⁷ From far off Jehovah sends the servant class, like a polished shaft or arrow shot from a bowstring. The Son of God from heaven was in fact the "Word of God", his great Spokesman, so that in him Jehovah's Word went forth. God kept him close or stored him away like an arrow in a quiver, reserving him for use at the due time. In the same way he reserved all the servant class for use at the proper time, at which time he propels them by his spirit against the foes of truth, righteousness and God's kingdom. By the activities of the servant class God's Word is today spread far and wide and

14. How in a literal way was Jehovah's great Servant called and named from his mother's womb?

15. How was this so of him in a spiritual way?

16. How has Jehovah made the Servant's mouth like a sharp sword?

17. How has Jehovah made him like a polished shaft hid in a quiver?

his judgments are declared abroad.—Ps. 127:4, 5.

¹⁸ But how is it that such an honored servant should say: "I have labored in vain, I have spent my strength for nought and vanity"? Well, the immediate disciples of the great Servant might have said that at the time he died on the torture stake and they were all scattered from him. Even on his resurrection day two of them were heard to remark: "We were hoping that this man was the one destined to deliver Israel." (Luke 24:17-21, NW) They thought Jehovah's Servant had labored in vain and spent his strength all for nothing. Similar grounds for discouragement were laid for the servant class in 1918, at the climax of World War I. Then the visible organization of the servant class of Jehovah was under vicious assault by political, religious and military enemies; their Bible literature was banned; their freedom of action was curtailed in many ways; and many of them were imprisoned, including vital official members of their legal Society. There was division within their ranks due to rebellious and traitorous ones; and great fear and uncertainty distressed them and made them subject to the power of the enemy. Their organization was broken up, just as when the Babylonian hordes destroyed Jerusalem and its temple in 607 B.C. Their fields of activity were desolated like the realm of the kingdom of Judah when King Zedekiah and those of his subjects who survived were carried off exiles to Babylon. Then the appearance of things was as if the servant class had worked and expended their strength in Jehovah's service for nothing.

REMNANT LOOSED FIRST

¹⁹ Here now was where the need of the

18. How and when could the servant say he has labored in vain?

19. At this point whose services now were needed, as shown by Isaiah 49:5, 6?

great Servant of Jehovah came in, to see to it that his servant class on earth, his spiritual Israelites, got justice and were rewarded. The great Servant now tells us that Jehovah formed him from the womb of his "woman", his heavenly organization, for this honorable purpose: "And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel."—Isa. 49:5, 6, AS.

²⁰ On the day of his resurrection Jesus began reviving his disciples dismayed and discouraged. On the day of Pentecost he poured out God's spirit upon them and began building them up as a spiritual organization. He made their spiritual state to flourish and blossom as the rose. They had once been captives of Babylon's religious counterpart, namely, apostate Jewish religion, but now they were made free and were restored to Jehovah's theocratic organization for worship and service. To this remnant of Jewish believers who were prisoners of mystic Babylon, Jehovah's great Servant said, "Go forth." They had been sitting in religious darkness, and he said to them: "Show yourselves"; come out into the light. This was a remnant of natural descendants of the faithful patriarch Jacob. So it was made up of members of all the tribes of Israel, Jacob's surname. Hence the glorified Jesus Christ in heaven acted as Jehovah's servant and served in a literal way "to raise up the tribes of Jacob, and to restore the preserved of Israel".

20. So how did the great Servant "raise up the tribes of Jacob" and "restore the preserved of Israel"?

²¹ Since A.D. 1918 there has turned up a faithful remnant of spiritual Israelites, for, as the Jewish Christian apostle Paul says, "he is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code."—Rom. 2:28, 29, *NW*.

²² Like the faithful Jewish remnant of nineteen centuries previous, this modern remnant of spiritual Israelites had been bound and made prisoners by mystic Babylon during World War I. They were sitting in darkness of mental gloom, fear and uncertainty as to God's purpose and his will for them. Only Jehovah by his great Servant, the King Jesus Christ, could help them, just as Jehovah's servant of ancient times, King Cyrus of Persia, had helped the imprisoned Israelites in Babylon. Jehovah had formed his great Servant for this very work of liberation. He had given him as a covenant or pledge of the deliverance of His people, and now he used his Servant in this behalf, from 1919 onward. In that year he began leading the remnant of spiritual Israelites out into freedom.

²³ Most truly Jehovah had said to Christ Jesus: "Thou art my servant; Israel, in whom I will be glorified." (Isa. 49:3, *AS*) In olden time Jehovah had chosen Jacob instead of his older twin brother Esau to inherit the Abrahamic promise: "In thy seed shall all the nations of the earth be blessed"; and he had changed Jacob's name to Israel, meaning "ruling with God". And now Jehovah's great Servant was bringing blessing to the remnant of spiritual Israel by releasing them from Babylon's power

and freeing them to be witnesses of Jehovah in all the earth. By this action of his Servant Jehovah was glorified and the honor of his name was upheld. The remnant's freedom served everywhere for his glory, because for their faithfulness they became part of the servant class.

²⁴ With this restoration of her spiritual children taking place after the desolations experienced during World War I, God's woman Zion had no reason to speak any more as Isaiah's prophecy had foretold: "But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me." To which Jehovah replies: "Can a woman forget her sucking child, so as not to have pity upon the son of her womb? Even should these forget, yet I will not forget you. See! I have carved you upon the palms of my hands; your walls are continually before me. Already your builders* make haste, while those who destroyed you and laid you waste go forth from you. Lift up your eyes round about, and see! All of them gather, they come to you." (Isa. 49:14, *AS*; 49:15-18, *AT*; *Mo*) From 1919 on, the remnant of spiritual sons of God's organization Zion took courage and made haste to rebuild the desolated visible organization and to revive the free and fearless worship of Jehovah and to renew the proclamation of his kingdom by Christ Jesus. So they returned to Zion with joy, and Jehovah proved to Zion that he had not forgotten her so as to let her go on lying desolate and torn down. His hands of power, on which her beloved name was printed or carved, became active for re-

21, 22. How has this Servant done similarly to another remnant since 1918?

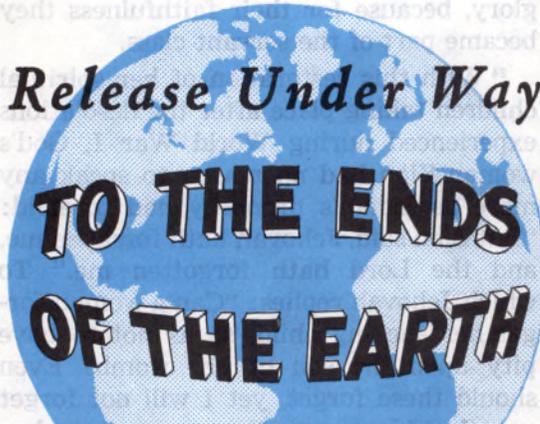
23. How were Jehovah's words true of Christ Jesus: "Thou art my servant; Israel, in whom I will be glorified"?

*The Dead Sea Scroll of Isaiah (DSIa) in Hebrew, of the second century B.C., reads "builders" instead of "sons"; and so do the Petropolitanus Hebrew Manuscript of A.D. 916 and the Jewish Targum in Chaldee and the Latin *Vulgate Version*. Besides this, the Greek *Septuagint Version* expresses the thought of builders here.

24. How did Jehovah answer Zion's plaint of being forsaken, forgotten?

building her and raising up her walls of protection. His great Servant Christ Jesus commanded her spiritual children in Babylon's prison system, "Go forth," and then

led them back to Zion. The darkness of divine disapproval has fled from them, and now they rejoice in the light of his favor and approval.



Release Under Way
**TO THE ENDS
OF THE EARTH**

TO THE ends of the earth there exists a vast prison over which Satan's world organization Babylon presides, holding the people in political, social, economic, military and religious bondage. The God of love hears the groaning of the liberty-loving prisoners more clearly than anyone else, and he has raised up his great Servant Christ Jesus and clothed him with kingly power for the very purpose of bringing about their release. Now is the time for him to act, for the hour draws closer for great Babylon to be destroyed at the battle of Armageddon, and all people who stay in bondage to her and share in her sins will be destroyed with her.

² In 1914 Jehovah God honored his Servant Jesus Christ by installing him as king in Zion. Like the miniature Zion of ancient times, this Zion is Jehovah's organization. However, it is a heavenly one, with a visible part on earth made up of the remnant of his spiritual sons, Israelites inwardly. He cares for this visible organi-

zation of spiritual Israel more than any earthly mother cares for her child nursing at her bosom. Hence, when the visible organization appeared desolated beyond repair in 1918 and the power of great Babylon over her seemed unbreakable, Jehovah sent his Servant to the rescue. He broke the enemy's power over them in 1919 and began releasing the imprisoned remnant, that they might resume their worship of him freely and fearlessly. For his name's sake Jehovah was interested in the reorganizing of his people in freedom from Babylon. His purpose was to have them gathered and united in an organization that the enemy could nevermore shatter, that pure worship might continue.

³ Let us be certain about this one thing: Jehovah is not letting his worship be stamped out of the earth by the Devil's world organization Babylon. His worship was here before ever Babylon came along in Nimrod's day, and his pure worship will be here after modern great Babylon goes down. That is just as sure as that the remnant of ancient Israel survived the destruction of ancient Babylon. And just as surely, Jehovah's witnesses will survive and be here after Rome, the city whom its bishop at Vatican City calls "The Eternal City", goes down in eternal destruction, and along with it Moscow and other seats of totalitarian power. All dictators and tyrannical rulers on earth are but men. They will inevitably come to their end in the dust of the earth, and that shortly. But Jehovah's worship on earth will go on forever.

1. Whose groaning does Jehovah hear, and why is now the time for him to act in their behalf?

2. How did Jehovah show in 1919 he was interested in Zion, and for what purpose?

3. What illustrates that Jehovah will not let his worship be stamped out of the earth by Babylon?

4 There must be a visible organization to receive all on earth who want to worship Jehovah God in freedom, before the battle of Armageddon. So from and after 1919 he used his great Servant to restore the remnant of spiritual Israel and he reorganized them to act as his witnesses in the momentous postwar period. He cleansed them from the unsightly religious soils that they had gotten while under Babylon's power and influence. Thus he made it a clean organization worthy of receiving those who forsook Babylon in obedience to his command: "Away! away! go out thence; touch nothing unclean! Go out of the midst of her; keep yourselves pure, you who bear the vessels of the LORD [Jehovah]!" And since Jehovah God had taken his great power and was now reigning by his Servant-King Christ Jesus, he led his reorganized people to see that the only organization for them now to have and serve by was the theocratic organization, not democratic organization. Because of their repentance and return to him with faithful hearts, Jehovah made the remnant of spiritual Israelites part of his servant class, under his Chief Servant Christ Jesus. In that way they could serve as the "faithful and discreet slave" whom Jesus had foretold and whom he said he would appoint over all his earthly, visible belongings, the interests of the Kingdom.—Isa. 52:11, AT; Matt. 24:45-47, NW.

5 But was the gathering of people to the rebuilt theocratic organization to be only of those who composed the remnant of spiritual Israel? Those of the original remnant who survived

4. To have an organization for receiving all on earth who would worship him before Armageddon, what did Jehovah do with his remnant?

5. But was the remnant of spiritual Israel alone to be gathered, and how was their idea like that of the Jewish remnant long ago?

the experiences of World War I used to quote Psalm 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." They used to think that only these saints were to be gathered or harvested before Armageddon, although it was timely for them since 1918 to herald the message, "Millions Now Living Will Never Die." It was even suggested that this harvesting of such spiritual saints might end with the year 1924, after which the heavenly glorification of these anointed, spirit-begotten followers of Christ would take place. (See *The Watchtower*, January 1, 1924, ¶¶ 11-32.) Nineteen centuries ago the early members of the Jewish remnant were also inclined to think that the gathering of the sheep of the Shepherd Christ Jesus was to be only from the Jewish nation, Samaritans and circumcised proselytes. For three and a half years after Jesus' death, resurrection and ascent to heaven and the Pentecostal outpouring of the holy spirit, they confined their preaching about the Christ to these only and would not step into the home of an uncircumcised Gentile to tell him the good news.

"LIGHT TO THE GENTILES"

6 But the great Servant of Jehovah

6. By what scripture of Isaiah 49 did Jesus know better than that idea?



knew better than that. He had even hinted so just before he ascended from his disciples to heaven. (Luke 24:45-49; Acts 1:6-9) Jesus knew that these words in Isaiah's prophecy were written particularly to him: "Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee." No wonder, then, that at the outset of the chapter he calls upon the isles, coastlands, or distant shores to listen and far-off peoples to hearken to him!—Isa. 49:1, 6, 7, AS.

⁷ How was it "too light" or too slight a thing for him to raise up only the natural tribes of Jacob and restore the preserved of only natural Israel? Because only a small remnant of some thousands of the circumcised Jews would accept Christ Jesus as Jehovah's Servant for their salvation, and this remnant would not be enough to complete the foreordained 144,000 members of Christ's body over which Jesus is the Head. (Rev. 7:4-8; 14:1, 3) Moreover, Jesus' human sacrifice was not only for the natural Jews but for non-Jews also, men of all kinds. So it was necessary for God to let the message of salvation and the opportunities of sharing with Christ Jesus in the heavenly kingdom go to the Gentiles. Then they might believe and become spiritual Israelites by faith in God and his Christ, and by his begetting of them with his spirit.

7. How was it "too light" a thing for Jesus to raise up only Jacob's natural tribes and Israel's preserved ones?

⁸ But when Jesus was on earth as a man, a Jew, he restricted his preaching to the Jews and Samaritans that these first might have the Kingdom opportunity extended to them. So here again we see the need of the servant class, if Jehovah's Servant is to be a "light to the Gentiles" and His "salvation unto the end of the earth". The Chief Servant would have to use his followers as his ambassadors and send them to the Gentile nations, if light and salvation were to come to such uncircumcised nations. This he began to do when he sent his apostle Peter to the home of the Italian centurion Cornelius at Caesarea to preach the good news about Jehovah and his Christ. There "God for the first time turned his attention to the nations to take out of them a people for his name". Then light began breaking on the Gentiles.—Acts 15:14; 10:1-48, NW.

⁹ That Isaiah's prophecy here concerning the Servant includes in a secondary way the servant class under their Head Christ Jesus is stated under inspiration. The apostle Paul and his companion Barnabas applied Isaiah's prophecy this way when they quoted it to the unappreciative opposing Jews in their synagogue and said: "It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the most distant part of the earth.'" —Acts 13:44-47, NW.

¹⁰ There is no question about it. This part of Isaiah's prophecy applies also to

8. To whom did Jesus personally preach, and so what was necessary if he was to be a "light to the Gentiles" and salvation to earth's end?

9. How does inspiration show Isaiah's prophecy here includes the servant class under Jesus?

10. Why was it necessary to show the remnant since 1919 that this part of Isaiah's prophecy also applies to them?

the remnant of spiritual Israelites since 1919. But at first they did not realize this fact. As above observed, they thought the gathering of Jehovah's worshipers to his theocratic organization was to be only of themselves, the spiritual class, the saints in the covenant. Down till 1931 efforts were centered principally on gathering the Kingdom heirs to complete the remnant of Christ's body. But all these formed a *servant* body under Jesus the Head, and the *servant* class is not for serving itself only but for serving others to whom Jehovah God sends his servant class. So by light upon the Holy Scriptures he duly opened the eyes of the remnant to see that they must serve others besides those of the servant class. There were "other sheep" who were not of the "little flock" of Kingdom heirs and these the Right Shepherd Christ Jesus said he must gather and bring that they might be one flock with the remnant under one Shepherd.—John 10:16.

¹¹ There was a great crowd of these other sheep straying about abused by the false shepherds of the Babylonish religious systems. They were, in fact, prisoners of Babylon and were in the death-dealing religious darkness there. They, too, needed to have Jehovah's great Servant say to them, 'Go forth, show yourselves, come out into freedom and the light of truth and divine favor!' They too must come to Zion and submit to the theocratic organization so as to escape destruction at Armageddon. As the prophet Joel had foretold: "Whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call."—Joel 2:32, *AS*; Rom. 10:13.

11. So what needed to be done about the "other sheep", and why?

¹² Note now how the Scriptures apply Isaiah's prophecy to make this plain to us. Nineteen centuries ago, compared with the remnant of believing Israelites, all the uncircumcised nations to whom the message was to go were Gentiles naturally. Today, the remnant who compose the "faithful and discreet slave" class are spiritual Israelites. Compared with them, the Shepherd's "other sheep" are Gentiles of all kinds, spiritually speaking. And yet now the good news of God's established kingdom must go to these other sheep to release them from bondage and imprisonment in the Devil's Babylonish world. Says Jehovah to his servant class to which the remnant of today belongs: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far [east]: and, lo, these from the north and from the west; and these from the land of Sinim [the south-land of Syenê, *Mo*; *AT*]. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD [Jehovah] hath comforted his people, and will have mercy upon his afflicted."—Isa. 49:9-13.

¹³ This joyful prophecy extends now to the Shepherd's "other sheep" who must be rescued from Babylon before Armageddon. That fact is revealed to us in the Revelation. John the apostle first describes

12. (a) What kind of Israelites are the remnant today, and hence what are the other sheep, relatively speaking? (b) What must be said to them?

13. How does Revelation picture the other sheep as Gentiles?

his vision of the gathering and sealing of the 144,000 members of the twelve tribes of spiritual Israel. Then he says: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." That makes this a *Gentile* crowd, when compared with the 144,000 spiritual Israelites. But they are where, and what are they doing? "Standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

¹⁴ Have this "great crowd" come to Zion and submitted to the theocratic rule of Jehovah who is seated on the heavenly throne? They have; for one of the elderly persons identifies the crowd to John and says: "These are the ones that come out of the great tribulation [this locates their coming between 1919 and Armageddon], and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple [on Mount Zion], and the one seated on the throne will spread his tent over them." And now the elderly person goes on to quote Isaiah 49:10 and to apply it to the "great crowd" whom he likens to sheep, saying: "They will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat, because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."—Rev. 7:9, 10, 14-17, NW

14. Where have these other sheep come, and what prophecy is now quoted from and applied to them?

NEED FOR MORE TERRITORY

¹⁵ The applicableness now of the vision of the "great crowd" to the other sheep from all nations was revealed to the remnant of spiritual Israel in 1935. To illustrate how the droves of "other sheep" have flocked to Zion since then, we can say there were 20,786 active Kingdom publishers reporting in the United States of America that year, to compare with 135,356 in April, 1951. To make their coming easy Jehovah has made a way for them over mountainous obstacles and he has raised up highways for them across the deep places. All along the road he has fed them and even on the hills that appeared bare he has found pasture for them, always supplying them with living waters of truth from his Holy Word.

¹⁶ From all directions, as foretold by the prophecy, he has brought them to the one flock of his Lamb, the Right Shepherd, from east and west, and from north and south, yes, from the dark continent of Africa as represented by the southland of Sinim or Syenê (modern Aswân, Egypt). Zion, represented on earth by the remnant of spiritual Israelites, is surprised. She cannot account for them, never having expected them this side of Armageddon. "As I live, saith Jehovah, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride." (Isa. 49:18, AS) Look at what demonstrations we have of this at the circuit assemblies of Jehovah's witnesses, their district, national and international assemblies! At the international assembly in New York city in 1950 there were 123,707 with attentive ears at the public meeting Sunday, August 6, to hear the address "Can You Live Forever in Happi-

15. Since when was the identity of the "great crowd" made clear, and how do statistics show they have come to Zion since then?

16. From what parts has Jehovah brought them, and what assemblies show their numbers, to Zion's great amazement?

ness on Earth?" The nations and their rulers have despised and abhorred the servant class from its Head Jesus Christ down till its remnant now, and no wonder they start up with amazement at the miraculous sight. Much as the kings and princes dislike it, they have to admit that Jehovah, the Holy One of spiritual Israel, has been faithful to the servant class he chose.—Isa. 49:7.

¹⁷ Logically this has thronged the organization with people, requiring it to be broadened out, and overgrown companies to be split, resulting in the formation of new companies at new places to receive the new incomers and to provide room for still more to enter and so be incorporated in the organization for publishing the message of release from Babylon. "Surely," says Jehovah to Zion, "as for thy wastes and thy desolations, and thy land of ruins surely now shalt thou be too strait for thine inhabitants, and far off shall be they who have been swallowing thee up. The children of whom thou wast bereaved shall yet say in thine ears,—Too strait for me is the place, make room for me that I may settle down. Then shalt thou say in thy heart,—Who hath borne me these, seeing I have been bereaved and unfruitful, a captive and banished? These therefore, who hath brought them up? Lo! I was left alone, these where were they?" How pathetic this exclamation of motherly surprise of Zion at having this numberless multitude of children and their loyal companions from all nations, tribes, peoples and tongues! (Isa. 49:19-21, *Ro*) But how does Jehovah accomplish this?

¹⁸ Listen: "Thus says the Lord God [Jehovah]: 'Behold, I will lift up my hand to the nations, and to the peoples will I raise my signal; and they shall bring your

sons in their bosom, and your daughters shall be carried on their shoulders. And kings shall be your foster fathers, and their queens your nursing-mothers; with their faces to the earth shall they bow down to you, and shall lick the dust of your feet; and you shall know that I am the LORD [Jehovah], in whom none that trust shall be put to shame.'" (Isa. 49:22, 23, *AT; Mo*) This proves that this prophecy of the release of the bound ones to the ends of the earth must be fulfilled now before the battle of Armageddon while there are nontheocratic nations, peoples, kings and queens.

¹⁹ Even while the demons of Satan's invisible organization are hurrying the nations and their rulers to the battlefield of Armageddon, these earthly systems and rulers are unable to hold their own people of good will under them when they hear the liberation call of Jehovah's great Servant, Come forth! Show yourselves! Emerge into freedom and into light! Despite their mobilizing of the peoples by dictatorial measures, they are obliged to yield these "other sheep" over to the theocratic organization of Zion. Like foster fathers and nursing mothers they have just been governing these persons of good will so as to have them ready in due time for delivery to Jehovah's organization. They are obliged to bow and to admit the defeat of their wicked endeavors to prevent all this gathering to the Signal which Jehovah has raised on high.

²⁰ That Signal is his King Jesus Christ, his great Servant of liberation, whom he raised to the throne in 1914 to rule in the midst of his enemies. (Isa. 11:10-12; Rev. 12:5; Ps. 110:1, 2) One of the ways by which he manifests he is ruling in the

17. What has this required as regards the extent of the organization of the surprised Zion?

18. How does Jehovah accomplish this, and before what destruction?

19. Can earthly systems and rulers hold these sheep back, and how have they been like foster fathers and nursing mothers?

20. What is that Signal, and what is the evidence that it stands ruling and that Jehovah is a God who does not disappoint?

midst of his enemies is by releasing the prisoners whom they hold bound within their systems of control and leading them like a Shepherd to Zion to worship Jehovah God at his temple there. In this way Zion expands her territory even in lands which are under dictatorial and totalitarian rule; and Christ Jesus the King thus shows that all of earth's rulers, the mighty and the weak, are under his feet like a footstool. By his causing Zion to overflow with children, she, and specially her remnant on earth, is given evidence showing that Jehovah is God and that those who wait for him to act in his appointed time will not be put to shame by being disappointed.

²¹ Are you a member of the servant class, or are you one of the "other sheep" co-operating with the servant class? Then be strong in confidence in God's Word and move forward to the work he has laid upon his servant to do at this time. Jehovah God Almighty is with his great Servant in releasing the bound ones who yet remain to be loosed, and the work of release now under way will keep on to the very ends of the earth until the last of them is freed and engages in Jehovah's worship and service at his temple on Zion.

²² Do not think it impossible to get any more out, especially from under totalitarian rule. "Can prey be taken from a warrior, or a tyrant's* captives be rescued? But thus says the LORD [Jehovah]: 'Even should a warrior's captives be taken, and a tyrant's prey be rescued, your opponents

*The Dead Sea Scroll of Isaiah (DS1a) in Hebrew, of the second century B.C., reads "tyrant's" here, and not "lawful"; and so do the ancient *Syriac Version* and the Latin *Vulgate Version*; and the Greek *Septuagint* expresses that thought.

21. What must the servant class and its associates now do, and until what accomplishment?

22. What divine statement shows whether it is possible to get more sheep out, especially from under totalitarian rule?

will I oppose, and your children will I save. I will cause your oppressors to eat their own flesh, and they shall be drunk with their own blood as with new wine; then all flesh shall know that I the LORD [Jehovah] am your savior, and that I the Mighty One of Jacob am your redeemer.'"—Isa. 49:24-26, *AT; Mo; Maredsous*.

²³ Let no one say, then, "It cannot be done! It cannot go on!" This militarized world, with its conscription and universal military training laws, cannot prevent Jehovah's Servant's work of releasing the prisoners. Neither can the oppressive totalitarian dictators do so, either behind or outside the "iron curtain". The rescue of those upon whom they prey and whom they have held captive takes place under their very noses, whether by underground or by aboveground methods. The public services which all these rulers render the people, and for which we justly "pay back Caesar's things to Caesar", these things the servant class uses to carry on Jehovah's work, gathering his "other sheep" now to the side of his theocratic government. More room is needed for Zion's children, and this is being acquired. But not by military aggression and unjust encroachment, invading and grabbing other people's lands by force and violence. No; but by peaceful expansion, with the good news of peace. Thus those who feel there is not enough room for them go out as home missionaries and as foreign missionaries to other territories and to other lands and establish settlements of Jehovah's worship there. So the work of release spreads to the ends of the earth.

²⁴ Those who oppose us Jehovah God has promised to oppose. That means he is on

23. By what means and methods, then, does the work go on and the work of release spread to the ends of the earth?

24. What will Jehovah make his opposers do, and make them and also us know about him?

our side and backs us up. At the battle of Armageddon he will confuse our oppressors and opposers. He will maneuver them into fighting one against another and thus destroying one another. So it will come about that they will eat the flesh of one another and drink the blood of one another, and it will not be by any medical blood transfusion either in an attempt to save their lives. The final conclusion will be that all flesh—our enemies while yet alive in the flesh, and we, also—will be made to see that Jehovah is the only Savior of his people, those who come to Zion. If we cleave to him and serve with his great Servant Christ Jesus, we are bound to get full deliverance at last. No devilish power can prevent it before we have had the privilege of helping release the others.

²⁵ What an honor to free Jehovah's people from prison! At the climax of World War II the Allies' troops may have felt privileged and greatly honored to release victims from Nazi concentration camps and prisons. But now how much grander a privilege and honor it is to release victims from Babylon's prison house, and do this by peaceful means through the Kingdom, and all this that they may adore and serve Jehovah God at Mount Zion! Consequently, in deep appreciation and with courageous confidence in Almighty God, let the servant class and their loyal companions move ahead in the work of release to the very ends of the earth. The ultimate triumph of Zion over all enemies and opposers is absolutely assured, together with a righteous new world of endless freedom.

25. So what high honor is ours now, and to what extent should we take part in it?

Priestcraft Surrenders to Truth in the Near East

THOUGH the Near East was the first area blessed with the message of true Christianity, it languishes today in bondage to priestcraft. But the liberating power of the truth cuts through even the tightest bonds. More than a year ago, a full-time preacher of Jehovah's kingdom visited a monastery on a slope between Jerusalem and Bethlehem. While there, this pioneer had opportunity to witness concerning the Kingdom to a monk who was in the act of bowing before images. A year later the witness met the same monk in Bethlehem. The monk told the pioneer that shortly after their first meeting he had refused to obey his chief or pray to images, and had demanded a Bible. He added: "I believed your words because you showed it to me from the Bible. . . . so I fled with the idea of finding you." He is now overjoyed to be associating with the brothers, and is learning the ways of true Christianity as quickly as possible.

Another of Jehovah's witnesses encountered a Syrian priest and some of his following. The people prompted the two to discuss their beliefs, in the hope of proving the brother false. Following a short discussion, the priest asked the people to let him be alone with the witness. He then confided in the brother, saying: "You are right in your beliefs. Hold fast to what you have been taught, for we are wrong. Of course, I cannot tell this frankly to the blind people, lest they stone me." A few days later this same priest scolded a group of worshipers in the Syrian church who crowded up to kiss an image, and gave them a lengthy talk on the wickedness of image worship. For this he was denied his salary. Still later he was asked to express himself on the subject in the presence of a group of fanatic false religionists. To the chagrin of his listeners he described the false, general practice of Christianity as a heathen religion, far from true Christianity, and that its fall draws near.



"CLEAN WORSHIP" ASSEMBLIES: FROM FRANCE TO NETHERLANDS



THRILLED with the great international assembly at the Wembley Stadium, London, England, the first five days of August, hundreds of the conventioners from many countries, including many Frenchmen, streamed across the English Channel the following Monday and forward, to attend the four-day assembly at Paris, August 9-12. From France itself and other neighboring lands thousands were converging on the same famous, fabulous city. French witnesses of Jehovah were especially excited about it. This was to be their first national assembly in many years. For the first time in fourteen years they would all be met together in one place. In 1937, before World War II, France had just 700 witnesses. Now over 7,000 are reporting active service as publishers. Now many thousands of these would have an opportunity to meet both one another and their Christian brothers who, through publications of the Watch Tower Bible & Tract Society, were invited to come from all parts of the world. Brothers from 28 lands, from as far off as Australia, New Zealand, Philippine Islands, India, South Africa, Venezuela, and North America, were due to be there. The Society's president and vice-president, together with other representatives from the Brooklyn headquarters and Canada, were to be present and serve on the program. France was thus no longer isolated from the rest of the globe. French witnesses knew this was to be the "best assembly yet". This proved to be no mistaken conviction.

The Palais des Sports, site of the convention, stands only a block from the beautiful Seine river and a few blocks south of the skyscraping Eiffel Tower. This big sports stadium has seating accommodations for 12,000 and is generally used for bicycle races or boxing and wrestling matches. But now—well, the Sunday newspaper of Paris, *Dimanche*, in its issue the final day of the convention, spoke of it as "the Palais des Sports transformed into a cathedral". But we would say, "a Kingdom Hall." Certainly its interior had been transformed. Besides the thousands of seats which had been especially installed for us in the arena and covering the concave, steeply sloping racetrack, there was now a large, tall platform at the southern end. Hung up for a background for it was a gorgeous red-velvet curtain. Two stage floodlights trained upon this towering curtain made the words stand out in bold relief, "Jehovah's witnesses—1951—Clean Worship Assembly," spelled in French with large gilded letters. The palms and colorful gladioli about the stage were just what was needed to complete the setting.

The convention chairman was the Society's then Paris branch servant, Henry Geiger, and his assistant was the Brussels (Belgium) branch servant, C. H. Holmes. The convention servant was a graduate of the Watchtower Bible School of Gilead, L. E. Smith, and his assistant was also a graduate, a Frenchman, L. Iontès, now the Paris branch servant since September 1. Due to Brother Geiger's illness it was best to place the responsibility of the

branch on younger shoulders. The 16-page program was printed in French, but with the section "information for Conventioneers" translated both in English and in Polish. In fact, the program showed sessions to be held in Polish for two hours the Saturday morning of the convention, this because of the large number of Poles in France who are witnesses. But the regular talks given by the international roster of many speakers were not translated into Polish. Those given in English were translated into French by competent interpreters. The program listed 24 departments of service under Convention Personnel, and these saw to it that the assembly was well staffed and served for the convenience, help and comfort of the conventioners. The thousands arriving were met at the principal stations and the air terminal by brothers from the convention Information Department. Upward of 6,000 maps of the Paris Métro and bus routes were given to the conventioners to help them find their way around this metropolis.

The Rooming Committee arranged for 6,000 accommodations in private homes and in 700 hotels. The cafeteria was situated to the rear of the speaker's platform, on two floors, and served 8,500 hot meals in trays *à la américaine*, something rarely seen in *La belle France*. The refreshment stands were popular, with delicious fruit, including grapes and peaches in abundance. Stands for drinks were operated by the staff of the Palais des Sports. An orchestra of 50 musicians led the singing, and the French brothers did sing hearti-

ly, to the enjoyment of all listeners, even worldly attendants. As there was no trained personnel with a lot of convention experience to call on, the assembly was like a big experiment for them. This was the first time a hot-meal cafeteria had been organized, the first time magazine bags had been made, distributed and used, the first time special trains had been arranged. But the big job was undertaken with faith, obstacles were surmounted and God Almighty imparted his blessing and help. Result: grand success!

The convention opened Thursday morning and, would you believe it, with 4,026 in attendance. It was some experience to walk into the auditorium toward 9 a.m. and find two-thirds of the conventioners there right at the opening, especially after we had observed the early morning attendances at the recent London assembly.

So the convention got off to a good start, and this first morning was highlighted by a new release, the magazine bag in French, something not seen as yet by the French public. The bag added new zest to the street-preaching work.

The program practically duplicated that of the London assembly, though one day shorter. Thursday was "Life-giving Knowledge" Day, Friday "Unfiled Worship" Day, Saturday "Sons and Daughters" Day, and Sunday "Praise Jehovah as King" Day. Many speakers on the London programs repeated their talks here, though somewhat reduced for having to be given through French interpreters. Those from London who understood only English expressed appreciation for hearing the



talks again, condensed, whereas the French responded with repeated handclapping to the talks, even though translated from English into French. Their enthusiasm was contagious. The opening day closed with 5,261 hearing Brother Knorr's talk, "Confidently Facing the End."

Friday morning saw 351 baptized at the Buttes Rouges swimming pool, 12 kilometers away from the Palais des Sports where a baptismal talk had been given. This extracted comment from the press, which observed that "children are baptized only when they are old enough to understand". Brother Knorr's talk "The Triumph of Clean, Undefined Worship" gave added sparkle to the day, and he told of the new book which had been released in English in London, *What Has Religion Done for Mankind?* Convention attendance rose to 5,808. Brother Knorr also had a morning meeting with those pioneers who were interested in attending the Watchtower Bible School of Gilead. One in every eight persons at this convention was a pioneer, 741 of them from many different lands.

In good accord with the next day's convention name, the children had their day of it Saturday evening. Three boys and three girls were interviewed for the feature "Out of the Mouth of Babes". The tots had to be stood on a chair to reach the level of the microphone, and they all got a good hand from their elders at whose heartstrings strong emotion was tugging. In his evening talk on "Making the Mind Over for New World Living", Brother Knorr wound up with apprising his 6,020 hearers that for health and other reasons the then Paris branch servant, after many years of faithful service, was retiring as such but not from the Paris branch and that a French brother was being installed in his place at the close of that month. The French applauded their appreciation

of both the outgoing and the incoming branch servant. They came back with further applause when Brother Knorr announced the new book in French "*Equipped for Every Good Work*", a book for their theocratic ministry school course. It had been hoped to place it in their hands there at the assembly, but due to inability to get the shipment of books off the boat in the harbor this was not possible. Nonetheless, they would have them available shortly after the Paris assembly.

The grand climax of the convention was reached at the public event Sunday, the closing day. For this the publishers in Paris had done a lot of advertising work well before the assembly started. They distributed 200,000 "teaser" leaflets giving the public talk title but posing the questions, "By whom? When? Where?" Thereafter to satisfy the public curiosity 300,000 handbills were released, of which 200,000 were distributed in one evening, when all publishers in Paris and its suburbs covered all the mainline and Métro stations at the time when the workers were returning home. Large factories were also covered at exit time one day, resulting in thousands of handbills placed. During the assembly itself much advertising was done by many more participants. In all, 800,000 handbills were finally put out, and 8,000 posters and window signs were used. Attached to the outside of the convention building were three big signs, two 50-foot banners and a 30 x 12-foot sign. These could be seen from the Métro elevated trains while passing by.

Before 3 p.m. the doors to the *pelouse* (race-track main floor) were closed. It was a gratifying pleasure to have to push through throngs in the lobby and corridor and enter by a side door, climb to the upper gallery, sit on the topmost row, look around and down on a crowded house and see more seats brought in. Printed

advertising, personal invitations and assisting good-will persons to the meeting had had their effect: the attendance shot up from 6,188 witnesses to 10,456 present for the announced public lecture.

If the London assembly public talk at Wembley Stadium was an event marked by frequent, vigorous plaudits, the Paris public meeting was still more so. How those Frenchmen did eat up Brother Knorr's address on that rousing question, "Will Religion Meet the World Crisis?" even though getting it second-handed through an interpreter! Why, all together, they punctuated and accented that speech with 47 applauses. Sometimes those who understood English broke out ahead of the French interpretation. Those Frenchmen plainly showed they do not like the false religion they have so long observed in operation but do appreciate the clean, undefiled religion, God's pure form of worship. They hailed Jehovah who had begun to rule as King by Jesus Christ. At the close of the meeting free booklets in French and Polish were distributed. Many were eagerly taken.

The closing sessions followed after a brief intermission, and Brother Knorr gave the elated conventioners good counsel and encouragement in his farewell talk. By this international assembly in Paris the bonds of love already existing between the French brothers and those of other lands were strengthened manifold. The movement particularly in France for reinforcing and expanding Jehovah's clean worship was given a great push and added momentum. Thanks to Him through Christ Jesus for the rich Paris assembly blessings.

LUXEMBOURG

Monday afternoon, August 13, Brother Knorr and several companions arrived by train in the capital of the Grand Duchy of Luxembourg, to be met by Gilead grad-

uates assigned there and other publishers bearing placards announcing in German the public talk "Will Religion Meet the World Crisis?" to be delivered by him the next day. For the Luxembourg brothers this was a very special occasion, for it was the first visit of any president of the Society to Luxembourg. Brother Knorr and his secretary stayed at the missionary home, being thus able to spend some time with the missionaries and discuss any problems they might have.

For the one-day assembly to be held Tuesday, August 14, they had obtained the Salle d'Armes, a hall in a nice section of the city and which can comfortably hold about 250 persons. Featuring the morning's field activities was a bicycle parade of about 40 bicycles and in which Brothers Knorr and Henschel and others from North America took part. In announcing the public talk 300 placards and 10,000 handbills were used. Placing all these required much activity. During the afternoon session Brothers Knorr, Henschel and Chapman (Canadian branch servant) and Nathan (Canadian circuit servant) addressed the 138 brothers and good-will persons assembled. That evening the public responded well for Roman Catholic Luxembourg to the advertising campaign, for 205 turned out to hear the Society's president answer the great question regarding religion's future. It was an attentive audience, and hearty agreement with the speaker of this forthright speech was evidenced. This convention event is certain to have a telling effect on the increase of the Kingdom witness work in Luxembourg.

BELGIUM

Next day, August 15, the president and his party crossed the frontier into Belgium and arrived in Brussels. Passing through the city on their way to the branch office

they saw a large sign at a busy intersection announcing in French the public talk "Will Religion Meet the World Crisis?" to be delivered by the Society's president the following day. At 7:15 p.m. a meeting for the brothers took place at the Regina Palace near the center of town. Since Brother Knorr last spoke in Brussels the owner has interested himself in the truth, is now an active publisher and offers his hall free to Jehovah's witnesses. Here about 450 brothers and interested ones listened to the four above-named speakers. Their talks were all translated into French and Hollandish, the two official languages of Belgium.

The one-day national assembly began at nine o'clock next morning at the Stadium, a modern sports hall near the heart of Brussels. After a baptismal talk to them, 64 brothers underwent water immersion to betoken their dedication to Jehovah's will. By way of advertising, 30,000 handbills were put out, 2,000 placards borne by information walkers or placed in windows, and 200 large signs set up in prominent places throughout the city, while 6 autos bore signs through the streets focusing attention on the public event. During the afternoon three speakers addressed the 1,400 conventioners. The most of the Belgians had never before heard Brother Knorr, because since his last visit here in 1947 the publishers have increased from 1,038 then to a new peak of 3,080 in June this year. They are willing to provide further material for foreign missionaries, for, following a talk by Brother Knorr to the pioneers, 13 filled out preliminary application blanks for Gilead School.

The evening public meeting went off very well, with 1,604 attending. This was very good for a meeting in the middle of the week and in between Paris and the coming Rotterdam assemblies, where about 1,200 Belgian brothers attended. The talk was

translated into French to a keen audience whose frequent outbursts of applause expressed hearty agreement with the speaker. All the Belgian conventioners were very happy, for their Brussels assembly, despite its shortness, was a very fine one. They now face the future with joy and greater confidence.

ROTTERDAM

This same week was crowned with a three-day assembly at Rotterdam, the great seaport of the Netherlands, August 17-19. Conventioners from many lands flocked to it and made it truly international. On Tuesday of the week the government-controlled radio station at Hilversum broadcast for the first time a ten-minute interview (1:20 to 1:30 p.m.) with a member of the Amsterdam branch office, on Jehovah's witnesses, and this afforded opportunity to advertise the national assembly. It created a favorable impression, corrected many misinformed persons, and stimulated a desire for Watch Tower Bible literature. Among the radio listeners favorably impressed was a director of the Ahoy Gebouw, the sports arena in Rotterdam which had been engaged for the assembly.

The Ahoy building proved an excellent place for such a large-scale assembly. It has extensive grounds, beautified with lawns and beds of bright flowers. This provided ample space for a huge encampment designed to furnish lodging for thousands during the assembly. Large tents of varying sizes were erected. Of the six tents surrounding the *Dames-Kamp* two were 52 meters long by 12 meters, and one 50 by 20. Of the three tents surrounding the *Heren-Kamp* two were 100 meters long by 10 meters broad. *Toiletten* were installed for service of each camp. For the bedding of the campers 40 tons of clean hay was bought at 45 guilders a ton, but after

the assembly this was to be baled and resold at a reduced rate. A berth on the straw cost 1.25 guilders a night (about 25c). Some 3,600 conventioners slept thus on the straw, but there were about 1,950 put in the homes of the people of Rotterdam and vicinity, even though the city was terribly bombed during World War II.

The arrangement to lodge the conventioners on straw under tents was contracted for before the effort was made to canvass the homes for rooming accommodations. Now it is realized what a great opportunity was missed by not at first working at it to lodge all the conventioners in the homes and in this way locate witnesses of the Most High God right in among the people to testify direct in their homes. One American couple went out and secured a room in a home for just 1 guilder (20c) each a night plus their breakfast. One friendly man arranged at his birthday party for 17 rooms among those celebrating with him. Two English sisters got a room free with a Catholic man who works with one of Jehovah's witnesses, and one night of the convention they witnessed to him till 3 a.m. One man, whose wife is in the truth, went off on his vacation to Austria but turned over his whole house to five conventioners. One Catholic lady, who at first refused a room, was informed by the lady downstairs that the witnesses are the most reliable people on earth, and so she ran downstairs and out after the canvasser and turned over her compartment with bath to the witnesses, also handing them the key, to occupy during their assembly and her vacation. We feel sure that next time the effort will first be made in faith to procure lodging for the conventioners in the most effective place for witnessing, the people's homes.

In the main hall of the Ahoy building 12,000 chairs were set out, and 2,000 in smaller adjoining rooms. The cafeteria

was in a large room which opened out on the main hall, and good food in good quantity was served at 1.25 guilders a meal. The service department and book-room were in another adjoining hall. Here literature in 17 languages was available on the counters. A graph drawing showed the theocratic increase of publishers in the Netherlands. From 3,800 in September of 1946 the publishers decreased to 3,000 in February of 1947, and then made a climb up to near 7,000 in May this year. In 1940, when World War II struck the Netherlands with a *blitzkrieg*, there were 600 Dutch publishers, and 350 of these went to concentration camps. During the war the 250 publishers averaged 60 hours a month. Today the majority of publishers are in Protestant North Holland. In 1947 a public meeting at the national assembly in Amsterdam brought out an attendance of 5,500. What would the public attendance be here now at Rotterdam? As to literature, the Dutch had only the books *Children* and "*The Truth Shall Make You Free*" in their language. Would new releases be made at this convention?

The big platform in the main hall was beautified with many flowering plants, backed by a beautiful brown curtain with broad yellow side-borders. On it appeared the 1951 yeartext in Hollandish. To one side of the platform was the orchestra section. From here there was only intermittent orchestra music, much to the regret of many who would have enjoyed hearing more from that group of consecrated players. But the congregational singing lacked nothing: it called for comments on its goodness and earnestness.

The program was very interesting, practical and up-to-date and it afforded both speeches and demonstrations. Four speakers from the American and Canadian branch offices were featured on this program. In this way, too, the Rotterdam as-

sembly heard a number of the London assembly features. Some feared that so much speaking in English with translation into Hollandish as this required would prove boring to the Dutch listeners; but their fears were not realized. The Dutch lent good attention to the talks first rendered in English, and many expressed appreciation of the fine spiritual things they had learned from these and the enlightenment and encouragement they had received. For the most part the Dutch are not disposed to applaud. They like to sit and listen intently and learn without noisy interruption. But, just the same, they can laugh and clap, like others at the London and Paris assemblies; and at this Rotterdam convention they broke out spontaneously at times in laughter and handclapping.

The first day, Friday, August 17, was fine, with the splendid attendance of over 6,000. The day was topped off by the speech of the Society's president on "The Triumph of Clean, Undeified Worship", broken by applause. And, sure enough, there was a new release in Hollandish. They clapped their hands for joy and appreciation when Brother Knorr announced the new 32-page booklet, *Can You Live Forever in Happiness on Earth?* All conventioners were given a free copy. But they were in for larger joys of this kind the following night, with over 7,000 present. This was when Brother Knorr gave his talk "Making the Mind Over for New World Living". He led on into telling of the *Awake!* magazine to be printed in Hollandish, with 30,000 copies to start with, twice a month, in the hope that this will shortly be increased to 100,000 copies each issue. Thus toward the end of this year they would begin to be supplied with four magazines a month, the two semimonthly issues of *The Watchtower* and now the two issues a month of *Awake!* in Hollandish. It had been desired to have the Hollandish trans-

lation of the recent book "*This Means Everlasting Life*" on hand for release at Rotterdam, but it proved impossible to get it ready in time. The announcement that it was all set up and ready for printing evoked a burst of applause.

Light rains dampened Sunday morning, August 19. The day's sessions began with song and a baptismal talk, after which 285 candidates were taken to the Eastern Swimming Pool and baptized.

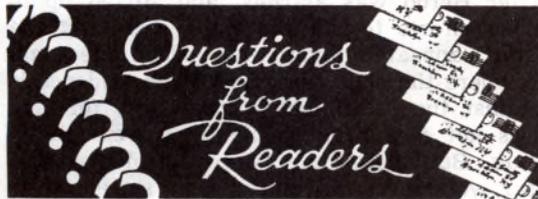
Leaden skies still sprinkled as the hour drew near for the public address. But the advertising preliminary to this had done its work—advertising signs atop autos and on the side windows, signs on bikes, with a bicycle parade of 22 cyclists, window cards, placards of sizes for grownups and for children, handbills by the thousands, and badges pinned on coat lapels or waists. So the interested Dutch responded and braved the damp weather and thronged the Ahoy Gebouw, till they numbered 10,775. The advertised speaker forcefully handled his subject. Silent, absorbed, with close attention for so serious a discourse on religion, that biggest assembly crowd ever in the Netherlands listened to the end. Then they gave way to deserved applause.

As with its predecessors, this assembly now progressed to a rapid but heart-warming close, with just two speakers. The feeling of the Dutch seemed brought up to a pitch where it must express itself more freely, and the convention servant's report had them repeatedly laughing and applauding. He asked if the assembly had been a *slag!* (a hit, a success!) and they roared out *Ja!* a positive Yes! Then with appropriate suggestions and remarks the Society's president spoke in farewell and dismissal of the convention. All agreed with him that Jehovah's witnesses are the greatest optimists, and that those appointed to minister to them in responsible

positions should be servants, and not stern, exacting, hard bosses. Love is vitally essential for us all, love to God first and love to neighbor as to oneself; and in love we should help one another in the theocratic organization.

So with song and prayer the finest assembly yet in The Land of Windmills and Dikes concluded. By their beaming faces

and words the friends showed that was the way they felt about it. How glad they were they had expended themselves to come, and now how loath they seemed to part! The blessings received at Rotterdam are sure to sustain them in the days ahead, moving them still more zealously in Jehovah's service, to the increase of the interest of his kingdom in the Netherlands.



● How can we say that Paul became the twelfth apostle, when Matthias was chosen by casting lots?—M. W., Florida.

On the night of his betrayal and arrest Jesus said to the eleven faithful apostles: "You did not choose me, but I chose you, and I appointed you." (John 15:16, NW) The original twelve apostles were selected by direct choice and appointment by Jesus, not by the casting of lots, as in the case of Matthias. In seeking to fill the vacancy left by faithless Judas, Peter had in mind the fulfillment of Psalm 109:8, quoting: "Let a different man take his office of overseer." But by casting lots to find one to "take the place of this ministry and apostleship, from which Judas deviated", Peter and those with him were acting in advance of the Lord Jesus Christ and without any instruction from him. (Acts 1:20, 25, NW) They did not wait to "become clothed with power from on high", to "be baptized in holy spirit not many days after this", and hence this pre-Pentecostal selection of Matthias was not done under the guidance of the holy spirit.—Luke 24:49; Acts 1:5, NW.

After the casting of lots no mention is made in the Scriptures of Matthias personally. True, Acts 1:26 (NW) says he was "reckoned along with the eleven apostles"; but it does not say he was reckoned as an apostle of Jesus Christ. Acts 6:2 and 1 Corinthians 15:5 speak of "the

twelve", referring to the eleven apostles and Matthias, because Matthias and the eleven apostles were associated together as a committee of special servants in the congregation at Jerusalem; but it is noteworthy that in these cases the terms "twelve" and "apostles" are not used together.

But that a replacement, and only one, for Judas was selected in fulfillment of Psalm 109:8 is made certain by Revelation 21:14, which refers to "the twelve apostles of the Lamb". That replacement was chosen by Christ Jesus, just as were the original twelve apostles. Was not Paul specially chosen, Christ the spirit creature spectacularly manifesting himself to Paul? Concerning Paul Jesus said to Ananias: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." (Acts 9:15, NW) Jesus sent Paul forth, and Paul was excelled by no other "sent-forth one" or apostle of Christ. He was not bragging, but was writing under inspiration when he wrote concerning himself: "Paul, called to be an apostle of Jesus Christ through God's will." "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father." "Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus." "I was appointed a preacher and an apostle."—Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2:7; 2 Tim. 1:1, 11; Titus 1:1, NW.

Nevertheless, Paul's apostleship was disputed by some in his day, making it necessary for him to declare frequently his appointment from the Lord. He challenged his disputants: "Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work in the Lord? If I am not an apostle to others, I most certainly am to you, for you are the seal con-

firming my apostleship in relation to the Lord." (1 Cor. 9:1, 2, NW) As Paul's words here indicate, and Peter's at Acts 1:22 suggest, it seemed that one of the tests of being an apostle of the Lamb was to have seen Christ after his resurrection. Hence in this same epistle Paul repeats: "But last of all he appeared also to me as if to one born prematurely. For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the congregation of God. But by God's undeserved kindness I am what I am." (1 Cor. 15:8-10, NW) Paul was known as the "apostle to the nations". (Rom. 11:13, NW) He produced "the signs of an apostle". (2 Cor. 12:12) He unquestionably became the twelfth apostle of the Lamb.

● Might not the star that guided the wise men to Jesus have been from God, since these men were apparently sincere and brought gifts and worshiped the child? Also, is it not reasonable to conclude that, since at this time Jesus was no longer a babe in a stable's manger but a child in a house, he and his parents had by this time moved from Bethlehem to Nazareth?—F. D., California.

We have before us the three Gospel Harmonies, by the System Bible Studies, Chicago, Illinois, and by Prof. A. T. Robertson, and by Dr. Edw. Robinson, and all of them locate the visit of the magi or astrologers as at Bethlehem, and not at Nazareth. After Mary got well from her giving birth to Jesus, she and Joseph could easily have moved from the manger place into a house, so that the child's being in a house at the magi's visit proves no change of cities. It would also be unusual after Herod, according to Bible prophecy, had directed the magi to Bethlehem as the prophesied birthplace, if then the star directed them away from Bethlehem and north to Nazareth. Actually, the Bible account indicates that Joseph and Mary and the child took up residence at Nazareth for the first time upon their return from their flight into Egypt. (Matt. 2:19-23) If they had been up at Nazareth when they were warned to flee into Egypt, then to reach Egypt they would have had to travel all that long journey from Nazareth at the northern border of Herod's territory through to the southern border. On the other hand, at Bethlehem they were already south of Jerusalem and could easily start moving south to reach Egypt ahead of Herod's murderous executioners.

If that so-called "star" had been from God, why did it forsake the magi after it had taken them to Jesus, thus leaving them free to return to Herod? Why did not the "star" guide them back another way, if it was from God, and not make it necessary for God to intervene by sending an angel to them to direct them not to report back to Herod? The angel from God directed the shepherds to Bethlehem and gave them a sign by which to recognize the infant, but the "star" did not do this first. So the magi were called to Jesus' enemy to ascertain for him the child's location after all this time, maybe two years after his birth. After Herod was alarmed and stirred up to make efforts to kill the child, then first the "star" appeared again and guided the magi to where the child was. So all the evidence is against the "star" being from God, for God does not direct his people by movements of stars. But those magi were astrologers and star worshipers, no matter how sincere their hearts might have been respecting the "King of the Jews". (Deut. 4:19; 2 Ki. 17:16; Isa. 47:13, 14) The Devil used them unwittingly in an attempt against the life of the young child Jesus.

● How does Hebrews 1:10-12 harmonize with Ecclesiastes 1:4? Is not the text in Hebrews referring to the literal earth and heavens created by Jehovah God?—R. A., Alabama.

Ecclesiastes 1:4 refers to the literal earth when it says: "The earth abideth for ever." Hebrews 1:10-12 does not contradict this, because it is referring to the symbolical earth and heavens of Satan's world, saying: "You, O Lord, founded the earth at the beginning, and the heavens are works of your hands. They will perish, but you are to remain continually; and they will all grow old like an outer garment, and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same and your years will never cease."—NW.

Incidentally, before proceeding to a direct answer of the question it might be noted that Paul here quotes Psalm 102:25-27, and applies it to Christ Jesus, whereas the psalm seems to be speaking of Jehovah. Trinitarians use this in an effort to prove Jehovah and Christ are interchangeable, are one in a triune god. However, we know that angels representing God were spoken of as though they were God, just as we know that Christ Jesus did the

actual work of creation yet Jehovah is spoken of as the Creator, because Christ did it as Jehovah's representative workman under God's command and through God's power. This point is even touched on in the context of the scripture we are here considering, Hebrews 1:2 (NW) speaking of Christ as the one "through whom he [Jehovah] made the systems of things". So either Jehovah or Christ could be spoken of as making the heavens and earth, depending on the particular viewpoint taken in each case.—See *The Watchtower*, August 1, 1951, page 478.

That heavens and earth are not always to be taken in a literal sense has been shown many times in *The Watchtower*. (1 Ki. 10:24; Ps. 66:4; 96:1; Hab. 2:20; 2 Pet. 3:5-13) The symbolical heavens and earth comprising this wicked world are shown by many scriptures to be doomed, and it is such heavens and earth that Hebrews 1:10-12 says will perish. But how can it be said they were founded by God and Christ? Christ, through Jehovah's power, made the covering cherub and the sons of God, and thereafter they rebelled to become the wicked heavens. Likewise, Christ by God's power made Adam and Eve, but they

rebelled and today it is their wicked descendants that form the visible earth of Satan's world. The original symbolical heavens and earth were made good by Jehovah through Christ, then called the Word. But it defiled itself and degenerated into the present evil world.

To illustrate, it was like the nation of Israel that was planted by God a good vine, but turned into a degenerate plant that was a stranger to God. (Jer. 2:21) Similarly, Christianity was planted clean, but most of it did not stay clean by constantly renewing itself in godliness, but it became apostate, clothed itself in the old worn-out pagan doctrines of antiquity, rather than holding fast to the garments of praise and salvation that once identified it as God's servant. In a like manner the once good heavens and earth degraded itself into this present evil system of things, thus becoming useless like an old worn-out garment fit only to be laid aside, destroyed, to be changed for a new heavens and new earth organization. This chapter of Hebrews is showing the exaltation and permanency of Christ Jesus, and verses 10-12 are brought in to prove Christ will outlast this wicked world that is to perish.



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